R.O.M.A. TORONTO
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EAST ASIATIC DEPT.

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THE
CHINESE RECORDER
AND
MISSIONARY JOURNAL.

VOLUME VIII.

UNIVERSITY OF TORONTO

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SHANGHAI:
AMERICAN PRESBYTERIAN MISSION PRESS.
1877.

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R.O.M.A. TORONTO
29/8/38
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THE
Chinese Recorder
AND
MISSIONARY JOURNAL.

VOL. VIII. JANUARY-FEBRUARY, 1877. No. 1

THE RISE AND PROGRESS OF THE MANJOWS.

(Continued from vol. vii, page 329.)

CHAPTER IV. CONQUEST OF LIAOSI CONTINUED.

FROM its geographical position, the extent of its country, and the numbers and character of its various peoples, Mongolia would of necessity very materially affect the interests of the Manjows, who could not afford to permit the Mongols to remain foes, and must have contemplated with misgiving the task of compelling them to become allies; for the Mongols were immensely more numerous than, and as fond of the saddle and the bow as the Manjows.

The name Munggoo, from which we receive the term Mongolia, is a comparatively modern one, the "wandering kingdom" being known by many and changing names in Chinese history. The Mongols were however always even nominally free,—or as the Chinese historians modestly phrase it, in a state of rebellion—till the Tang dynasty conquered the Doo-jüe 突厥, situated south and south-west of Gobi. Two cities were then built in this desert of the sandy sea,—this Han-hai,—which was specially created by Heaven, to divide the "Middle Flowery Kingdom" from the rest of the world,(!)—the cities being intended to command the conquered district.

The subject Mongols were not long in asserting their freedom, which they retained till the Nüjun predecessors of the Manjows—the Liao and Jin (Kin) dynasties—established several earthen walled cities in the south-east of Mongolia, ruling over the peoples then called the Doong-si 東奚 and the Si-si 西奚, but they did not attach the regions north of the river.* In order to have control over the communications between their newly-acquired territory and their original home in northern Manchuria, it was necessary for them to establish and occupy these military posts. The Liao dynasty was overturned by its cousin the Jin, which in its turn fell before the Mongols, at a time when they were the most powerful people in Asia.

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* 河朔, possibly the "Liw" as the Liao is called in the west, but more probably the Yellow river.

These Mongols,—who gave China the Yooen dynasty,—came from the northern reaches of Mongolia, between the Great desert and Russia. They asserted their supremacy, first over their neighbours south of Gobi, then westwards to Datoong, conquering all south and west Mongolia up to the Mohammedan countries of the 西域 Si-yĭh. The whole of Mongolia was then first united to China, but as her conqueror not her vassal; the accumulated Mongol forces driving out the Jin from the north, and subduing the Soong dynasty in the south of China. The Yooen dynasty retained the old subdivisions in Mongolia, establishing "wangs" and imperial sons-in-law over the various tribes, the descendants of whom, and of members of the Yooen family, being princes in Mongolia to this day.

The Ming (native Chinese) dynasty, which overturned the Yooen, pursued them northwards beyond the desert to their old homes, and always maintained a nominal sovereignty over the whole of Mongolia, though they found it easier to do so by subsidies than by the sword; nor did yearly "presents" prevent the Mongols from making many and formidable incursions into Chinese territory.

Mongolia is usually divided into four, the Inner Mongols south of the desert, the Outer north of the desert, Nwolootei west of the desert, and the "Chinghai" or Kokonor Mongols.

At the present stage of our history we have to deal only with the Inner Mongols, divided into forty-eight banners, twenty-four families, and six tribes,* in addition to other two banners and one family occupying the cities of Gweiwha and Toomootei, north of Peking.

Four of those tribes border the west of the whole of Manchuria,† from the province of Hei-loong jiang‡ on the north to Shanhai gwan on the south, and extend along the north of Chihli, while the remaining two border Shansi, Shensi and Kansuh.

The nearest Mongol neighbours of the Manjows were the Kursin, which is one of the largest of the families. It, with Gworlwosu, Doorbatei, and Jalaitei, formed the tribe Jualimoo. But Kursin gives its name to the tribe more frequently than not.

From very remote periods, the sword decided the right of the particular family which was to be head of the tribe; and the head of a family frequently made himself chief of his tribe, but extended his sway over neighbouring families and clans. It was by means of this perpetual internal discord, that Mongolia fell piecemeal at the feet of the Manjows, who got the "division" ready made and had only to "reign." But it was also by means of this same incessant internal struggle, that the Mongols made the conquests which agitated the whole world; for they themselves had to be conquered before they marched a foot beyond Mongolia, and their only cohesive power was a master mind; which if removed, caused the breaking up of the compact mass into its original elements, and which may again make the name of Mongol as terrible as ever was that of Hun given to their ancestors.

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* Dividing the Mongols into clans and tribes, it is difficult to distinguish the one from the other, and the word "horde" is inappropriate when applied to a well-established order. I have therefore preferred to call 部 *boo*, the smaller, a "family," and 盟 *ming*, a "tribe," being composed of so many *boo*, just like the tribes of Israel.

† 盛京 *Shing-jing* or Fung-tien, by which names alone it is known to the Chinese; Manchuria being a name improperly given by foreigners.

‡ 黒龍江 *Hei-loong jiang*, not Taitsihar, or Jijihar, which is its capital.

Kursin* beyond Sifung kow is from east to west eight hundred and seventy *li*, and from north to south two thousand one hundred *li*, stretching from Shanhai gwan to Swolwun, the birthplace of the Liao dynasty in the far north, on the Siwngwha jiang or Songari, and is still under the rule of the lineal descendant of Hasar, a younger brother of the founder of the Yooen dynasty. In the early days of the Ming dynasty, Wooliianghua,† chief of Kursin, was made the principal of the three Mongol chiefs nominated by the Ming, to watch the frontier. This supremacy was afterwards destroyed, and the four families of Jualimoo,—all called Kursin after the principal one,—subjected by force of arms to the head of the Chahar family. From its position, Kursin was the first Mongol family or tribe to come in contact with the Manjows.

From the rough map accompanying the first chapter of this history it will have been observed, that Chinese territory extended northwards beyond Moukden like a wedge, till it terminated in a point just outside Kaiyooen, on the east of which city was that portion of the Nüjun from whom sprang the Jin dynasty, and on the west the family of Kursin, whose head was chief of the tribe.

If the Eastern Mongols and Nüjun or Manjows are not physiological or philological brothers, they are very near relations,—their polysyllabic languages containing so many similar words; and the many customs they have in common, seem as distinctly to point to a common origin, as to their mutually wide separation from the Chinese.

As the old Mongol chiefs loved war and plunder, like our own old barons, tribe against tribe and family against family, so did the Eastern Mongols often measure swords with their neighbours the Nüjun; for they were then under the Ming,—what they are now under the Manjows,—in a state of semi-independence; or rather resembling the attitude of Afghanistan to India,—left to settle their own quarrels among themselves, provided they left the Chinese in quiet,—were perfectly satisfied with their yearly "presents," and did not help themselves on Chinese soil. The Mongol and Nüjun chiefs intermarried, and so probably did the neighbouring peoples under them.

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* Afterwards called Kortsin, but as far as I can learn without good reason; for the Mongols call their country west of Manchuria, Toornaor, and themselves Harchin; the latter probably the origin of the Chinese 科爾沁, which in that case would be more properly written Karsin.

† 兀良哈 Woo-liang-hua.

Thus when the Nüjun south of Kirin and Ninguta combined to take and destroy Noorhachu in Laochung, they sent for the aid of the chief of Kursin, who willingly marched at the head of his troops, was the first in the fray, and the first to flee when the whole allied army was routed below Gooluashan. Afterwards when Woola was attacked, Kursin marched to the rescue, but was met and his horse fled back to their own country.

As soon as the chief got home, he sent messengers to the Manjows to make a treaty of peace.

In the middle of the 15th century, Twotwoboowha chief of Chahar was murdered, the murderer assuming the chieftainship. The son of the murdered man was soon after reinstated in his patrimony, taking the title of Siaowangdsu (the small king),—a title handed down to his posterity. In the beginning of the 16th century the Siaowangdsu made himself master of the Kokonor Mongols, and marched about at the head of a hundred thousand bowmen. After displaying their prowess all round, these gradually broke up, moving eastwards and settling down, except when making inroads on Chinese territory; for China was the Roman empire of these Goths.

When the Manjows began to make themselves felt in eastern Manchuria, the Ming empowered Lindan han, the then Siaowangdsu to raise an army against them. Doubtless Lindan han had already proved himself a man of war. His first effort was unsuccessful, for he was driven home. He however raised an army larger than the first, with which instead of attacking the Manjows, he devastated his Mongol neighbourhood, spreading the terror of his name in all directions. Many of his neighbours fled towards Kursin, and—whether from righteous indignation at the atrocities of Lindan han, or from the fear of themselves feeling the scourge of his arm, or from both motives,—the Kursin chief and people bound themselves fast friends to the Manjows, in a friendship which has up to the present day not been broken. For it was their chief who planned the defences on the Beiho and led the army which opposed the march of the allied troops on Peking; and he did only what his predecessors have always done when any danger threatened the Manjow government. These chiefs and the imperial family have therefore again and again intermarried.

Lindan han still went on his course, though not without opposition; for he was once defeated at the head of forty thousand men by a combination of Mongol families. The Mongols however found they had no chance against him, and therefore implored the protection of the Manjows, who in 1632 marched with their newly-acquired Mongol tributaries against Lindan han. As it was summer, the Liao was unfordable; and the Manjows therefore marched northwards by Hingan ling,* a distance of thirteen hundred *li*. Lindan han desired to make a stand at his capital, but his men broke up, stripped, crossed the (Yellow) river and fled whither and with as much of their live property as they could, most of them finding their way into Gweiwha chung. The forsaken chief had to follow perforce, fleeing alone and never resting till he got to the marches of Kokonor where he died of fatigue, his former ruthless power doubtless making an asylum anywhere impossible.

The Manjow army then marched on Gweiwha chung which they captured with many myriad men.

Soon after the accession of the Ming *Tienchi* (1621), two Ming wangs looking after Chinese interests in Mongolia, who were very friendly disposed to the Mongols, and what is just as likely, very much afraid of them, agreed to pay a million taels per annum to the Mongol Shwunyi wang, descendant of Nanda, to whom that title had been first given; for this Mongol it was who had charge of preventing inroads into Chinese territory. This was handed over at the yearly horse fair, when Shwunyi wang presented his tribute of fifty thousand horses, or three hundred and twenty thousand taels as an equivalent.

Chahar defeated Shwunyi wang, took his place as border guardian and recipient of the million taels, which was given him with the view no doubt to retain him in Chinese service.

When Taidsoong caused Lindan han to flee, and occupied Gweiwha chung, he thought he had as good a right to the subsidy as his predecessor, and sent letters to that effect to the magistrates of all the border cities, Hüenfoo, Daitoong, Yangho, &c., stating how much better it would be for the Chinese to pay him this sum than have handed it to the weak Chahar, whose power was gone with the flight of its chief; for that thus he and they would become good friends. The governor at Daitoong agreed to make a covenant with the Manjows, on the ratification of which, a white horse and a black ox were sacrificed, and arrangements made for an excharge market at Jangjia kow. But when news of this covenant made by his unauthorized official came to the emperor's ears, he was extremely wroth and had the various parties punished. Thereafter no magistrate dared hold any intercourse with the Manjows,

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* Two hundred and twenty *li* north-east of Meirgun in Hei-loong jiang province, which was however not then subject to the Manjows, but probably in the neighbourhood of some of their new allies.

In the beginning of 1633, Taidsoong urged the farmers to diligence in cultivation of grain and planting of trees, while the soldiers were exhorted to frequent bow exercise, because it was the bow which had won them dominion, and the officers were forbidden to oppress the poor by compelling them to do unrequited government labour. The first flush of youth had gone, and the Manjows were inclined to follow the example of their easy neighbours the Chinese, and like every people if not stirred up, were content to let the future take care of itself; when as soon as their military power was rusted, they would assuredly be driven back into their original mountains or all massacred. The son was worthy of his father however, and gave his men employment. He sent one brother east of Newchwang half way to Corea, to build the city of Siwyen, another to build Lanpan,* a third to build Toongyooen poo, and a fourth to build Jienchang, which is now in ruins, and like every ruin called a "Corean city."

We have already seen that Mao Wunloong who held the many small islands along the south and south-east coast of Manchuria, whence he issued as he willed to scourge the rear of the Manjows, was murdered by accomplices of the brave defender of Ningyooen. His troops broke up, many of them crossing over to the Chinese forces in Shantung, while some remained to live as they might on the islands. Among those who crossed to Shantung were Koong Yoodua,† and Gung Joongming,‡ both inferior officers in Mao's army. They were both made Tsanjiang by the governor of Dungjow (Tungchow), at the time Daishow was so hard pressed in Dalinghua city. Yoodua was at once ordered off to the relief of that city with eight hundred horse. When he got to Woochiao hien he was met by a brother officer who tempted him to desert. They set off accompanied by fifty men who doubtless plundered all round. Their band rapidly increased to thousands. They returned, besieged and took Linyi, Ling, Shangho, Chingchung and other *hien* cities, when they made bold to march on Tungchow, which was opened to them by Joongming with fourteen other associates. The governor fled and the city was taken.

Yoodua assumed the title of Only Commander and Li Jiwchung who had tempted him, that of Second Commander, while Joongming was made a *dsoongbing*, or "general." From Tungchow as head quarters, they marched against all the cities and villages of Shantung, which was therefore in a frightfully riotous state.

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* Lanpan, 240 *li* west of Fungwhang chung; Toongyooen, 100 *li* north-west of the same; Jienchang, 120 *li* south of Hingjing.

† 孔有德. ‡ 耿仲明.

The brave Dsoo Dabi, whom we have met before, marched with many myriad men against Tungchow; but it is not astonishing to hear that the man who with a few men penetrated into the heart of Taidsoo's army, was slain early in battle.

The rebels found however that they could not stand out, and Yoodua suddenly departed by sea for Manchuria. He was attacked by the Chinese commandant of Lüshwun kow, which appears to have been a strong city in the extreme south of the Manchurian promontory; and being on the sea, not to have followed the example of the up-country cities, when they all opened their gates to the Manjows. Whether the attack was by sea or by land it is difficult to determine, but it was most probably a pursuit by sea; for several of Yoodua's officers were slain, while the commandant who had been a fellow-officer of Yoodua's, lost none.

Coreans came up to support the Chinese, but fortunately for Yoodua, who must have been on shore by this time, the Manjows who had been sent city building turned up, and his assailants retired.

Yoodua was instructed to repair to Doongjing* with his wife and goods. He was allowed a hundred horses for his retainers. He and Joongming were gazetted in Moukden with the titles they had assumed in Tungchow.

In August following, an army marched against Lüshwun kow, under the guidance of Yoodua, and took it with its contents of five thousand three hundred prisoners, hundreds of horses and oxen, two thousand two hundred gold taels, twenty-one thousand two hundred silver taels, over three hundred pieces of satin, over two thousand seven hundred pieces of pongee, and twenty-four thousand pieces of cotton, with eight chests of ginsheng and much other stuffs. The ginsheng proves that the Coreans still kept up communications with the Chinese by sea, while the money would seem to imply that this was believed to be a safe place. A band of two thousand Manjows took the Shanhai gwan road, at the same time returning with four thousand two hundred captives.

Next Chinese new-year's day, Taidsoong seated himself in his Reception Hall,† ordering Yoodua and Joongming to present themselves with the beiluas of the highest rank. Wrestling matches took place, when Ursalan raised all competitors off the ground and was therefore called "Marvellous Strength."

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* North-east of Liaoyang, now known only by heaps of earth, where the walls had been.

† A beautiful octagon outside the palace buildings proper, but beside the east wall thereof. It stands at the north of a large quadrangle paved with stone and brick, at each side of which are five fine detached houses, probably for the use of the princes and guests.

Shang Kuasi* the Ming Foojiang of Gwangloo island, south of Manchuria, deserted with the men of the islands Changshan and Shuchung off Pidsuwo, in all several thousands. The island of Pi was soon taken and Wunloong's head quarters all attached to Manchuria.

These three, Koong, Gung and Shang who had been small officials under Wunloong all became wangs in the south of China before many years passed over them, having done good service for the same. Koong and Gung had a black flag given them bordered with white, and Shang a black with a white circle in the centre.

Moukden was called the "Heaven-aiding capital," and Huatooala the "Heaven-aided prosperous capital (Hingjing)," and the first examination was held for Jüzun (Chüjên) degree in Manjow, Mongol and Chinese. Sixteen passed who were each presented by Taidsoong with an embroidered suit, four men of the family of each, subject to military service were exempted, and they themselves feasted by the Board of Rites.

In July, Taidsoong advanced from Hüenfoo to reconnoitre Swojow district, and next month the army marched in force on Shansi, against Daijow, Swojow and other cities, but apparently only Jwowei was taken before the army was recalled. Raids were however made on Hei-loong jiang to the north and Warka to the east, which were more successful; for these raids on the more thinly populated Nüjun districts, seemed to have served their purpose when a number of captives were brought back, many—possibly most—of whom, were soon converted into soldiers. Bachilan reported when four months from home, that he had taken about ten thousand men, and a hundred and sixteen women, beside live stock, in Hei-loong jiang. Doobahai reported the capture of five hundred and sixty men, five hundred and sixty-six women and ninety children, in Warka.

A force sent in June 1635 to reconnoitre Ningyooen and Jinjow, fell in with a Chinese army, which they routed, killing and taking some of their higher officers together with five hundred men, after which it returned.

In 1634 the men of Chahar revolted against Lin Danwoo and deserted in "countless numbers" to the Manjows, after seeing the dead body of their former chief. In March of 1635 these men were sent back to their own country along with a picked Manjow army. Three months after, the main army had got to Silajoongua on the way to Chahar, at which place Lin's widow, with a Taiji surrendered with a thousand five hundred families.

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* 尙可喜.

The Yellow river was crossed, and Nguajua—unprepared to fight—surrendered with his mother and over a thousand families. He was created a chin-wang. The Chahar districts all submitted during this same year, and Inner Mongolia became entirely subject to the Manjows.

But this expedition was remarkable for a richer conquest than that of men and women. When the last Yooen emperor fled beyond the Great desert, he took with him the imperial jade seal which had been handed down from dynasty to dynasty. Somehow it got lost, and was out of sight for two centuries; after which, a certain shepherd was so much disconcerted at his sheep eating no food for three days, that he dug the ground to discover the charm, when he found the long-lost jade seal. It became the property of his chief Lin Danwoo, whose widow handed it to the Manjows. On it are inscribed in ancient characters (jwandsū), 制 誥 之 寶, the "Precious (Agent) of Rule and Command." It was encased in *fanyü*,* with a clasp in the form of a scaly dragon,—all of a dazzling brightness!

The possessor of this charmed seal is said to be sure of sovereignty over China, which is probably true as long as he can keep it and its locality is known. It was therefore fortunate for the Manjows that the lucky shepherd was not ambitious. No sooner did the forty-nine Mongol beiluas hear of the news, than they hastened without exception to acknowledge the sovereignty of the possessor of the seal.

Chahar has not always been so faithful an ally as Kursin; for when Woo Sangwei revolted in the south-west, Boorni, younger brother and successor of the deceased Nguajua, refused to obey the summons of *Kanghi* for aid; whereupon he himself was immediately attacked by a combined Manjow and Mongol force, which got to Chirhatai, where all heavy baggage was left behind; so that the men could ride lightly to Daloo, where Boorni was encamped amid hills and gullies. His ambushes were first driven in, and then his army defeated. He had however another army in readiness, with which he renewed the fight; but in vain, for he had to flee with three thousand horse. He did not flee far, for a Kursin arrow brought him to the ground. His land was converted into a common, the survivors of the tribe banished to beyond Hüenwha and Daitoong to the south-west of Dooshu kow, where his territory had extended north and north-west of Peking, over a thousand *li*, beyond the outer wall.

We have seen how Gweiwha chung west of the Yellow river was taken. In 1636, a number of Mongols of that district revolted, flying beyond the Great desert. They were pursued by Woobahai who had been made commandant of Gweiwha. For some score of days no trace of the rebels was obtainable. One day while some men went to pick up a wild goose which had been shot by them, they suddenly came upon the rebel camp, which however broke up immediately, continuing the flight northwards. At Wundwo ling they were overtaken. Yelei one of their leaders raised his bow to let fly, when a fox which had risen in front, ran against him and his bow was knocked out of his hand. He was taken, and on him was found the seal of Shwunyi wang of Gweiwha.

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* 璠 璵, which Williams—transposing—supposes to be a "veined agate."

Inner Mongolia however seems to have taken kindly to Manjow rule, for there has been no such serious risings as under the Ming dynasty.

For some years the hands of the last Ming emperor were paralyzed by the gigantic scale at which robbery and rebellion had arrived; so that China was now like a stranded vessel surrounded by wreckers, which could not possibly act on the offensive,—could not even successfully repel every attack, while every moment made her weaker. The well-intentioned but weak emperor found everything against him ; the Manjows on his east successfully resisting every attempt to keep them within bounds, a hungry populace converted into fiendish robbers on the soil of his kingdom, a greedy selfish ministry in his conncil chamber, who disregarded whatever tended not to their own immediate advantage, and a famine over the northern provinces, which not only converted hungry men into robbers, but gave proof to all friendly disposed, that Heaven was wroth with and had forsaken the emperor. The Manjows therefore could chose their point, mode and time of attack or retreat.

The year 1636 passed over without any important military operations. A raid was made through Mongol territory into Shansi in the end of the preceding and beginning of this year which resulted in a total of six thousand Chinese troops slain and seventy-six thousand two hundred head of human and four-footed animals taken. A second in summer was followed by a more serious raid in autumn, when the Manjows, again marching through Mongol ground, entered Changan, passed Baoding and got to Anjow, reporting successful contests in fifty-six so-called battles and the plunder of twelve cities with the capture of a hundred and eighty thousand head of men and cattle. But from a military stand-point, all this was mere robbery; for the places taken could not be retained. In the end of the year, an expedition against the Coreans ended in subduing that kingdom.

Civil affairs occupied some attention ; for besides ranks bestowed on all having the blood of Taidsoo in their veins, and golden knobs or buttons, with distinctive pearl or other appendages, given to the higher officials, an attempt was made to put down Buddhism or rather the "Yellow" or lama form of it. It was publicly proclaimed that the lamas confined their food to vegetables only with the intention of deceiving the people; for if they governed their food they did not restrain their unruly thoughts, but coveted, cheated and did nothing but deceive. It was lamented that the Mongols were such implicit believers in the lama exhortations, and their doctrine of speedy transmigration promised to such as perfectly attended to those exhortations. The use of the wheel of transmigration* and the cloth soul-leader† used by lamas and Buddhists at funerals was strictly forbidden.

The secretariat was divided into three (the *Nei san yooen*),—the *Nei gwoshu yooen*, "Inner History Hall," the *Nei mishoo yooen*, "Inner Private Secretariat," and the *Nei hoongwun yooen*, "Inner Dispatch Office."

The sovereign of Manjow was styled *Tsoongdua*, this being the first year of that style, and the name *Ching* (clear) was given to his empire; while his remotest ancestors, the petty headmen of the Huatooala villages, were adorned with grand names; the deceased Taidsoo had a long string of magnificent adjectives prefixed to his name, while his tomb, on a small, beautifully wooded eminence, east of Moukden, was called Foo-ling (Tomb of happiness); his "empress," also lying there, had a nearly equal and equally appropriate number of epithets, and the beiluas were all made wangs.

A dream of Taidsoong's is thought worthy of historical record. He dreamed that he was on his way to Hingjing to worship Taidsoo whom he saw riding swiftly. Daishan (son of Taidsoo) laid hold of the bridle, but could not hold in the horse. Then Taidsoong entered the Ming palace (probably in pursuit of his father). In the palace was a man who held out and handed to him a string of coral. The man seemed to be the emperor *Wanli* (long dead). His first thought was to refuse the coral, on closely looking at which he saw on it the images of the Jin dynasty. He received it, *Wanli* saying,—This is the history of the Jin dynasty.

On waking, the dream was laid before the wise men of the *Nei san yooen* by this Nebuchadnezzar; and they explained, that as he had formerly dreamed of going into the Corean palace, and afterwards took Corea, so now the entering the palace of the Ming signified, that he was to gain possession of China, and the coral that he was to be entrusted with the imperial duty of issuing the imperial yearly book.

The numbers of Chinese under Manjow colours were now so great, that they too were this year divided into two separate wings, under a dark blue flag. Two years after, they were divided into four banners,

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* 懸轉輪 *hüen-jwan-lwun*, not now in use.

† 結布旛 *jie-boo-fan* the "spirit-leader," still carried by a son before a coffin.

—bordered yellow, bordered white, bordered blue and pure blue. In 1642, the numbers having risen to twenty-seven thousand and fifty men they were subdivided into eight banners. The two yellow and bordered white were considered the best troops.

The Mongols in 1635 numbered sixteen thousand eight hundred and forty soldiers, and were then divided into eight banners. Every three hundred men had a *dswoling,* equivalent to Chinese *showbei,*—Manjow, *niwloo (roo) jangjing.* To five *dswolings* there was one *tsanling,* or *yowji,* or *jiara jangjing;* to five *tsanlings,* one *dootoong,* or *dsoongbing,* or *gooshan jangjing.* Each *dootoong* had a right and left *foo dootoong,* or *foo jiang,* or *meirun jangjing.*

North of the Great desert, stretching away to Russian Siberia for three thousand *li,* and east to west five thousand *li,* is Outer Mongolia, at that time under three chiefs, the principal of whom was Karka in the east. When Chahar was annexed, Karka sent messages of concord to the Manjows, who sent the envoys away with sable robes, court pearls, bows, swords, gold and silks. They brought as "tribute" in the following year, strange beasts, celebrated horses, armour, sables, the *diao* or "great vulture (monachus)," matchlocks made by the Russians, bow-bags from Whiboo, and saddles and hatchets from Urmasu. Black foxes, white squirrels, and robes were given them in return. They afterwards presented every year a white camel and eight white horses, which was called the "tribute of the nine whites." But they were not always very good friends; for Taidsoong had to march against and have them defeated in 1638.

This same year every board had six members each with his distinctive duties, and the duty and work of the various boards were clearly defined. The first *chungjung* of the Board of Rites was a Manjow jooshuchang a jiara jangjing. He presented a memorial praying that wives or maidens taken in war should not be ill-treated. He was examined and rebuked, because, though his body was with the Manjows his heart was with the Chinese, and as being no better than a spy who should be put to death. His life was saved however.

Taidsoong issued an order, somewhat more conformable to humanity, through the Board of Rites, to the effect that any person found clothing like the Chinese, retaining their hair, and binding the feet of their children, would be severely punished. This of course had reference only to those Chinese who were within the jurisdiction of Taidsoong. Several edicts were afterwards issued against cramping the feet, yet all in vain. It is a curious fact that of the three customs referred to, the two belonging to men, the fashion of the garment and the cutting of the hair, were easily abolished, while the one which belonged to women, though one would suppose much more serious, has been persisted in up to the present day in spite of threats by emperor or magistrate. Is the Chinese woman more obstinate or conservative than her husband?

In September, Dworgwun the Zooi chin-wang was nominated chief commander, and sent with a body of men, while Ywotwo was at the head of another, both to act against the Chinese.

Ywotwo marched by the valley of Chiangdsu ling, and taking a city of that name, passed on by four different roads. By the way they came upon a body of six thousand Chinese under Woo Ahung, dsoongdoo (governor) of Ji and Liao,* who was a confirmed drunkard; and as he was therefore wholly unprepared, he was easily defeated. The Mongols called that valley Dajiboola.

Dworgwun broke down a ruined portion of the Great wall east of Doongjia kow and west of Chingwan shan, through which he passed. The two brothers united their armies at Toongjow (Tungchow) below Peking. Arrived at Jwojow 涿州, they separated and marched by eight roads, one by the hills, one by the *Ywun-hwo* 運河 "Grand canal" and six between these two.

The Ming general Loo Siangshung and the *shangshoo* (president) of the Board of War were on bad terms; hence, though Loo had the title of commander-in-chief of all the troops, he had under him scarcely twenty thousand men, the bulk of the men of Gwanning being under Gao Chichien. Of his men Loo Siangshung placed half under Chun Sinjia, and with the remainder marched on Baoding. He fought a most severe battle at Chingdoo 慶都 (rebels?), where many were slain and wounded on both sides; and then advanced on Yinloo-swo, where he found he had lost half of his divided force. Here with five thousand men he had to encounter several score thousand Manjows, who surrounded him three deep.

Gao Chichien at the head of the main army about fifty *li* distant, would not move to his aid, but left him to repel the Manjows for two days; and, after his last grain of powder was gone, he threw himself, sword in hand, into their midst, and slew over a dozen men before he was cut down.

Believing that the Chinese would draw men from Ningyooen and Jinjow, as soon as they knew of the march of the two Manjow armies into the interior, Taidsoong resolved to keep those men where they were. He therefore sent several armies of Mongols to occupy the road between Ningyooen and Jinjow, and some of the Manjow rear-guard with Mongols, to that between Ningyooen and Chientwun. He himself led an army by Yijow. The three recent deserters—who had mean-time been created wangs, Gung, Koong and Shang—were entrusted with our old acquaintance the "Great general," which battered down the walls of two fortified villages. Thus the object of the move was thoroughly realized.

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* 薊遼, Ji Liao,—indicating the north-east of Chihli, and what remained of Liaosi.

At the same time the plundering armies under Dworgwun reached Linching chow in Shantung, crossed the Grand canal, took Tsinan foo, and captured Dua 德 wang, having taken in all fifty walled cities besides eight which opened their gates. They took above four hundred and sixty thousand captives, and over a million taels of silver.

Returning next spring by Tientsin, they found the canal much swollen and unfordable. Some Chinese officials proposed to cut off their retreat; but the Chinese generals dared not act, so that after some days they crossed in safety.

An unsuccessful attempt was made by Taidsoong to bring about a treaty of peace, nor was any notice even taken of his proposal.

In the spring of 1639, Taidsoong marched against Hingshan, which he hotly besieged. The three new wangs, Shang, Koong and Gung, with two Manjow officers had each his special post assigned him, from which he was to pour shot upon the city from his field-pieces, "red-coats," at present called "horse-cannon." The city parapets and much of the wall were battered down, the foojiang Jin Gwofung remaining inside all day. At sunset the Manjows retired to rest, and to prepare for attack through breach and by escalade in the morning. But when they got up, they found the walls as high as ever, the breaches having been repaired with corded beams protected by earth. The succeeding attack of the Manjows was easily repulsed, and their "cloudy ladders" helped to raise men to the wall, only to be hurled back to die. Attempts to mine the walls in three different places were discovered and defeated, and the siege had to be raised. Bodies sent against Tashan and Lienshan were equally unsuccessful. In revenge the country round Jinjow was harried, and villages utterly destroyed. Several minor expeditions kept Jinjow and Ningyooen occupied all the year. In one of these the brave Jin Gwofung, who had been created dsoongbing of Ningyooen, was slain with two of his sons.*

In mid-winter, an expedition was sent north against Swolwun, the country of the Liao dynasty, which was reported of in May of the following year, as having taken over three thousand men, over two thousand women, and more than a thousand children.

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* When Hoong Chungchow, the dsoongdoo of Ji and Liao heard of it, he said, "At first when Jin Gwofung was alone at the head of three thousand men, he successfully defied the Manjow armies. As soon as he was made a great leader with a myriad men, he was defeated; the reason evidently being, that though nominally chief he was interfered with;" a truth, the many evidences of which had not yet ensured a wiser policy in Peking.

In April, 1640, Jirhalang was ordered to restore the ancient city of Yijow, and to prevent the Chinese to the south of him from cultivating the ground. Cavalry were always on the road, and if not successful in preventing the sowing of Jinjow district, did the reaping themselves, in some cases cutting down the half-grown crops.

In July, Dworgwun the Zooi chin-wang was ordered to watch Jinjow, and to divide his men into two wings; one to be ready to oppose any movement of the enemy's troops, and open the way for deserters; another to look after all the crops, to have them cut down and carefully stored up, with the straw and corn already cut, in two strong places. Between small bodies of these and of Chinese, frequent engagements took place, in one of which Zooi chin-wang's men were badly worsted, and he himself was reproved for acting without a plan.

An ambush set on the Ningyooen road surprised a grain convoy, took a thousand *dan* (each 10 *dow* or pecks) with the mules and horses carrying it, killing three hundred and ninety of the convoy.

In October, Jirhalang was sent to relieve Dworgwun, who wishing to strike a blow just before leaving, sent men to tempt the garrison of Siwngshan, whence a body of cavalry soon issued at great speed only to be driven back. A second and a third time did they charge, when they were pursued up to the very gates, losing many men. The newly-arrived army also laid ambushes, seized night convoys of grain, and kept the enemy on the *qui vive.*

In December, Dworgwun was sent back to relieve Jirhalang.

In March of 1641, Taidsoong received the yearly census, the taking of which had been some time established. This census was to register the niwloos of the Manjows and Mongols, the number of individuals and cattle in each family, and a sort of "income" census, by which rich and poor were to be distinguished. It would appear that the census of this year was very unsatisfactory on this last score; for he called and reprimanded the jangjings and others whose business it was to look after the poor, charging them with the increased poverty, because of their love of good food and drink, and consequent neglect of magisterial duties.

The wangs, beiluas and great ministers were also blamed for neglecting to see themselves that their men practiced archery. They should teach their younger brothers to bend the ox-horn bow and fly the winged arrow, while boys should be instructed in the use of the wooden bow and willow arrow; and they were again reminded that it was criminal to neglect the diligent and constant practice of the art which made them powerful.

It would appear that the use of tobacco was introduced about this time, and that penal laws had been issued against its use, but in vain;

for "though we strictly forbade the smoking of tobacco, how could the people be restrained when they smoked in private?" Is opium smoking to pass through the same stages as tobacco smoking did, and both under the Manjows, the one at the beginning, the other at the end of their reign? So far the parallel is complete, for both were strictly forbidden, and the laws in each case nullified; because the magistrates set the example in slighting them. Meantime scarcely a half of the male adults smoke opium, while man, woman and child smokes his long ebony-stemmed tobacco pipe, the non-smoker being a rarity.

The crime of smoking tobacco was set against that of neglecting archery and husbandry; and it was declared that while the former might be condoned, the latter could not be overlooked.

In April, Dworgwun gave home-leave to the mailed soldiers, and moved his camp away from Jinjow thirty *li* to Gwowang-bei towards the Yijow road. The news enraged Taidsoong who had given orders that Jinjow should be gradually approached, for he was determined to take it. His troops had devastated Shantung and Shansi, taking many cities and could have taken all, but not a foot could he retain, because of the strong post of Shanhai gwan in his rear; and Shanhai gwan could be approached only after the fall of the four strong cities north-east of it, the principal and nearest of which was Jinjow. As he had so frequently been baffled in his designs on Jinjow and Ningyooen, he adopted the plan we have been describing to keep or make them short of provisions, and prepare for an easier conquest when his plans were complete. He was now enraged because the temporary withdrawal and weakening of the troops, permitted Jinjow to lay in a stock of provisions.

The guilty princes were recalled, and Jirhalang ordered to press the southern garrisons. The recalled army was ordered to halt at Shulita,* and no man permitted to enter the capital. Ministers were sent out to examine and punish every man guilty of dismissing as many as five men. The Zooi chin-wang and his subordinate brother Soo chin-wang acknowledged their fault, and were both degraded to chin-wangs besides being heavily fined; the inferior officials being punished in proportion to their power and guilt, after which all were permitted to enter the city.

Jirhalang was ordered to surround Jinjow and to keep the road from Siwng and Hingshan, to prevent succour thence.

In besieging the city, the attacking party set up eight camps, before which a deep trench was dug, and at the side walls were built. Between the camps and nearer the city another trench was dug, beside which watchmen beating gongs kept incessant guard. Jinjow was a double city. Inside the outer wall was a colony of Mongols, who railed at the watchmen, saying,—"We have provisions inside the city for two or three years; do you think you can take us by sitting before the walls." The watchmen replied,—"If you have provisions for four years, what will you eat on the fifth?" The reply terrified the Mongols, who learned from it the determination to have the city at all costs, and their allegiance wavered.

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* Now called Tawan, twelve *li* outside Moukden, on the west road.

Lanumoochi and Woobashuwhunjin, Mongol chiefs, sent a secret message, saying that they would surrender the city if soldiers were sent on the night of the 27th (of 3rd moon). But commander Dsoo Dashow, whom we have seen turn coat twice and was now under his first flag, heard of the proposed treachery on the night of the 24th. He went out of the inner city to seize the Mongol chiefs, who resisted. Their soldiers made a great tumult which attracted the attention of the Manjows, who hastened to the foot of the wall. The Mongols let down ropes from above, by which the walls were scaled. The Chinese were driven into the inner* city and the outer city was taken by the Manjows, who received eighty-six Mongol officers and six thousand two hundred men and women into their ranks. The news caused the greatest joy in Moukden, Taidsoong inviting the populace to a theatrical performance in the palace.

Intelligence was speedily sent to Peking, and "urgency" declared.† Preparations were forthwith made on both sides for more serious work. The wangs Koong and Shang were sent off in the 4th moon to increase the ranks of Jirhalang, and small bodies from Siwngshan and Hingshan were met and driven back; but a large force was being collected under the governor of Ji and Liao—Hoong Chungchow, and eight dsoongbings, of whom Woo Sangwei was one. This force, amounting to a hundred and thirty thousand infantry and forty thousand cavalry, got to Ningyooen with a year's provisions.

Dsoo Dashow sent messengers from Jinjow urging them not to fight blindly, but to rest in fortified camps and to advance with caution,—advice which Hoong was already prepared to act upon; for as the provisions were so bulky and the carts so numerous, he resolved first to get them on from Tashan to Siwngshan, then from Siwngshan to Jinjow, setting up camps at every step, to prevent all possibility of surprise. But the shangshoo of the Board of War had sent on the langjoong Jang Zwolin (as usual, to spy the commander), who acted like a madman, ceasing neither day nor night from reporting fighting. His conduct at length compelled Hoong to abandon his first resolution, and to march ahead with sixty thousand men, leaving the provender at Ningyooen, Tashan, and Bijiagang, just beyond Tashan. The rest of the army followed him.

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* The outer cannot have surrounded the inner city, but must have been on one side, as that of Peking, and similarly situated; for the only traces of an outer enclosure in the present splendid city are on the south side, beside the shallow "river" Siaoling hua.

† It is remarkable to find the phrase used in the French convention occurring here.

The cavalry surrounded three sides of Siwngshan, the infantry occupied Zoofung gang north of the city, pitching seven camps between the two hills,—Siwng and Zoofung—before which they dug a deep ditch.

Taidsoong heard of the march of this formidable army in September, and issued orders immediately, commanding every man and every horse in all the Manjow districts to gather at the capital. On the 15th day of the 8th moon, they started from Moukden, leaving Jirhalang the Jun chin-wang to protect the city. He marched day and night, and in six days his forces occupied the high road from Nanshan to the sea, between Siwngshan and Hingshan, thus cutting off communication between the enemy's army and his provisions. A detachment was told off forthwith, which defeated the men left in charge of the provisions at Tashan, and took the stores at Bijia gang, where there were thirteen great heaps of grain.

Taidsoong knew that the enemy had small store of provision, and predicted that within five days they would retire. He therefore planted ambushes at Tashan, Hingshan, Siaoling hua, and by other roads wherever the enemy might possibly march. These divided forces were ordered to fight the advancing enemy if of equal numbers; but if superior to let them pass, and then strike them in the rear. He also set a strong body over the grain at Bijia shan, to prevent its being taken by a dash.

The second day, soon after nightfall, Woo Sangwei and five other dsoongbings began their retreat in excellent fighting order. But the men of Wang Poo broke up in disorder and fled. In the dark it was impossible to re-form, and all made for Tashan. The Manjows pursued, striking down the rear, the ambush doing what they could to put the van into confusion. The Chinese marched slowly,—now marching, now fighting,—but at last they all broke, flying into Tashan. Parties were met on all the roads, and all who were opposed broke and fled.

The dsoongbing Tsao Bienjiao, with the commander Hoong Chungchow and about ten thousand men got into Siwngshan. Thence they made five unsuccessful sallies, Tsao Bienjiao pushing his way with some of his men to the gate of the quarters of Taidsoong. As the principal officers were away elsewhere, the greatest terror prevailed inside. But the gate was defended by Balikwun alone till troops came up, when Tsao Bienjiao got wounded and retired.

Taidsoong, believing that the men shut up in Tashan were sure to flee immediately for Ningyooen, set ambushes at Gaochiao and Sanggarjai. They had not long to wait; for Woo Sangwei and the others marched out; and their men, now thoroughly demoralized, ran and most of them perished in the sea. Woo himself and Wang Poo escaped alone. Jang Zwolin, one principal cause of that terrible disaster, fled in a boat and proved the man he was by joining the robbers, then so powerful all over China, and again deserting to the Manjows.

Of the Chinese, fifty-three thousand seven hundred and eighty-three then perished, and seven thousand four hundred and forty-four horses, sixty-six camels, and nine thousand three hundred and forty-six coats of mail, were taken. Most of the lost were drowned as they had been fleeing by the sea-shore. The sea was covered with the floating bodies, as if with innumerable "wild geese or ducks." The Manjows had ten men wounded that night.

Siwngshan, which was short of provisions before, was soon in great straits by the additional men shut up there, and hope of relief was destroyed; for a deep ditch was cut round the city which was closely invested, Hoong Chungchow not daring to sally.

Next month a large force was sent against Jinjow. Taidsoong returned to Moukden, and some provisions were smuggled into Siwngshan, which had come by sea from Tientsin. They were of little service however; for the foojiang, Hia Chungdua sent his son secretly into the city, who managed to open the gates. Hoong Chungchow was taken alive. Tsao Bienjiao and other officers were slain fighting.

Orders were sent to Jirhalang to closely invest Jinjow,—to cut down even the grass which grew between the wall and the trench.

As soon however as it was known in Jinjow, that Siwngshan had fallen, the hearts of all failed. Dsoo Dashow again presented himself with his troops to the Manjows, by whom he was well treated. But every Mongol, and the men outside Dsoo's contingent were put to death.

Men had been sent on to aid Jinjow, but they dared not pass Ningyooen where Woo Sangwei was governor. He—though he could not save the country around from plunder—kept his city. Tashan and Hingshan, whether influenced by the advice of Dsoo Dashow or of their own accord, resisted no longer.

The fall of these four cities filled the Peking court with terror. A messenger was at once dispatched to talk of peace. But Taidsoong discovered that the messenger was sent, not by the emperor, but by the shangshoo of the Board of War, and would not therefore see the message.

Others were sent who got to Jinjow, and went on to Moukden in June, 1642. Officials were sent out of Moukden twenty *li* to welcome and prepare them a feast. When they got to Moukden, the messengers performed "one kneel and three knocks" *(katow)*, and presented the emperor's letter which was written to the shangshoo of the Board of War, appointing him to treat of peace. They were dismissed the following month with a long epistle, recapitulating the causes of war from the very beginning, throwing all the blame on the Chinese court. This epistle concluded with a proposal, that the Chinese should pay the Manjows yearly ten thousand gold taels and a million taels of silver, in return for which they would receive a thousand catties of ginsheng and a thousand sable skins, (!) each retaining the ground then in their possession. But now that the rebels had gained such formidable proportions, the Manjows were not at all anxious for the peace which they would have welcomed some years before, and the negotiations fell through.

The Chinese contingent of the army became so numerous by desertion, that they had to be divided into eight banners. Some of them now urged Taidsoong to march direct on Peking, which in the present state of Chinese terror could not but fall. He however, thought it was the best policy to harass and plunder the country all round; that thus Peking would by and bye fall of itself, like a tree which has been cut all round the outside. There can be little doubt that he might then easily have taken Peking, which was seized next year by the rebels; after which the chance of the Manjows was hanging in the balance.

An army was again prepared to raid China. It set off in November. The left wing broke down the Great wall at Jieshan, and passed through; and at Taitow ying fought and slew two thousand five hundred men of Taitoong foo. The right wing found the gullies so narrow and the roads so rough, that they had to ride singly. A Chinese official was seized, who told them that twenty *li* outside of Whangyen kow was a very narrow road at Yenmung wan, while the gate was of stone and protected by cannon and powder mines. Men were sent on by night, who seized the cannon, and withdrew the powder charges. The gate, with another further on, was taken. The wing divided into two before Whangyen kow, attacked, took it and passed through *chang-chung*, as the "Great wall" is called. The two wings united at Jijow, the inhabitants of which had all fled to the hills, leaving grain and cattle behind. A detachment coming up to aid Jinjow, was broken.

Before starting, Taidsoong exhorted the men to act as good soldiers, and not as ruffian robbers; telling them that no old man should be killed without grave reasons, no man's wife should be seized or his property destroyed, and none beaten because they failed to give silver, as was the case during the last invasion. The advice was good, but we can scarcely hope any attention was paid it; for in July of next year (1643), the army returned from Shantung reporting thirty-nine victories, and three *foo*, eighteen *jow* and sixty-seven *hien* cities taken, besides six which opened their gates. They brought back twelve thousand two hundred and fifty taels of gold, two million two hundred and five thousand two hundred and seventy taels of silver, four thousand four hundred and forty taels of pearls, fifty-three thousand two hundred and thirty pieces of satin, furs and coats of mail in abundance, three hundred and sixty-nine thousand human beings, and over three hundred and twenty-one thousand head of cattle. A number of high Chinese officials concerned committed suicide. Expeditions sent against Karka and other Mongol districts were equally successful.

After *Wanli's* reign the yearly allowance for Gwandoong or the two Liaos was six million six hundred thousand rations,* which was increased in *Tsoongjung's* (Ts'ung-cheng) time to sixteen million seven hundred thousand, the Chinese author adding, that this formed the larger half of the army expenditure for the whole of China. Taking into consideration that this was over two centuries ago, it represents a considerable sum of money.

The Yüjwun wang Dwodwo, probably sick and tired of this carnage and cruelty, began the new year of 1643 by advising that the example of the ancients should be followed,—who fought only when it was unavoidable; (?)—for that Heaven would certainly punish the people trusting to its own power and acting unrighteously. He recommended that the soldiers should be disbanded, and that the officials should well regulate their internal affairs, customs, and agriculture which was of prime importance as the source of food and clothing. His advice was not at all likely to be carried into action.

Taidsoong recommended his great ministers to be sure to entrust all important business connected with war to men of wisdom, who, if carrying out successfully whatever task was imposed upon them, would be permitted to send their men to dig ginsheng; while those would be forbidden whose failure proved them incompetent, and it would be criminal for them to be jealous of their betters.

Next month (September), this able son of a more able father died at the age of fifty-two, and there has been no third to place beside them. A long title was given him, and his body rests in the Jaoling, north of Moukden, before which is the finest *pailow* I have seen. But both his tomb and that of his father are sadly in need of repair.

The child who was elected to succeed Taidsoong was his ninth son. His mother's temple name may be given as a curiosity, along with the distinguishing marks which pointed him out as future emperor.

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* 餉 *siang*,—which I am informed means many taels for rations.

Jaoshungtsushowgoongjieunganyijangchingdwunwhiwunjwangkanghua empress, before the birth of her child, used to be surrounded by a red flame, which terrified the servant maids, who rushed forward to smother it, when lo! it disappeared. In addition to other wonders, a lock of hair on the crown of his head was at his birth longer and different from the rest. During the day of his birth, a red flame surrounded his mother's palace, and a delightful fragrance moved slowly about like the soft flowing of water. His mental capacity was above the ordinary kind from his birth, and daily increased. He was extremely fond of learning at six (five according to our calculation), when he was nominated to the throne by Daishan his oldest uncle, all consenting. All the wangs, beiluas and great ministers wrote an oath of allegiance (which was burnt), to inform Heaven and Earth. Jirhalang the Jun chin-wang and Dworgwun the Zooi chin-wang were nominated guardians; and another written oath was burnt.

The succession was not established however without some commotion. Adali or Uadali, a prince wang, secretly promised to abet Zooi chin-wang if he claimed the throne. Shwotwo a Gooshan beidsu sent Woodan to the same wang, to state, that he and a number of ministers were prepared to support him. Adali and Shwotwo went with Lwolwohoong to Li chin-wang Daishan—who was confined with a bad leg—and said that everybody was ready to proclaim Zooi chin-wang emperor, blaming him (Daishan) for negligence in not taking active steps to prevent such a thing.

Daishan saw Dworgwun his brother face to face with his accusers. Adali and Shwotwo were condemned to death for the crime of instigating civil war, together with the mother of the former and the wife of the latter. The family register of Adali was given* to Daishan, that of Shwotwo to Dworgwun.

Because Woodan and Lwolwohoong knew not what they did, they were forgiven. The dasiadsu Ganglin was imprisoned, but his crime pardoned, as he had informed the privy council that he would not be in the plot. Fan Wunchung, a dasiadsu, was degraded into the bordered yellow banner.

This storm—of whose origin doubtless Dworgwun knew more than he cared to say—having blown over, Jirhalang was ordered off to Jinjow and against Ningyooen, which was taken in November. Chientwun wei, Joonghow swo, and Joongchien swo followed within a few days, and the people and spoils were divided among the conquerors according to rank. Bands of men were sent towards Hei-loong jiang and Koorka to seize men to fill the ranks.

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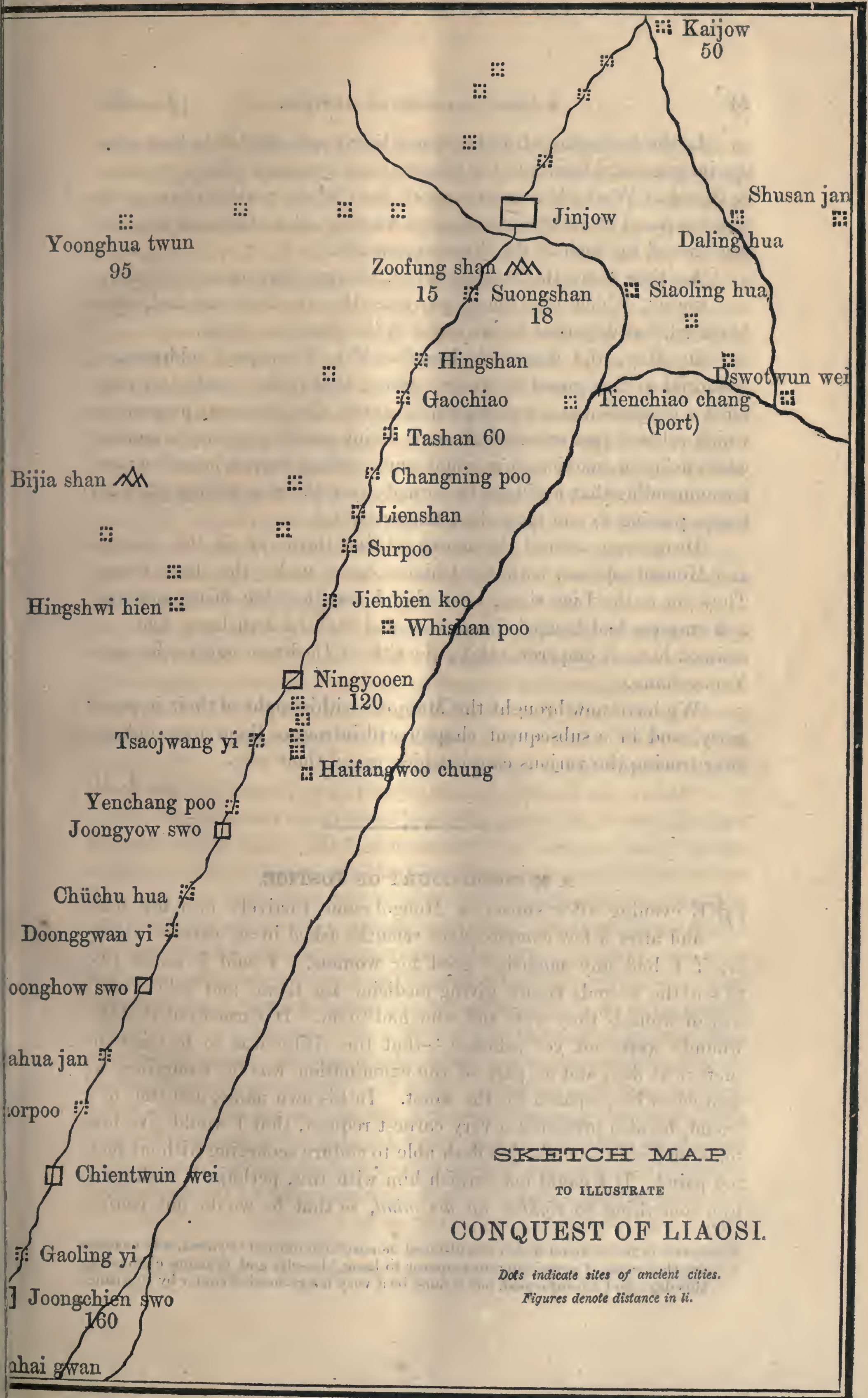
* Wives, concubines, children, slaves and cattle were all included; the register being the title-deed to such property.



SKETCH MAP

TO ILLUSTRATE

CONQUEST OF LIAOSI.

Dots indicate sites of ancient cities.
Figures denote distance in li.

In the beginning of 1644, a new board was created to look after the interests and affairs of the Chinese; and consisted of two members. A Board of Works in connexion with the Chinese portion of the army was composed of an officer from each banner. An additional dasiadsu was elected for each of the three secretariats.

Another wang, the Soo chin-wang, Howgua was accused of traitorous speech, which was found proven. He was first watched, then liberated, but degraded to the ranks of the common people.

In May, the degraded dasiadsu Fan Wunchung addressed a memorial to the guardian wangs, stating that if they wished to establish a reputation and secure an inheritance, the enormous proportions which robbery had assumed all over China made it an easy matter; while delay or inaction now would cause endless regrets hereafter; and recommending that a village be strongly fortified as a halting place for troops passing to and from the Chinese capital.

Dworgwun ordered the march of two thirds of all the Manjow and Mongol soldiers, with the Chinese army under the three wangs. They got to the Liao river, when they heard that the Ming emperor* and empress had hanged themselves, and that Li Dsuchung had proclaimed himself emperor, taking the title of Dashwun and for his style Yoongchang.

We have now brought the Manjows within sight of their imperial glory, and in a subsequent chapter will introduce them into Peking, after tracing the various causes which paved their way.

J. R.

A MONGOL COURT OF JUSTICE.

ONE evening after sunset, a Mongol came furtively into my tent, and after a few commonplace remarks asked in an earnest whisper, if I had any medicine good for wounds. I said I would like to see the wounds before giving medicine for them, and asked what sort of wounds they were and who had them. It turned out that the wounds were not yet inflicted,—that the visitor was to be tried for theft next day, and as part of the examination was by scourging, he wanted to be prepared for the worst. In his own name, and that of a friend, he also preferred a very earnest request, that I would give him some medicine to make his flesh able to endure scourging without feeling pain! If I could not furnish him with this, perhaps I might give him something to *tighten up his mind*, so that he would not confess under torture! After quite a long and confidential conversation as to his guilt and prospects for the morrow, he rose to go, asking me to tell no one of his visit, because he was in custody, and allowed to go about only by the kindness of his keeper. Next morning early, I had another visitor on the same errand; like his neighbour he wanted something to heal his possible wounds, to harden his flesh, and to brace up his mind.

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* The tree on Mei-shan on which the ill-fated monarch committed the deed, was chained for the crime of permitting an emperor to hang himself, and remains chained to this day! So I am informed, but it must be a very hoary-headed sinner by this time!

In the early morning a large tent of blue cloth fluttered gaily in the breeze. It was pitched just beyond the temple limits. The whole half-year's secular business of the tribe had been transacted in the temple buildings, but criminal proceedings could not be taken against culprits within the hallowed ground. Within the boundary it is not lawful to beat and whip men; so the thieves had to be examined outside the little footpath made by devout Mongols who travel round and round the sacred precincts by way of religious duty. No one appeared to know exactly when the court would begin; but after a while stragglers seemed to converge towards the conspicuous tent, and the rumour got abroad that the mandarins had gone out to begin business.

The tent was open at both ends, and with the exception of a contracted space down the centre, was packed full of mandarins of various ranks. Around the mouth of the tent was the disorderly crowd of spectators, who pushed each other about, and talked away among themselves without any seeming restraint. At the tail of the tent was another and smaller crowd, kept in a little better order by the angry commands of "stand back," shouted at short intervals by one or other of the dignitaries sweating under the heat that found its way through the cloth of the tent. The tail of the tent had been opened to secure coolness by circulation of air, but blocked up by a sweltering crowd at both ends, the circulation amounted to little; and the discomfort of the judges within, was only exceeded by that of the trembling culprits who were led up and made to kneel before them. Behind the little table, on which were laid official papers, sat two or three mandarins with buttons of various kinds, but no one appeared to claim higher rank than his neighbours, and no one was seen to be specially presiding. Any one that liked seemed to say anything he liked, and frequently more than one spoke at once; and on more than one occasion a prisoner had to attend to the different sets of remarks made to him by two different mandarins at one and the same time. The noise of the two crowds of spectators outside, and the free and easy way of contemporaneous speaking inside, made it difficult to keep track of what was going on. It was hardly possible both to see and hear; so a good many of those really interested in the proceedings, did not attempt to see, but knelt down outside the tent, and with bended head listened attentively through the cloth. Beyond the crowd in front of the tent, sat a row of laymen and lamas all looking very solemn and sedate. These were the prisoners waiting to be tried. No one seemed to watch them, and they were not handcuffed or bound in any way. They simply sat and waited till an attendant came and called them forward.

One case tried was that of two lamas. The reading of some charge or evidence or other could be heard indistinctly amid the hum and bustle, and then the elder lama was led out in front of the tent and lay down in full view of the court. As the crowd fell back a whip, a couple of rods, and the leather sole of a shoe became apparent. The lictor asked which he was to use, and on being told to take the whip, proceeded to administer thirty lashes. The whip was really a formidable weapon and looked alarming; but the whipper stood so close in towards the culprit that almost all the force of the thong was spent on the grass. This was farce enough, but this was not all. One, two, three, five, eight, nine, ten, eleven, thirteen, seventeen, twenty, —counted the sturdy lictor, bringing up his whip with great display and letting it gently down—twenty he counted, and as he counted twenty-one, an official standing near by shouted thirty. THIRTY, with tremendous emphasis shouted the lictor and then rested his whip, as if his arm had been quite worn out with the great exertion. "Oi yoi yoi," sighed the victim as he got up, and the whole crowd of spectators laughed aloud; the sufferer joining in the laugh as soon as he got his face turned away from the court. Everybody seemed pleased, and what seemed to please them most was the counting—twenty, twenty-one, thirty. The turn of the younger priest came next, but his was a more serious affair. He was uncovered and his infliction was with a rod that left a mark at each stroke. The count too was carefully looked to, and, when it jumped from three to five, the lictor was ordered to stop and be careful as to how he counted. This lama got his full complement of thirty strokes and good strokes too.

Another case was that of cattle stealing. Several men were implicated, but the din and bustle made it impossible to hear whether the accused confessed and were punished for the deed, or did not confess and were whipped to make them tell the truth.. Doubtless Mongols accustomed to the proceedings knew all about what was going on, but an unaccustomed spectator, hustled about, could only guess. One of the culprits was an old man with a decent dress and respectable look; and one of the buttons inside the tent could be heard shouting to him:—"You are an old man, more than sixty, your life is almost past, you should know better by this time than to steal; if you are poor and hungry, beg; begging is better than stealing; if you beg, people will give you food." Then after a little:—"After this will you be deterred (from stealing)? Will you be careful? Will you amend your ways?" He was then led forth and had thirty slight lashes with the whip, without being deprived of the protection of his trousers. Concerned in the same case was a young lama who came next in turn, and was punished severely with the rod. No miscounting,—no laying it on light for him. He was about twenty years of age, and, according to the expressed verdict of the unofficial mob, just the sort of fellow to steal. The officials were evidently of the same mind, and took care that the scourging was no sham. Once they stopped the lictor, and threatened to have *him* whipped if he did not hurt the prisoner more. The young lama got fifty good ones, and seemed to get up with difficulty. Perhaps too he was tenderer than his neighbours, for he manifestly suffered severely.

Then came a complicated business of the theft of a single horse. Four or five prisoners were called up, and a long examination ensued. Several persons were beaten, among them the well-dressed respectable-looking son of a man of official rank. This young man was the most decent-looking fellow among the prisoners. He had his thirty lashes by way of examination, and might have had more, if another man had not confessed under his torture, that he alone was the thief, and that the decent-looking young man was falsely accused. The man who confessed was the same who had come to me by night for medicine. His confession admitted that he had stolen the horse, and tied it up in the mountains till he should be able to convey it away secretly; but in his absence the wolves had come and devoured it; so he was none the better for his theft! His unsuccessful experiment was the cause of no little mirth to the official and unofficial spectators.

Another case was peculiarly Mongolian. A young lama was brought up accused of causing a prairie fire, which ran for miles and scorched a caravan of Halhas, encamped with their camels and loads of tea in the long dry grass. The accused admitted the charge, but pleaded that it was unintentional; and appealed to the mercy of the court, reminding them that he was a quiet and orderly subject, and the sole support of his father, an old man aged eighty years. The court was evidently satisfied with the explanation, but the law must be magnified, which was supposed to be done when thirty nominal lashes were laid on lightly, not even his coat being removed; and the count being so cooked that though *thirty* was counted, hardly more than fifteen were administered.

Another case elicited rather a curious confession. An elderly man under examination said, that *if his two companions in accusation would not own up*, he would take the responsibility of the loss. The judges seemed well satisfied with the arrangement, asked if he had means sufficient to make good the loss, and dismissed him without corporal punishment.

A few more cases followed, and then the greater part of the spectators dispersed, remarking that what was to come next was a civil suit, at which they evidently did not expect to see much beating and whipping, which seemed to form the main attraction to most.

In connection with the above-mentioned criminal proceedings, probably the natives knew pretty well all that happened; but to the eye of an unaccustomed spectator, nothing very definite appeared, and it was hardly possible to make out whether the various flagellations were given as punishments for crimes or inducements to confess. Indeed the language that accompanied them sometimes seemed to indicate, that both purposes were aimed at.

It must not be supposed that these beatings constituted the sole punishment of the thieves. Their sentences of imprisonment, &c. were passed afterwards; and some of the cases were said to be those of men who were undergoing sentences previously passed on them; and who were now brought forth merely to be presented to the court.

During the course of the proceedings, I had been endeavouring to distinguish the governor-general of the tribe; but in the crowd of mandarins in the tent, no one seemed to claim much higher rank than his neighbours. Returning towards my tent, a fat Mongol in a greasy old dress called me to him, passed salutations, conversed a little, then let me go. He had a couple of attendants hanging around near him, and an old lama came up as we were speaking. Two days afterwards meeting the old lama, I asked who that mandarin was who had been talking to me. It had been the governor-general *incog.* He had deputed his duties to the inferior mandarins; and while they were sweating in the crowded tent, bullying thieves, and speaking down each other, he had been enjoying himself lounging around.

A day or two afterwards, in my tent I happened to ask an aged lama of some small rank in the temple, if he had been to see the trial of the thieves. Hitching himself round, and looking at me as if he thought I was taking some undue liberty with his dignity, he replied "No, no, no; do you think that a respectable man like me would go to see thieves tried?" This seemed to be the universal feeling on the matter, that it was an exhibition fit only for the eyes of boys and menials.

There seemed too to be a very prevalent idea, that the court on this occasion had been altogether too merciful and gentle; or as the Mongols expressed it, that the mandarins had only been amusing themselves. Perhaps though, they only said so to me from a desire to make Mongolian law appear more imposing in my foreign eyes. The prisoners themselves did not think it much fun. One man on being taxed with confessing altogether too easily under slight torture, said that he really could not help it, and that his questioner must be no better than an ox, if he did not know that when the fatal time came, to refrain from confessing was an impossibility. Perhaps after all the court served its purpose. Merciful and amusing as it might seem, most of the prisoners appeared to stand in no small awe of its decisions; and if it had the effect of punishing criminals and deterring from crime, it could not be said to be a failure. Towards sunset I had another visit from the prisoner who, the night before wanted medicine for his wounds and bracing for for his mind. How changed he seemed. He had had sixty strokes and was to be sentenced to something or other, he did not as yet know what; but he seemed happy and radiant, and smiled all over. The anxiety and uncertainty had gone, he had confessed and been condemned; but though acquitted he could not have seemed much more relieved. Though severely beaten he had not received wounds, his mind did not now want any bracing, and it was evident that his confession had been an excellent tonic for his mental constitution.

A good many cases of theft were left untried at the close of the day, and how they were settled does not appear. The tent was not pitched again, and next morning early the governor-general took his departure, conspicuous in his two-horse cart guided by a mounted driver, and preceeded by a horseman carrying the seals of office in a box strapped on between his shoulders. This was the signal for a general scattering. Many Mongols had returned to their homes before; those that were left now disappeared, the traders, from Peking and other places who had come for the occasion, departed to travel round the country; and the temple, which for a week had swarmed with men, and had its pastures adorned with scores of hobbled horses, resumed its normally deserted appearance, not to be again disturbed till the summer sacred festival would attract its crowds of traders and worshippers from the four quarters..

In travelling round the country afterwards, we met several of the prisoners at their homes, and every two or three days were reminded of the court of justice by hearing our Mongol servant counting, in a mock official tone of voice, seven, ten, eleven, fourteen, nineteen, twenty-one, THIRTY, as he hammered the tent pins into the hard ground.

It turned out too that one of the prisoners at least did not get off so easily, as the trial we had seen might have led a spectator to suppose. Another prisoner had taken the whole guilt upon himself, and thus freed his neighbour, who, at that time, was allowed to get off rather easily. Some time after, the man thus freed was sent for by the governor-general, and subjected to another examination. The accused was a man of means, and he was now charged with bribing his confederate to confess and take the blame. A severe castigation was administered to make him reveal the truth; but the man stood firm, and though there was a general feeling that he was guilty, he could not be made to confess and had to be dismissed. The story goes, that after he had received the severe infliction of over a hundred strokes, and the examination was ended, he got up with the bearing of an innocent man, shewing his unbroken skin as proof of his innocence. "You have broken several rods on me" said he; "see how I have stood it, are you satisfied now?" The Mongols have great admiration for a man who will thus dare and endure without confessing; and however objectionable the examining by torture of witnesses may be, it affords good opportunity for inflicting pretty severe punishment under pretence of questioning men who are pretty well known to be guilty, but who cannot be convicted for want of conclusive evidence.

HOINOS.

STATISTICS OF THE HONGKONG PROTESTANT MISSION.

HISTORICAL SKETCH OF PROTESTANT MISSIONS IN HONGKONG, TO JANUARY, 1875.

By Rev. A. B. Hutchinson.

THIS island was ceded to, and taken possession of by England in the year 1841, when it thus became part of the colonial possessions of Great Britain; and has since remained a crown colony. This was on January 25th. On February 9th, eight missionaries visited Hongkong, to consider the advisability of opening mission stations, and so claiming it, and through it the south of China, for the King of kings. In the same year, the Revs. I. J. Roberts and J. L. Shuck of the American Baptist Mission took up their residence and built a mission-house with school and chapel; and thus to America belongs the honour of commencing mission work. The Rev. C. Gutzlaff, interpreter to the government, also devoted his leisure hours to zealous prosecution of his original calling. The next step was the securing of a site for the school of the Morrison Education Society in the spring of 1842; Sir H. Pottinger the governor granting Morrison Hill for the purpose. The buildings were ready at the end of the summer, and in November a Christian boarding-school with eleven pupils was opened, under the charge of the Rev. S. R. Brown, B. A. from America. The Morrison Education Society had been founded at Canton in 1836—"to establish and support schools in China, —to teach to natives the English language, with the express proviso that the Bible and books on Christianity shall be read in the schools." At that time, the Rev. C. Gutzlaff was also diligently using the opportunities afforded by his position as interpreter to the English government, for the proclamation of Gospel truth, and the translation and dissemination of the Bible and other books and tracts. But it was not until the month of September, 1843, that the missionary institutions at present existing in Hongkong fairly commenced. The mission of the London Missionary Society was then opened by the Rev. J. Legge, D. D. and Dr. Hobson, who brought with them from Macao the *personnel* of the Anglo-Chinese College of Malacca, and the *materiel* of the printing-office, which—first established at Malacca in 1836, and afterwards removed to Macao, and thence to Hongkong,—has since done such good service to the cause of Christ. At the close of this year was established a hospital, which was placed under the care of Dr. Hobson; and Dr. Legge reported a school of thirty boys. In the school of the Morrison Education Society were twenty-two.

1844.—The Rev. S. R. Brown had thirty-four pupils at Morrison Hill. The Rev. W. Gillespie arrived for the London Missionary Society.

1845.—The Hongkong Auxiliary Committee of the Religious Tract Society was formed in September of this year, the Rev. W. H. Medhurst being secretary. The London Mission house in Aberdeen Street was erected, and made the head-quarters of that mission.

1846.—The Rev. S. R. Brown left China at the close of the year, and the management of the Morrison Education Society's school devolved upon Mr. Macy. During this year a number of young men were baptized by the Rev. C. Gutzlaff, many of whom have ever since remained steadfast to their profession of Christianity. Over a hundred professing Christians met daily for prayers at the temporary government offices.

1847.—During this year the first missionaries of the Evangelical Missionary Society of Basel arrived, and proceeded at once to the mainland;—the Rev. Th. Hamberg to the Hakkas, and the Rev. R. Lechler to the Hoklos of the Chauchow prefecture in a north-east direction. The pupils at Morrison Hill declined in number to twenty-seven.

1848.—The Morrison Education Society experienced grave difficulties in raising necessary funds, owing to the opening of the five ports and consequent separation of earlier members, whose sympathies were enlisted in local efforts. This year Dr. Legge was enabled to add a theological seminary to his boys' school, with six exhibitions of $6 per month and board and clothing. The education given comprised algebra, geometry, history, ecclesiastical and general science and theology.

1849.—The Morrison Education Society's school was given up, the boys being divided as follows: Dr. Legge received eight; the colonial chaplain, the Rev. V. Stanton,—who had started a school for

Chinese on his own responsibility,—received eight; and four proceeded to Canton to the Rev. Dr. Happer. The objects of the Morrison Education Society were thus newly defined to be:—"To further the work to which Dr. Morrison chiefly devoted his life, by making known to the Chinese the Gospel of Jesus Christ; and by forwarding Protestant education amongst them in such way and manner as to the society may seem fitting." In this year also was founded the Bishopric of Victoria, with an endowment of £18,000 and £2,000 for a college; the object being, "the erection of a missionary college, and the maintenance of a missionary bishop on the coasts of China." Already after six years of steady work, signs of success were to be observed. Ninety boys were receiving Christian instruction in the schools of the London Mission and the Presbyterian and Baptist churches. The baptized converts altogether amounted to sixty, with seven native preachers.

1850.—The Rt. Rev. G. Smith, D.D. first Bishop of Victoria arrived, and occupied the disused buildings of the Morrison Education Society, whilst waiting for the erection of St. Paul's College. The statutes (framed the previous year) state the objects to be—"the training of a body of native clergy and Christian teachers for the propagation of the Gospel in China, according to the principles of the United Church of England and Ireland." Freedom of admission was allowed also to other pupils, to be trained as members of the Church of England, but not for the ministry. The instruction was to be the usual branches,—languages, literature, science, divinity, sacred history, and the language and literature of China. The school commenced by the Rev. V. Stanton was absorbed in or became the nucleus of the new college. The average number in Dr. Legge's school was now forty-five, each paying $2 per month. In the course of this year, a native of Poklo, Ch'a Kim-kong,—having received some tracts, came down to the London Mission and was baptized by Dr. Legge. After instruction he returned to his native place with a supply of Scriptures and tracts. This proved to be the origin of an important branch of the mission.

1851.—On Bishop Smith leaving Morrison Hill for St. Paul's College, the Rev. Mr. and Mrs. Neumann, opened in the vacated premises, a home for destitute native children—boys and girls. Mrs. Neumann came as the first agent of the Berlin Ladies' Society, founded in 1850, her husband the Rev. C. Neumann being a missionary of the Chinese Evangelization Society. St. Paul's College was opened with fifty pupils in June, the bishop being ex-officio warden. Three of these who were baptized, were the first-fruits of the Church of England in Hongkong. Dr. Legge reported fifty boys in the London Mission School. Dr. Hirschberg and Mr. Cole were his colleagues,—Mr. Cole superintending the mission press and type foundry. The American Baptist

Missionary Union, represented by the Revs. J. Johnson and W. Dean, reported a daily attendance of fifty at their four day-schools for boys speaking the Chauchow dialect. Altogether during the year, ten missionaries were labouring in Hongkong, and a hundred and sixty-five pupils were in the schools. The Rev. C. Gutzlaff died on the 9th of August.

1852.—In May, the Rev. T. Hamberg baptized at Lilong (on the main-land), twenty Chinese, and thus laid the foundation of a prosperous church. The Rev. R. Lechler,—having been repeatedly prevented by the mandarins from settling in Chauchow,—joined Mr. Hamberg in the Hakka mission. The Rev. P. Winnes arrived at Hongkong,—the third missionary of the society. The Rev. E. T. R. Moncrieff, who came with Bishop Smith, and who had been assisting him at St. Paul's College, left Hongkong. The Rev. J. Chalmers, M. A. joined the London Mission.

1853.—The Revs. R. Lechler and P. Winnes settled for a time at Tungpo in Mirs bay on the opposite main-land, and the Rev. Mr. Hamberg, not being able to get a house in Lilong, went to Pukak.

1854.—Another agency was set on foot this year,—the Corresponding Committee of the British and Foreign Bible Society, which met for the first time at St. Paul's College, under the presidency of Bishop Smith. The Morrison Education Society's buildings were sold, and the site returned to the government. The society made grants in aid, to different schools at the coast ports. Of those in Hongkong, St. Paul's College reported thirty pupils, and Dr. Legge forty. The Basel Mission lost by death, two members of its little band of workers,—the Rev. T. Hamberg and Mrs. Lechler. Mr. Lechler and Mr. Winnes removed to Pukak, to carry on the Lilong work. Miss Julie Poser came out to assist Mrs. Neumann, and died within a year. Miss Nagel and Miss Süsserwerth joined the mission.

1855.—Mr. and Mrs. Neumann returned to Berlin, owing to the break up of their health;—Miss Nagel and Miss Süsserwerth carried on the general Foundation Hospital, but the numbers were very small. Dr. Göcking and Mr. Hanspach of the Berlin Mission assisted. Bishop Smith reported that the first class had left the college; the average number remaining being thirty. Dr. Legge had thirty-eight in his boarding-school, forty-five boys in a day-school, and there were seven girls in a boarding-school under the care of Mrs. Chalmers. Mrs. Johnson had a boarding-school for girls with ten pupils. This was the beginning of girls' boarding-schools in Hongkong. The British and Foreign Bible Society sent out colporteurs in place of those formerly sent by the Rev. C. Gutzlaff.

1856.—Owing to the war which broke out this year between

England and China, the Basel Mission stations had to be deserted, and the missionaries returning to Hongkong, commenced work amongst the Hakkas in the island. This is therefore the actual date of the beginning of the Basel Mission's present work in Hongkong. The Berlin Mission was still farther weakened by the death of Miss Süsserwerth. Bishop Smith sent to Australia as a catechist, Lo Sam-yuen, who had hitherto acted as assistant in St. Paul's College. Dr. Legge finally closed his boarding-school for boys,—the average from 1850 being forty-five. Since that year, each had paid $2 per month. Of seventy who entered the school, one third became Christians;—as a school success had rewarded his efforts;—as a training institution for preachers, it had failed (vide *Morrison Education Society's Report* for 1866-1867).

1857.—This year found sickness still prevailing in the Berlin Ladies' Mission house at Morrison Hill; and when Mr. and Mrs. Ladendorff arrived to take charge, they found but seven children.

1858.—On Easter day, twelve Hakkas were baptized, and the foundation was thus laid of the Hakka church in Hongkong. The Rev. R. Lechler was obliged by sickness to return home. Miss Magrath opened a boarding and day school for Eurasians and Chinese, in connection with the Church of England, but independent of any society.

1859.—The Rev. J. and Mrs. Chalmers removed to Canton, leaving Dr. Legge in sole charge of the London Mission.

1860.—Hongkong was given up as a station by the American Baptist Society, and the mission removed to Swatow. The site and buildings were sold to the government, and made a secular central school. In the Basel Mission, Mr. Winnes returned to Lilong, built a house for school and residence, and was joined by Mr. Martig. The Berlin Ladies' Mission was strengthened by the arrival of Miss A. Heidsick and a Chinese Christian girl who had received baptism in Germany. In the London Mission, Miss Legge opened a day-school for Christian girls with twelve pupils. Miss Baxter arrived and opened at her own cost, aided by local subscriptions, schools,—for twenty Chinese girls; boarding and day-schools for fifty boys; and for ninety children of residents, European orphans and Eurasians.

1861.—The Berlin Ladies' Mission removed to a commodious building erected for it at West Point, and called the Berlin Foundling House, comprising school-rooms, dormitories, chapel, and residences for the principal and teachers; with garden and play-ground attached. The Basel Society's mission house was also built this year, at West Point, on a site granted by government; and the mission was strengthened by the return of the Rev. R. Lechler. Miss Magrath opened a mixed school in Mosque Terrace. Dr. Legge published the 1st volume of his *Chinese Classics*. From time to time, Ch'a Kim-kong, who returned to Poklo in 1850, had sent down converts for baptism; Mr. Chalmers visiting the locality, baptized fifty persons the previous year, and Dr. Legge accompanying him this year, baptized a hundred and one converts. A station was opened in the city, and Ch'a Kim-kong placed in charge. In October, the Christians numbered a hundred and eighty-six, and had two chapels; but a mob rose, cut the native pastor in pieces, and dispersed the Christians.

1862.—Miss Magrath (Church of England) reported ten girls in her boarding-school, at an annual expenditure of $900. Miss Baxter's (Church of England) hands were strengthened by the arrival of Miss Delacour; and Mrs. Smith commenced the Diocesan School for native girls in a private house in the Albany. Bishop Smith confirmed eighteen Chinese, and reported the baptism of nine pupils of St. Paul's College, and twelve of other schools. The Church Missionary Society commenced work in Hongkong; their first missionary, the Rev. T. Stringer arrived in April. The Basel Mission was strengthened by the arrival of Messrs. Bender and Eitel. The Rev. Mr. Martig started for home ill, and died on the way. Mr. Winnes visited Chonglok—where a native had long been preaching—and baptized a hundred persons; thus laying the foundation of the church there. In Hongkong, Mrs. Lechler began a school for Christian girls with twelve pupils, at an expense of $200 per annum. Miss Legge (L. M. S.) reported four boys and eleven girls in her day-school.

1863.—Dr. Legge had thirty boys at school in Tai-ping shan and forty at Wanchi. The Basel school had twenty-six girls,—boarding. Mr. Lechler visited Chonglok and baptized several natives. Miss Brandt joined the Berlin Ladies' Mission in the course of this year. Miss Eaton arrived for the Diocesan School. Bishop Smith ordained the Rev. Lo Sam-yuen—recently returned from Australia,—as deacon, on December 21st, the first Chinese admitted to orders in the Church of England. The Diocesan native female school under the charge of Miss Eaton, was established on the site given by the government, at the cost of $8,000, of which $1,000 were subscribed by the Chinese. Fifteen Chinese girls were the first pupils. Miss Magrath's school had sixteen girls and four boys, making forty since opening; the expense being $2,300 per annum.

1864.—The missions in connections with the Church of England reported progress,—twenty-three baptized during the year, from various schools,—and thirty-five natives were communicants. Bishop Smith left Hongkong and Mr. Stringer of the Church Missionary Society took charge of the college. Miss Magrath's schood advanced to twenty-eight boys and twenty girls. Miss Baxter was joined by Miss Oxlad and Miss Waterworth, agents of the Society for promoting Female Education in the East; during the year however, Misses Waterworth and Delacour married, thus depriving the schools of their assistance. The Berlin Mission lost Miss Nagel and Dr. Göcking, who returned home invalided, and was strengthened by the arrival of Misses Süss and Leeseman. Mr. Bender of the Basel Mission went to Chongtshun in Chonglok district, and opened a station there. Mr. Bellon arrived and proceeded to Lilong. Mr. Piton on arrival went to Chonglok, and opened a station at Nyen-hang li with a boarding-school.

1865.—The Church Missionary Society's station experienced a change; the Rev. T. Stringer leaving for Canton, as acting colonial chaplain, and the Rev. C. F. Warren arriving in January and supplying his place. The government granting a site in Tai-ping shan, in the midst of the Chinese quarter, the foundation stone of St. Stephen's church was laid. The Diocesan School plan was enlarged to admit English children. The numbers for the year were twenty Chinese and twelve English. Mr. and Mrs. Gardner arrived to manage a boys' school; but the lamented death of Miss Baxter caused the break up of her schools. Mr. and Mrs. Gardner returned to England. Miss Oxlad with the Chinese and English girls went to the Diocesan School. The boys were transferred to St. Paul's College; seven had already been baptized from Miss Baxter's schools. The London Mission was joined by Mr. Eitel, formerly of the Basel Society, and in December by the Rev. J. Anderson from home. The Basel Mission, besides Mr. Eitel, lost Mr. Winnes, who returned home; but was strengthened by the arrival of Messrs. Faber, Hanff, Loercher and Toggenburger. Mr. Hanff went to Fukwing, and died the same year; Mr. Toggenburger went to Lilong, but died in a few months. Mr. Eitel took charge of the London Missionary Society's Poklo mission, and visited every village where there were Christians in that district.

1866.—The London Missionary Society reported the number of converts in Poklo as two hundred and one baptized persons. A dispensary was also opened in that city. In Hongkong there were a hundred members of the same mission, with three chapels and three native catechists. St. Paul's College became an ordinary English school, the theological training class being given up as unsuccessful. The pupils during the year numbered fifty. Miss Eaton joined the London Mission as Mrs. Eitel. Miss Magrath reported twenty girls in her school. The new church of St. Stephen's (C. M. S,) being completed, was opened by the governor, in presence of a number of visitors; the cost, including residence for native clergyman being $6,000, of which $4,000 was contributed by residents. The Church Missionary Society's mission had thus a centre distinct from the college. The prayer-book was but partially translated, and the communicants were only three in number. Two schools containing nine hundred and twenty-seven pupils regularly attended divine service.

1867.—In the Church Missionary Society's mission, on August 21st, being Easter day, four adults were baptized in St. Stephen's. The Rev. J. Piper arrived from home in February, and a missionary residence was built at West Point. The Rev. C. F. Warren began an English service for sailors, in addition to Chinese work. In October, the Rt. Rev. Bishop Alford arrived. The Diocesan School funds failing, the Chinese girls were sent away. The Eurasian pupils remained under the charge of Miss Randall. Altogether thirty pupils had been baptized from this school. An Auxiliary of the British and Foreign Bible Society was formed under the presidency of Bishop Alford, which however expired in 1871, on his resignation of the see. In the London Missionary Society, the Rev. F. S. Turner came from Canton to take charge of the mission, Mr. Anderson going to Canton. In May, Dr. Legge returned to England. The Basel Mission chapel and school were erected at West Point, close to the mission residence, and opened in presence of Bishop Alford. At the Berlin Foundling House, forty-five children were in school out of fifty-two received to date. Pastor Klitzke succeeded Mr. Ladendorff, and Miss Heidsick was married. The annual expense of the establishment was $4,000.

1868.—The Church Mission was weakened by the return of the Rev. C. F. Warren to England in August on account of health; leaving the Rev. J. Piper alone. Nine communicants were reported. The Berlin Foundling House received eighteen children additional from the country. Pastor Klitzke began a German service for residents, in addition to Chinese work. A good Chinese and European education was given, and the superintendent stood *in loco parentis* to the children, arranging when necessary, for their betrothal to Christian Chinese. In the Poklo district of the London Missionary Society, at each of four different stations a church was formed, with four deacons and local preacher. St. Paul's College ceased its school work, owing to there being no funds or endowment. Forty pupils had been baptized out of about a hundred who had at different times been admitted. Besides these, Bishop Smith had baptized six natives. But few of these joined St. Stephen's congregation.

1869.—During this year, evening preaching was commenced in St. Stephen's church on five nights in each week; during the year there was an attendance of about 12,000 in all. Five baptisms and twelve communicants were reported. The Diocesan School was reorganized by Bishop Alford and the colonial chaplain, to give a fair English and Chinese education to Eurasian and English children,—and boarding, on payment of the necessary fees; all to be baptized and brought up as members of the Church of England. In the London Mission, the Poklo church had increased to two hundred and forty-six baptized members; of which seventy-three were in full communion. The Basel Mission welcomed the Rev. Mr. Gussman; and the Rev. Chin Min-syu who had been ordained in Germany after passing six years in theological study. Miss Magrath returned to England.

1870.—For nine months of this year, the Rev. J. Piper, being acting colonial chaplain, the progress of the Church Mission work was somewhat retarded. The Rev. Mr. Eitel removed from Canton to Hongkong, to strengthen the London Mission. The Rev. Dr. Legge returned from England and took pastoral charge of Union Church. A new school was opened at Nyen-hang li in Chonglok by the Rev. C. Piton of the Basel Mission, in which thirty boys received a higher class education. The expenses were about $600 per annum.

1871.—At the close of this year, the Rev. A. B. Hutchinson arrived to assist the Rev. J. Piper in the Church Mission. The total of baptized natives in the Poklo district including a fifth station was two hundred and eighty-one, of whom eighty-two were in full communion. Miss Süss of the Berlin Foundling House left for home on account of health. In the Basel Mission, in Lilong district a day-school was opened at Chong-hang kang for boys; out of nine hundred and fifteen pupils, eleven have been admitted by baptism into the church. The Rev. Kong Fat-lin, having completed his theological course at Basel, returned to Hongkong.

1872.—In March of this year, the Rev. S. F. Turner returned to England, leaving Mr. Eitel, in sole charge of the London Missionary Society's work. Miss Oxlad's return strengthened the Church Mission; two girls' schools being immediately opened, with fifty-five pupils. A colloquial prayer-book and new hymn-book were placed in the hands of St. Stephen's congregation. A boys' school and residence for teacher were built at the rear of the church, at a cost of $800;—the church numbered fifteen communicants. Miss Schræder joined the staff of the Berlin Foundling House. In the Basel Mission, the Rev. R. and Mrs. Lechler returned home on furlough. The Rev. C. Piton removed to Hongkong in charge of the mission, the Rev. Kong A-yun taking charge of Nyen-hang li. Disturbances at the Lilong station caused Mr. and Mrs. Bellon and Mr. Gussman to retire for a time to Hongkong. At the end of the year, peace being restored, they returned and resumed their work. In December Mr. Reusch arrived.

1873.—The return of the Rev. J. Piper to England in January, left the Rev. A. B. Hutchinson in sole charge of the Church Missionary Society's station. During the year fifty boys were educated in the new school and were well reported of by the government inspector.

In Miss Oxlad's schools over a hundred were received during the year. Both these and the London Mission pupils were highly commended by the government inspector of schools. The printing office of the London Missionary Society was closed, and the plant sold to a Chinese company. It had employed thirteen natives at five presses; and besides several hundred thousand copies of Chinese works, the first edition of Dr. Legge's *Chinese Classics* was also printed there.

1874.—In February, the Rev. C. J. Edge arrived to assist Dr. Eitel in the London Missionary Society's work. In the Basel Mission, Mr. and Mrs. Bellon and family returned to Germany. Mr. Ott joined the mission. The Rev. R. and Mrs. Lechler returned to Hongkong, and Mr. Schaub joined the mission. At Lilong, a theological college had been built. The Church Missionary Society's church was restored during the year at a cost of $450, of which Chinese contributed $190. The work of the Church of England received a fresh impetus at the close of the year, owing to the arrival of the Rt. Rev. Bishop Burdon, with a master for St. Paul's College. Miss Oxlad welcomed Miss Johnstone of the Society for promoting Female Education in the East. Miss Süss returned, and Miss Josephine joined the staff of the Berlin Foundling House. Pastor Klitzke married Miss Leeseman.

Thus we reach the end of 1874, and conclude this historical sketch by summing up finally the results we find in Hongkong in 1875.

European Missionaries, 28, including 14 ladies :—
Native Preachers, .. 28.
Chapels, ... 26.
Schools, ... 22.
Scholars, ... 803.
Converts, ... 2,001.
Total expenditure, $27,700.

In the above notes, nothing has been said of the many books written by the missionaries of the different societies and published in the vernacular. Nor has any count been taken of the hundreds of thousands of tracts, books, and Bibles or Scripture portions issued by the Religious Tract and Bible Societies. The various missionaries of course carry on daily preaching to the heathen,—so obvious a matter, that it has been deemed unnecessary to refer to it.

STATISTICS OF THE AMERICAN BAPTIST MISSIONARY SOCIETY.

This society has worked at Hongkong at irregular intervals; and Mr. Hutchinson has furnished us with some figures regarding the state of the mission in 1875.

The first agents of the society commenced work in Hongkong in 1841.

There is one lady at present in charge.
There is one chapel.
There is one organized church.
There is one native preacher.
There are 15 baptized church members.

There is one *School* with six scholars.

STATISTICS OF THE LONDON MISSION.

The following items regarding the Hongkong station for 1875, are chiefly furnished by the Rev. E. J. Eitel, Ph. D.

The mission was commenced at this station, in 1842.

There have been thirteen missionaries from the commencement, twelve of whom have been married.

There are at present two missionaries, both married.

There are nine chapels.

There are six out-stations in the district of 博 羅 Poklo.

There are nine native preachers, one of whom is supported by the native church.

The present numbers of the baptized are, for Hongkong, 161, and for the six Poklo out-stations, 507, or 668 in all.

The present numbers in full communion are, for Hongkong, 117, and for the six Poklo out-stations, 175, or 292 in all.

The expenses of the mission amount to $4,300 per annum.

Dr. Eitel informs us, that there were in 1875, two schools in Hongkong, with 140 scholars; and four schools in the Poklo district, with 50 scholars; in all 190 scholars.

Regarding the *Medical* work of the station, Dr. Eitel informs us:—

There was a hospital in connection with the London Mission in Hongkong, from 1843 till 1853.

There was also a hospital and dispensary, in connection with the London Mission in Poklo city, from 1867 to 1874; details concerning which will be found in the reports of Medical Missionary Society.

In the matter of *Itinerancy,* Dr. Eitel in 1875 states,—that there is a native superintendent regularly engaged visiting the six out-stations, with their chapels and schools. Dr. Eitel himself formerly visited each station once in three months; but now he visits them once a year.

Travelling is done by native passage boats on the East river; and on foot, or occasionally by sedan chair overland.

The following are the cities and stations regularly visited:—

惠州	Hwuy-chow.	Prefectural city.	博羅	Pok-lo.	District city.
歸善	Kwei-shen.	District do.		Sz-ts'un.	
	Wang-lak			Fu-ching.	
				Heung-shui.	
				P'ai-mui.	

STATISTICS OF THE BERLIN LADIES' MISSION.

We believe this agency is limited to the Berlin Foundling House *Bethesda,* from the superintendent of which, pastor E. Klitzke, we have received the following items, dated 1875.

This institution was begun in 1851.

From the commencement there have been in all two superintendents, both married, and ten single ladies.

There is at present a superintendent, married, and four single ladies.

There is one chapel.

There is one organized church.

There are two native preachers, one having a pastoral charge.

From the commencement, 2 adults and about 200 children have been baptized.

The numbers at present in church fellowship are, 3 males and about 82 females.

The expenses of the mission are $5,000 per annum.

There is one *School* with forty scholars.

STATISTICS OF THE BASEL MISSION.

The following statistics have been kindly furnished by the Revs. R. Lechler, H. Bender, G. Güssman, and G. Reusch, for 1875.

The Basel Missionary Society commenced operations in China in 1847, when the Revs. T. Hamberg and R. Lechler, its first agents arrived. The work of the mission has been almost entirely confined to the Hakka population.

The mission was commenced for a permanency on the island of Hongkong in 1857; but on the departure of Dr. Gutzlaff for Europe in September, 1849, Mr. Hamberg went to take charge of the Chinese Union there, where he remained till 1852; when the Lilong station was commenced. Chongtshun station was opened as a missionary residence in 1862; and Nyen-hang li was commenced in 1865.

The society has had twelve European ordained missionaries from the commencement, seven of whom have been married,—also three single missionary ladies.

There are at present nine ordained European missionaries, six of whom are married.

The mission has thirteen chapels.

Besides the four chief stations of Hongkong, Lilong, Chongtshun and Nyen-hang li, there are ten out-stations.

There are twelve organized churches.

There are twelve native preachers, two of whom are ordained.

There are seven students at Lilong, preparing for the ministry.

There are two colporteurs,—one at Hongkong, and one at Chongtshun.

One Bible woman is employed at Lilong.

The numbers baptized from the commencement are, for Hongkong, 247 adults and 114 children;—Lilong, 412 adults and 188 children;—Chongtshun, 148 adults and 127 children; and Nyen-hang li, 182 adults and 93 children; in all 989 adults and 522 children; or together 1511 baptisms.

The present numbers in church fellowship are, for Hongkong, 64 males and 74 females;—Lilong, 213 males and 154 females;—Chongtshun, 90 males and 55 females;—and Nyen-hang li, 194 males and 72 females; in all 561 males and 355 females, or together 916 adult church members.

We cannot state accurately the total annual contributions of the native church members. The annual collection at Lilong is from 40 to 50 dollars; Chongtshun raised $85 in 1874; Nyen-hang li raises about $40 per annum, besides contributions for schools. At Hongkong, they have an accumulating fund for church and school expenses, amounting to $418.10;—also a fund to provide for the poor amounting to $315.20; and a benevolent fund for the widows of catechists, amounting to $253.36.

The expenses of the mission amount to $13,000.

From Mr. Hutchinson's statement, we learn that there are six *Schools* connected with the Basel mission;—one in Hongkong with 57 scholars;—two in Lilong with 69 scholars;—one in Chongtshun with 49 scholars;—and two in Nyen-hang li with 60 scholars; being an aggregate of 235 scholars.

Mr. Lechler has furnished us with the following note regarding the *Itinerancy* of the Basel Mission.

One colporteur and one itinerant preacher are engaged in this service; the travelling being done by boat or on foot.

The colporteur is employed, partly on the island of Hongkong, and partly on the main-land. The agents of the Basel Mission have been chiefly labouring among the villages of the Hakka country, which stretches from Hongkong in a north-easterly direction to the north of the Kwangtung province; as well as north-west of Canton, and south-west of Macao. Thus the colporteur and also the itinerant preacher have been visiting the districts of 新安 Sin-on, 歸善 Kwei-shen, 永安 Yun-on, 長樂 Chong-lok, and 連州 Lyung-chow, in the north-east, 淸遠 Tsing-yun and 四會 Si-fui on the north-west, and 新寧 Sin-len on the south-west. It is impossible to give the dates of the several journeys. The following are the out-stations of this mission.

Sau-ki-wan	8	miles	east	from	Hongkong.
Tsing-yun	150	,,	north-west	,,	,,
Chonghang kang	5	,,	,,	,,	Lilong.
Lyung-kong-tsai	14	,,	,,	,,	,,
Ma-ham	16	,,	west	,,	,,
Khi-chung	28	,,	east	,,	,,
Pok-shak-ha	12	,,	south-west	,,	Chongtshun.
Iung-theu	12	,,	north	,,	,,
Fu-chuk-phai	60	,,		,,	Nyen-hang li.
Cham-hang	5	,,		,,	,,

STATISTICS OF THE CHURCH MISSIONARY SOCIETY'S MISSION.

The following summary of statistics is given on the authority of the Rev. A. B. Hutchinson, for 1875.

The first agents of the Church Missionary Society in China, the Revs. G. Smith and T. McClatchie, arrived in 1844.

Hongkong was first occupied as a mission station in 1862.

There have been five missionaries from the commencement, four of whom have been married.

There are two missionaries at present on the station, one of whom is married.

The mission has one chapel.

There is one out-station,—at Wong-pi, eighty miles to the north.

There is one organized church.

There are two native preachers, one of whom is ordained.

Two Bible women are employed.

From the commencement, 76 adults and 14 children have been baptized;—or 90 in all.

The present numbers of the baptized are 36 male and 34 female, or 70 in all.

The number in full communion is 28.

The native contributions arising from the offertory amount to $50 per annum.

The expenses of the mission are $3,400 per annum.

From Mr. Hutchinson we learn that there is one *School* with 76 scholars, connected with the Church Missionary Society.

There are also—one Diocesan School, with 40 scholars; four Baxter Vernacular girls' schools, with 170 scholars; and two schools connected with St. Paul's College, containing 46 scholars;—all connected with the Church of England.

The expenses of the Baxter Vernacular girls' schools are $2,000 per annum.

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THE general language of Hongkong is about the same as that of Canton; and we have nothing to add to what we gave in our last volume, pp. 202, 203; unless it be,—

舊約詩篇 *The Psalms of David.* Rev. A. B. Hutchinson. 8vo. 149 leaves. Hongkong, 1876. Xylography.

There is a large proportion of the Hongkong population also of the Hakka race; and as we have seen above, it is to this tribe especially that the Basel Mission devotes its energies in various parts of the province. We do not think there is any work written on the Hakka dialect; and the only source we know of, to turn to for information on the subject, is a short article by the Rev. E. J. Eitel, in *Notes and Queries on China and Japan,* vol. i, pp. 65-67. The writer describes it as "the crystalized relic of one of the different phases through which the [Chinese] language passed in developing itself from Punti, which is the oldest relic of the original form of the Chinese language, to Mandarin, which represents the latest phase." According to this then it is an intermediate form between the Canton local, and the general Mandarin or court language of the empire; but much nearer the latter than the former. It has now been studied for near thirty years, and many of the missionaries must have made considerable proficiency in it. Probably much material of a philological character bearing on this subject may be in manuscript among those using the dialect; and we think,—for the sake of science as well as the benefit of missionaries, —it is a pity that the attainments that have been made, should not be rendered more extensively useful, by giving the results to the public in a printed form. We are told that the Rev. T. Hamberg, at his death in 1854, left a MS. dictionary of the Hakka dialect; and we imagine there must be some very much more complete treatises by this time.

The following is a list of the works that have come to our knowledge, written in the Hakka dialect. The number of words unrepresented by any Chinese characters is so great, that the Roman character has been used by those who have reduced the language to writing.

Das Evangelium des Lucas im volkesdialekte der Hakka Chinesen. "*Luke's Gospel.*" Basel Mission. 8vo. 54 leaves. Hongkong, 1865.

The New Testament in the Colloquial of the Hakka Dialect. The Gospel of Matthew. Rev. R. Lechler. 8vo. 55 leaves. Basel, 1866.

The Gospel of Luke. Rev. E. J. Eitel. 8vo. 58 leaves. Basel, 1866.

Sin' kin, tsi, sz' tshok wun, Hak-ka, syuk-wà. "*Bible Stories.*" Rev. H. Bender. 8vo. 44 leaves. Basel, 1868.

Sin' fui' khyon thyaù. Melodienbuch zum Gesangbuch, &c. "Hymns with Tunes." Rev. G. Reusch. 8vo. 40 leaves. Basel, 1868.

Ka, tshu, 'sin' fun, tsho, hok. "*The four first Rules of Arithmetic.*" Rev. G. Reusch. 12mo. 6 leaves. Basel, 1868.

Hak, ka, syuk, wà phò hok. "*First Lessons in Reading and Writing the Hakka.*" Rev. J. G. Loercher. 12mo. 30 leaves. Basel, 1869.

Ya, sz, kaù fui' yù hok. "*Short Catechism of the Christian Religion.*" Rev. C. P. Piton. 12mo. 10 leaves. Basel, 1871.

The New Testament in the Colloquial of the Hakka Dialect. The Gospel of Mark. Rev. J. G. Loercher. 8vo. 53 leaves. Basel, 1874.

The Acts. Rev. C. P. Piton. 8vo. 53 leaves. Basel, 1874.

STATISTICS OF THE AMERICAN BAPTIST MISSION TO THE CHINESE AT BANGKOK IN SIAM.

The Chinese residents at Bangkok being mostly from the prefecture of Chaouchow in Kwangtung province, and speaking the dialect of that region, the following particulars, received from the Rev. Dr. Dean in 1875, would have been appropriately introduced in connection with the account of the Swatow Mission. Having omitted it there, we give it here, as having a bond of connection with the Hongkong mission.

The mission of the society was commenced at Bangkok in 1835, by the Rev. W. Dean, who still labours there, aided by Mrs. Dean.

There are six chapels.

There are four out-stations.

There are five organized churches.

There are seven native preachers, two of whom are ordained and in pastoral charge.

One of the preachers is supported by the native church, and two others partly so.

There are three students preparing for the ministry.

There have been 400 baptisms from the commencement.

The numbers at present in church fellowship are 282 males and 7 females, or 289 in all.

The contributions from the natives during the past year have been $618; and the total including previous contributions, probably about $3,000

The following are the names of the out-stations:—

Lengkia-chu,—1 day's journey south-west from Bangkok.
Banplasoi,— 2 „ „ east „ „
Ku-buang,— 3 „ „ „ „ „
Sin-buang,— 3 „ „ north-east „ „

HISTORICAL SKETCH OF THE BASEL MISSION STATION AT LILONG,

In the South of the Province of Kwangtung.

By Rev. R. Lechler.

THIS station owed its origin to the labours of a native evangelist, as did the stations in Chonglok. The man who was the instrument in God's hand to carry the glad tidings of the Gospel to Lilong, had also been in connection with Dr. Gutzlaff, like Chong-hin the evangelist of Chonglok, and likewise subsequently connected himself with Mr. Hamberg. When the Spirit of God awakened his heart, he came one day to Mr. Hamberg with a cane hidden under his coat. He took it out and asked Mr. Hamberg to inflict a corporeal punishment on him, with a hope that the stings of his conscience might be alleviated thereby. Mr. Hamberg showed him a better way, even how to attain to peace with God; and when he had experienced forgiving grace, he felt constrained to bear testimony to his own friends of what Jesus had done for him. The man's name was Kong-yin, and he was a native of Lilong.

Thither he went, and posting himself under a big tree, he called the villagers together, and warmly and earnestly spoke to them of sin and salvation, according to his own experience. His words were not very palatable to the villagers, and his own brother suggested that the intercourse with the foreign devils in Hongkong must have made him crazy. However the man was not to be disconcerted, and argued with his brother thus: "Have we not been all our life long united in brotherly love? Have I ever persuaded you to do anything hurtful to yourself? Can you fancy I would do so now? Thus gradually this brother listened more seriously to the preaching of the Gospel, and the consequence was, that he and the mother and a cousin with some others in the village began to believe what Kong-yin preached. The brother and cousin afterwards came to Hongkong, and were instructed by Mr. Hamberg, and baptized; after which they returned to their home, joyfully bearing witness to the truth as it is in Jesus. There were however more souls in Lilong anxious about their salvation; and it was in May, 1852, that Mr. Hamberg went there for the first time, and stayed three weeks; at the end of which he baptized twenty individuals. This was the nucleus of the church in Lilong. Mr. Hamberg was then endeavouring, to settle down in the country; and the fact of there being such an opening in Lilong seemed very inviting to establish a station there. No house however could be procured in the village; and at that time to build a house for a foreigner to live in the country, was out of the question. But there was a market town in the neighbourhood, called Pukak, and there Mr. Hamberg succeeded in renting a row of shops, which were—at the expense of a few hundred dollars—converted into a dwelling-house, a chapel and a school.

In March, 1853, Mr. and Mrs. Hamberg moved over to Pukak, and stayed there till November, when they returned to Hongkong. During these nine months, the number of inquirers had fairly increased, and many additions were made to the church. But it had been hard work for a foreign family to stay in the country. Mrs. Hamberg was obliged to confine herself closely to the house, to avoid any excitement of the mob. There had unfortunately been a feud between Pukak and a neighbouring village, during which the missionary's house was exposed to the fire of the belligerent parties. Many a ball from their cannon struck the house, and often necessitated a retreat from the rooms upstairs to the ground floor. Some of the newly-opened windows of the house were objected to by the people, on account of there being an idol temple opposite, and the Chinese contended, that the bright light which the foreigner used to burn in his room was disagreeable to their idols. But the highest pitch of anxiety was reached, when a band of robbers conspired to carry off Mrs. Hamberg, in order to exact a high sum of money as ransom from her husband. The abduction of women was a very common thing at that time in the country about Pukak, and the robbers were said to have calculated, that as foreigners loved their wives so much more than the Chinese did, the foreigner would be sure to pay a handsome sum of money to ransom his wife. By the vigilance of Mr. Hamberg and the Christians about the premises, the robbers were foiled in their plan. But these various excitements left their traces in the physical constitution of Mr. Hamberg, who felt that a heart disease had commenced with him. Still he had no idea, when leaving Pukak temporarily, as he thought, that he should never again be privileged to return to this sphere of labour.

In March, 1854, Mrs. Lechler arrived in Hongkong, but died at the end of April. Mr. Hamberg also was called to his rest in the month of May, and his death was a great loss to the mission. He was peculiarly gifted for the work,—spoke the language fluently, and was of such an amiable disposition, that the Chinese admired and loved him. The congregation felt that they had lost a faithful pastor and mourned for him sincerely.

Mr. Winnes had come out in May, 1852, and was with the Hambergs in Pukak. I now joined him in the work, and the Lord blessed our labours, so that we did not lose courage under those sad circumstances, but went on, sustained by His power. In the month of October of 1854, I had the privilege on three consecutive Sundays, of baptizing thirty-six individuals. The people got gradually used to the sight of foreigners staying in their midst, and were less troublesome; so that we even thought of opening a place of worship in Lilong. The ground was obtained from a Christian family; the Christians all helped to carry building material to the spot, and assisted in the erection of a house, in which divine service was intended to be conducted. The building was completed without any let or hindrance, and in March, 1855, the place was formally opened with thanksgiving and praise to Almighty God, who had thus far blessed this infant church, which now numbered eighty-seven members. But a sifting process came over the congregation, in consequence of the T'ai-p'ing rebellion, which at that time caused so much excitement in the minds of the Chinese. A letter had come from the neighbourhood of Canton, which stated that the rebels were all worshippers of God, and that they were much in want of some assistance, to teach the multitudes; would not the Christians from Lilong come and help in such a virtuous task? I had heard however, that the bearer of this letter was at the same time commissioned to purchase five hundred muskets in Hongkong. I therefore pointed out to the Christians, that this was not the opportunity for advancing Christ's kingdom, when those people were in open rebellion against the lawful authorities; and that I should not approve of any of them joining the movement. There was an elderly man in another village, who on account of persecution from his own relations for embracing the Christian religion, had found it necessary to leave home; and he and another of the congregation disregarded my warnings, and even persuaded a few more of the young men to join the rebels with them. The consequences were very sad. This same man and his eldest son both fell in a battle which was fought between the rebels and imperialists to the west of Canton. The others had joined a company of rebels quite near to Lilong, which was also beaten by the imperialists, and they had to run for their lives. Of course church discipline had to be used against them, and some were excluded from church membership. A more serious catastrophe however threatened the very existence of the good work commenced in Pukak and Lilong; that was the war which broke out in 1856, between the Chinese and the English. Of course the people in China make no difference between the various nationalities, but treat us all in a lump as *fan-kwei;* and having no preconceived affection for us, an outbreak of hostilities rouses their hatred to the highest pitch. I happened to be in Hongkong on the memorable 27th of October, 1856, when Sir Michael Seymour opened fire on the city of Canton, and saw that it was not advisable for me to return to Pukak, but wrote a note to my colleague Mr. Winnes apprising him of the danger he was in, and advising him to come to Hongkong at once. Mr. Lobscheid of the Chinese Evangelization Society, was at that time also in the country, in a place called Ho-au about ten miles distant from Pukak. When he heard of the disturbances in Canton, he knew that no foreigner's life was safe in the country; but instead of acting quietly and quickly, he sent word to Mr. Winnes in Pukak to wait for him, in order that they might go together to Hongkong. He then packed up some boxes, and came with them to Pukak in the evening of the day, hoping to escape next morning unmolested with Mr. Winnes. They had however reckoned without their host; for the same evening the mob—rejoicing to see two birds in their net—came upon them, and declared the missionaries to be their prisoners.

The people had already heard, that the governor of Canton had set a price of thirty dollars on the head of every foreigner, and so thought themselves entitled to the prize money. Now a Chinaman is known to possess a good deal of shrewdness in all monetary transactions; so the people in Pukak wanted to make the best bargain, and argued with the missionaries in this way: Our governor has offered a price for your heads; but we will take a more merciful view of the case, and spare your heads, provided you increase the price in proportion to the value your heads may have to yourselves. One thousand dollars a head was considered by the mob an adequate sum. Would the missionaries pay that amount, and take their heads with them to Hongkong? Of course no convoy was promised through all the villages which were to be passed on the route, and the missionaries would have had to run the risk of being made prisoners again, many a time before they could have found themselves in safety. They pleaded that they had not got so much money, but had great difficulty to keep the mob from violence; as some rough fellows began to pull them about, and help themselves to what they could lay their hands on. In the mean time Mr. Winnes sent a Christian by the shortest route to Hongkong, to inform me of the danger he and Mr. Lobscheid were in. This man arrived on Saturday the 8th of November. Dr. Irwin the then colonial chaplain kindly accompanied me to call on Sir John Bowring; and when the case was stated to His Excellency, he—with the most praiseworthy promptitude—at once gave orders for a company of English soldiers to go with me to Pukak, and rescue the missionaries. The P. and O. Company, on my application, very liberally placed their steamer *Sir Charles Forbes* at my disposal, and within two hours after receiving the letter of Mr. Winnes, I steamed out of the harbour with eighty English soldiers under the command of Captain Clarke and Lieutenant Joy, with a medical officer, bound for Deep Bay. We soon rounded Castle Peak, but on account of the shallow water and the oyster beds, the steamer could not go in very close to the shore. Next morning we landed, and had to walk about twelve English miles to get to Pukak. There the devoted missionaries had been spending anxious hours, not knowing whether anything would be done for them. The pressure which the mob brought on them by brandishing knives and spears, and threatening to kill them, was too much to be borne, and Mr. Winnes had finally struck a bargain at 240 dollars for his head, in order to get the mob off his hands.

Mr. Lobscheid got off a little cheaper; for during the bustle, he found a way in the dark to get on the roof of the house, from which he leaped down on the side away from the street; and unnoticed, made good his escape to a ditch, where he hid in the water, being concealed by bushes of wild pine-apples. When he was missed in the mission house, some fellows pursued him, and stuck their spears into the bushes in the ditch, but did not hit nor discover the poor fugitive. About midnight, a chair coolie whom we used to employ occasionally found Mr. Lobscheid out, and for the consideration of fifty dollars conducted him safely to Si-hyong, where were three members of the Rhenish mission, Messrs. Genähr Krone and Louis, with whom he reached Hongkong in a boat.

When I came to Pukak with my escort of English soldiers, I found Mr. Winnes alone in the hands of the Chinese; and thankful to Almighty God, to see my dear friend alive, I took him off triumphantly. The people in that neighbourhood never forgot the lesson, that at a moment's notice it was possible to march English soldiers into the country to rescue a missionary. The lives of the missionaries were thus all safe, but their work they had to leave behind them, and were not able to return to it for two long years. Thank God the Christians went through this ordeal creditably. Under the guidance of native assistants, divine service was regularly conducted, and a register kept of all those who assembled. The elementary school was likewise continued by a native teacher; but Mr. Winnes brought the higher-class scholars to Hongkong, and instructed them there.

In 1858, I was obliged on account of failing health, to return to Europe. In November of the same year, Mr. Winnes was able to go on a visit to Lilong, and stay a short time with the Christians; but it was not before another year, that he could venture to return there for a permanence. Not wishing to settle again in Pukak, Mr. Winnes built a room for himself in Lilong, as an extension of the chapel; to which in course of time some more buildings were added, especially for the purpose of accomodating the increasing number of school-boys. The congregation was considerably reduced in numbers; because, on the one hand, no new additions were made during all this time of separation from their pastors; and on the other, a feeling of coldness had taken hold of some, which led to their gradually dropping off. Most of these were from villages to the south of Lilong; but even in Lilong itself there were several backsliders. Discouragements of this kind must however always be expected, and yet we ought not to lose courage, but be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as" we know, that our labour is not in vain in the Lord.

Even the involuntary stay of the missionaries on the island of Hongkong was not without some fruit, and a small church from among the Hakka population was gathered—beginning with twelve individuals, who were baptized on Easter Sunday, 1858—and has been since growing steadily; so that a permanent station was established there, intended at the same time to serve as a kind of refuge for the missionaries in the country in all cases of necessity. The establishment of such a station on the island of Hongkong proved a wise plan, for which all the missionaries are thankful. This is a central place for the transaction of money matters, for the transmission of correspondence, and for providing for the various wants of the missionaries in the country.

A girls' school has also been established in Hongkong, for the reception of all the female children of the Christians in the country; the state of society being at one time so unsafe in the country, that no idea could have been entertained of establishing such an institution anywhere in the interior. I give an instance of it from personal experience.

In November, 1862, I happened to be in Lilong for some weeks with Mrs. Lechler. It was then a common occurrence for bands of robbers who infested the country, to pounce upon villages in the middle of the night, or on single dwelling-houses, plundering the people and carrying off the women for sale. Thus one of these bands wanted to make an attempt at the mission house in Lilong, and see what they might get out of us. They had been careful to send two spies a few days previous, to look about, and make a general surmise of the feasibility of their wicked plan. These two fellows were satisfied, after having taken notes, that there was a very good chance for them, and went away with the liveliest expectation that they would enrich themselves by us. One of them gave vent to the feelings of his heart, and whispered to his comrade "let us kill a duck;" which meant that they were so sure of their booty, that they might at once feast on the mere prospect of it. One of our people had however overheard and understood that whisper, and we were thus enabled to form our plan of defence. Watch was kept every night—all available muskets were put in readiness—and when the robbers came, they found it a more difficult job to attack us, than they had expected. In such cases they use hatchets to batter in the doors, and stink-pots to throw in where there is an opening; also ladders to get on the roof of a house, and operate from above. All these appliances were put into play. But provision is also made to meet such exigencies; there are loopholes at the doors to point a gun, and thus prevent the attack on the door. It was by no means a pleasant situation to be surrounded by a band of robbers in the middle of the night carrying torches, and crying out 打 明 火 *ta min fo*, "set fire." They had even taken the precaution to cut off the road from the village, so that none should be able to come to our rescue. But it was our privilege in this emergency to believe that "they that be with us are more than they that be with them." On a sudden the noise outside became fainter, and it was not long before we were agreeably surprised by the fact, that the robbers had all retreated. Next morning we found the ladder still against the wall of the house, and two baskets full of stink-pots thrown into the fields. We then heard that the robbers had been seen on their retreat carrying a wounded man between them. Thus it seems that one of our muskets must have taken effect, which, together with the circumstance that they found us on the watch and so well prepared, discomfited them, and led them to relinquish their object. Nor was any such attack again ever made. Next morning, being Advent Sunday, the Christians all came to divine service from far and near, and with one voice we praised the Lord for his protection, and for the signal defeat of the plans of the wicked.

Shortly after this occurrence, Mr. Winnes had the pleasure of welcoming Mr. Eitel as his fellow-labourer in Lilong, who remained with him till 1865. Mr. Bellon also came in 1864, to strengthen the hands of the brethren. Mr. Winnes' health having failed, he was obliged to go home, and never recruited so far as to be able to come out again. Mr. Eitel also left Lilong in 1865, and Mr. Bellon was alone in charge of the station till 1869, when two new men came out to his assistance. One of the brethren was a former pupil of the school in Lilong, whom we had sent to Basel to get a thorough theological training in the mission college, and who now returned to his native land as an ordained missionary. His name is Chin Min-syu, and he labours at present in Chonglok. The other was Mr. Gussmann, who is at present in Nyen-hang li. In the year 1872, some enlargement of the premises on the station was considered desirable, and the plan was to erect a theological seminary. But the enemies from among the heathen looked with jealousy on the prosperity of the mission station, and created a serious disturbance; which resulted in the flight of both Mr. Bellon with his family and Mr. Gussmann from Lilong to Hongkong, where they were obliged to remain from April till October. The difficulty had to be settled with the help of the German consul, and the missionaries were finally enabled to resume their duties on the station. The proposed building was however not erected then, and Mrs. Bellon's health failing, Mr. Bellon returned home with his family in August, 1874. During his ten years of arduous labour in Lilong, the educational institutions were greatly improved, and a plan of instruction introduced, which was calculated to fit the young men for taking charge of responsible posts as catechists or teachers, according to the talents or predilections of each. The congregation likewise increased, and a number of out-stations were established in all directions. In two places the Christians obtained leave to convert former places of idolatrous worship into chapels for conducting divine service. Even now there is a new movement going on in the country; many inquirers come to the preaching places and it has been found necessary to open two new out-stations; so that there are now six of them in connection with Lilong.

After Mr. Bellon's departure, Mr. Piton took charge of the station, and succeeded in building the theological seminary which Mr. Bellon had been unable to do.

A remarkable conversion has lately taken place of a young man in Lilong, one of the literati, and a nephew of Kong-yin the founder of the Lilong mission, who has long since gone to his rest. Kong-yin's mother is still alive, a venerable old lady with silver hair, and very earnest in her Christian profession. This grandson of hers had always been a special favourite, but she mourned over his hardness of heart. He used to be one of the leading men in the village in all idolatrous concerns, and had the name of being very pious in the heathen sense. The old grandmother happened to have an accident, falling from a staircase, by which she hurt herself so much, that her life was for some time despaired of, and preparations for her burial had already been made. The young man was struck with the sympathy all the Christians showed for his grandmother, and when they used to come and pray with her, he stayed in the room and listened to these Christians' supplications. His heart was so much moved thereby, that he vowed, if God would restore his grandmother, he would turn over a new leaf and become a Christian too. The old lady did recover, and the young man was true to his vow; but he had to break through many obstacles. In the beginning he tried to join the congregation secretly, not wishing to let his family—who are still heathen—know of it. One day however his wife went to a sorceress to make inquiries about something, when the woman would not entertain her request at all, saying, "Your husband is a Christian, why do you come to me? I can have nothing to do with you, for there is enmity between you and me." The young woman was thunderstruck and hastened back home, to tell all to her husband's parents. Thereupon the father grew very angry, and taking a stick, beat his son. The young man—although about thirty years of age—received the parental castigation kneeling, and as in duty bound, thanked the sire of the family for it. But these proceedings resulted in something very different from what the father had intended. It urged upon the son the necessity of making a public profession of his faith, and he now went openly to the mission chapel praying to be received into the church. Mr. Piton took him under instruction, found him remarkably well prepared for the reception of the divine truth, and after a time he was baptized. His father said he would disinherit such a disobedient son. His two wives said they would not live with him any more. The whole village were incensed, and the village school, which the young man was teaching, was taken from him. But nothing could shake his conviction, and he bears a good testimony to his faith in Jesus Christ. The grandmother is full of joy, and thanks God for having given grace to the conversion of this her grandson.

PAGANISM.

By Rev. Thos. McClatchie, M. A.

V.

THE name Khwăn-lun is not the specific proper name of a range of mountains situated in any one fixed locality; any lofty mountain is called a Khwăn-lun. The meaning of the two characters 昆侖 without a radical, is simply "a circle;" as Morrison states, "anything spherical;" with the radical "water," they signify the infinite chaos or *ovum mundi*, "the Great Extreme" or circle from which the whole universe (including Man) is born; and with the radical "mountain," they signify a circular mountain or chain of mountains. In the Chinese

Khwăn-lun, or circle of the world, the cradle of the human race, we have evidently the three-peaked Hindoo holy mountain Meru, which they term *Ila-vratta* or *Ida-vratta,* "the circle of the world," and which they consider to be a paradise or celestial earth, where all the gods dwell. This circle of mountains is not confined to the Hindoo and Chinese systems. The Greek Olympus was represented by a circle; the Romans styled the sacred ring, *mundus* or "the world." The top of the Phrygian mount was denominated "the mountain of the circle," and "the Gothic Ida is represented as a lofty plain rising in the centre of the earth, and tenanted by the hero gods." The Jews and Greeks gave the name *Meru* to some favourite mountain in their own country, the former to mount Sion or *Moriah,* and the latter called the inhabitants of *Ilium* (which was near to mount *Ida) Meropes* from the Sanscrit *Merupa.**

In Chinese geography we have *two* principal Khwăn-luns mentioned; the first or original chain from which the name is taken, is stated in *Kang-he* (see IV. *supra*) to be "beyond the four seas," that is to say, beyond the ancient Chinese empire which was supposed to be surrounded by four seas or large rivers. The centre mountain of the *local* Khwăn-lun range is called the Sung (i. e. Sung-kaou) mountain in the *Shoo king;* and it is stated to have three peaks.† Here the first inhabitants of China are located, and we are informed that the *original* Khwăn-lun, from which these early *mixed* Cushite settlers doubtless first came, is situated at a distance of fifty thousand *le* from the Sung-kaou mountain. *Kang-he* states that the traveller "Chang Keen crossed the western sea to the Ta-tsin and Woo-tsze countries, and found *another* western sea" resembling that of China, "with a small Khwăn-lun on its coast;" and from the same authority we learn that Khwăn-lun is "beyond the limits of the empire, and is situated in a wilderness of shifting sand." Ta-tsin, to which the traveller went, Matthew Ricci considers to be Judea.‡ It is in the locality of the Khwăn-lun range, fifty thousand *le* beyond the boundaries of ancient China, that the five airs or the rainbow is found, and that locality is said to be the centre of *the whole world* (地之中); it is surrounded by four seas, which was the appearance of Ararat as the waters subsided, and it is in the midst of four enormous mountains forming a circle around it; the centre peak of the triple summit is immediately under the polar star; and the locality of these "five mountains" is said to be "beyond the four seas" of China.‖ It is plain then, that the arrangement of the ancient empire of China as given in the *Shoo king* is merely the *local transcript* of this original Khwăn-lun range, situated to the north-west, in the centre of the whole earth, and as the geographers assert, at a distance of fifty thousand *le* from China. That this Khwăn-lun chain beyond the Chinese empire is in reality the Ararat of Moses, from whence the world was *twice* peopled, there can hardly be a doubt, as appears from what has been already stated. But as in other heathen systems, so also in the Chinese description, the mount, and the pagoda raised on the plain of Shinar to represent it, are evidently blended together. A celebrated traveller describes the approach to Ararat as follows: "As the morning broke, we were gratified at beholding the summit of Ararat towering in full distinctness and grandeur before us, in the south-west. . . . .the ground across which we travelled now. . . . . .rose, at first imperceptibly, then more rapidly. . . . . .and it soon became evident that we were now treading the base of the mighty mountain itself."* As the real Ararat rises from a sloping mound, so does Khwăn-lun. The earth is represented as being depressed at the four quarters, and on the top of the enormous mound so formed, rises the lofty Khwăn-lun, whose summit towers aloft and forms one of the pillars of heaven. In strict conformity with this natural appearance of the holy mount, the temple of Heaven at Peking, the local transcript of the tower of Babel or imitative mountain, is built on "the round hillock," or a gently rising mound. It is triplicated, and the roof is painted blue, to show that it is dedicated, like the tower and the mount, to the *visible animated* sky (活 天) or "Baal," under the similar distinctive title of *Shang-te.*

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* *Asiat. Res.*, vol. viii, pp. 314-316. *Origin of Pag. Idol.*, vol. iii, p. 229.

† 事類賦 sec. vii, p. 7.

‡ Morrison's *View of China*, p. 86.

‖ 神仙通鑑, vol. v. sec. iii, p. 4.

Ararat was the burial-place of the first individuals of the human race, both Adamic and Noetic, and hence we find the emperor Shun worshipping his deceased ancestors together with *Shang-te,* whose graves were on the mounds and hills around him.† We have merely to look at the tombs in various parts of the country around Shanghae alone, in order to see in them the exact transcript of Khwăn-lun or the paradisiacal Ararat. These burying-places are erected chiefly by wealthy families, and the following is a representation of one in the rear of the foreign settlement at Hung-kow (虹 口), Shanghae. There can be no question as to what this is intended to represent. The square base is the Earth, and is designated 地 *t'e;* the four small mounds represent the four enormous mountains of the *Shoo king,* viz. *T'ae, Hwa, Hwăng und Hăng,*‡ which surround the central gigantic triplicated *Sung* or Khwăn-lun. The *animated* Khwăn-lun is at once the god *Shang-te* and his physical emblem or phallus; and hence it is

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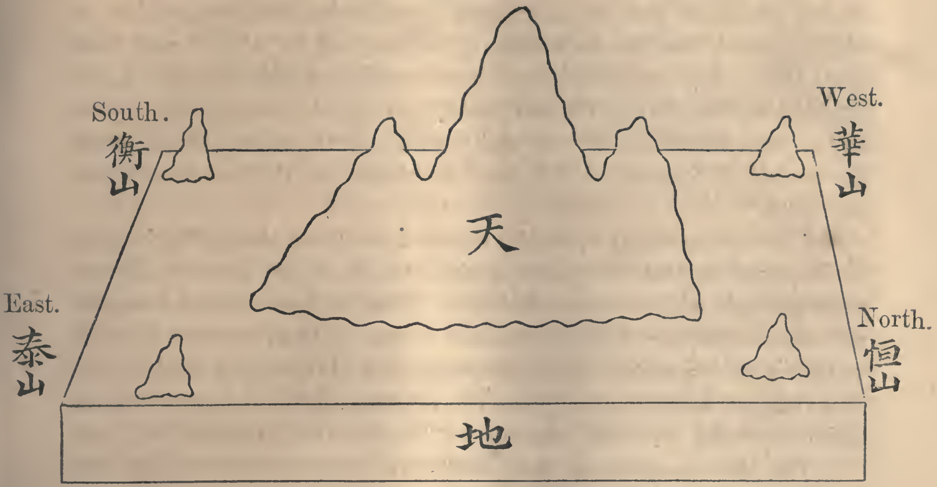
* *The Gentile World,* p. 362.

† Medhurst's *Shoo king,* p. 18, *note.*

‡ Cf. *Chin. Rep.,* vol. xiii, p. 83, 84.



designated 天 *T'ien* or "Heaven." From this deity the human race are generated, and to it they all return. That the arrangement of the ancient empire in the *Shoo king* is intended to represent the far distant Khwăn-lun or Ararat with its surrounding chains, is plain from the fact, that all the characteristic features of the latter are transferred to the supposed local circle of mountains. As we are told that the *original* Khwăn-lun, fifty thousand *li* distant from the Sung mountain, is the centre of the earth, and immediately under the centre of heaven or the north-polar star, so are we also informed, that the *local* arrangement is at "the middle of the world,"* and that "the Sung eminence is exactly under the centre of the heavens."† As it is an impossibility that two places so far apart could be exactly under the same point in the heavens, it is plain that in these and such-like statements, the *supposed* character, features, and position of that lofty mountain range from which the present world was peopled, have been transferred to China, and the natural features of that empire have been distorted in the endeavour to show that *China is the world.*

The chief features of the ancient city of Babylon are as follows. It was square in form, having gates on the four sides; the sacred river Euphrates flowed through the midst of it; all the streets were in straight lines, some parallel to the river, and others at right angles to these. In this city was—first, the outer wall;—secondly, the inner wall, within which stood the palace surrounded by "a wall of great strength;" and, between the first and second walls stood the temple of Belus, in which "there was no statue of any kind." The present capital of China presents a striking parallel to this arrangement, in which there is first the imperial city surrounded by a high wall, with gates facing the four cardinal points; secondly, outside this, the Tartar city surrounded also by its own wall; and thirdly, outside the Tartar city is placed the Chinese city and the outer wall, within which stands the temple of *Shang-te* or "Belus," in which also there is no statue of any kind.[*]

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* 天 下 *T'ien hea*, signifies both the world and the empire of China, which the ancient Chinese regarded as being synonymous.

† Medhurst's *Shoo king*, pp. 5, 15, notes.

This arrangement evidently comes down from that of the supposed imperial capital of ancient China, which in its general features corresponded with ancient Babylon. The ancient imperial domain was an exact square divided into lesser squares, with gates at the four quarters, corresponding to the four lofty mountain ranges in the midst of which the empire was supposed to be situated.[†] Through this the Chinese portion of the *Hwang-ho* or "Yellow river" ran.

The characteristics of the sacred river Euphrates have also been transferred to this sacred river of China. The *Hwang-ho* we are told arises in the far distant region of Khwăn-lun or Ararat, and like the Euphrates, pursues a winding course from north to south, and "entering China is called "the River;" it winds around eighty cities, so that a portion of these waters remain in China."[‡] "The artery (origin) of the mountains of the world is Khwăn-lun, and where this chain rises, there also is the fountain of waters. Khwăn-lun is *a far distant* origin of waters, and it is only the River of China which has its source there; ....hence of all the sources of the waters of the world, that of the River is the chief. The ancients in sacrificing to the waters, worshipped the River first and the seas next, to show respect to source."[‖] It was supposed by the Chinese geographers, that "the head-waters of the Yellow river were fed from Lop-nor, the outlet of that lake running under ground more than five hundred miles through the intervening desert, till it reappeared in this place," *i. e.* where it entered China. This *Hwang-ho* is called the *Sita-Ganga* in the Puranas, and is one of the four holy rivers which, according to the Hindoos take their rise in mount Meru, or the paradisiacal Ararat.[§] Four sacred rivers are supposed to take their rise in the region of Khwăn-lun; these fall into a lake called the Starry sea, and the one "River" or *Hwang-ho* then proceeding on its course enters China proper from, as it were, a new source, viz. the *local* Khwăn-lun. The following is taken from a map in the 繡像東周列國志 *Sew seang tung chow lëĕ kwŏ che*, vol. i.

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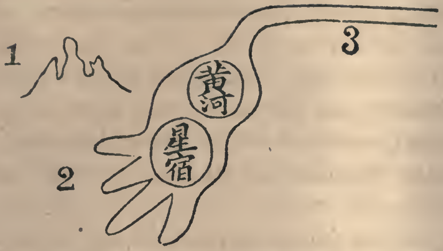
[*] See a full description of Peking in *The Chinese Repository*, vol. ii.

[†] Medhurst's *Shoo king*, p. 13, *note*, p. 28. Legge, p. 144 and notes.

[‡] *Kong-he*, 崐 *Khwăn*.

[‖] 性理大全 *Sing le ta tseûen*, sec. xxvii, p. 27.

[§] Faber, vol. i, pp. 318, 325.



1. Khwăn-lun.
2. Four rivers, falling into the Sea of Stars.
3. The yellow river.

The mountain here is Khwăn-lun; the four sources are the waters of azure, white, red, and black, which fall into the Sea of Stars, from which flows forth the *Hwang-ho*, which is said to be first white, but afterwards becomes yellow as it proceeds on its course and receives tributary streams into its channel.[*] Modern geography, of course, does not accord accurately with all that is stated on this subject, but there is a sufficient similarity in feature, to account for the transfer of the character of the far distant mountain and river to ancient China.

As the present race of men sprang from a triplication, viz. the three sons of Noah, so must ancient China—or "the world" in the estimation of the Chinese—spring from three of the posterity of the great father. This triplication, according to the *Shoo king*, consists of Yaou, Shun and Yu. And, as these are members of the one diluvian family, the deluge which destroys a former world is prolonged from the reign of *Fuh-he* or "Noah," to that of his three descendants, from whom the inhabitants of "the world," *i. e.* China, are said to be descended. The following is the description of the deluge said to have taken place during the reigns of these three emperors: "In the time of Yaou, when the world had not yet been perfectly reduced to order, the vast waters, flowing out of their channels, deluged the whole earth (天下),—when grass and trees grew most luxuriantly,—and birds and beasts were multitudinous,—when the five kinds of grain did not rise,—when birds and beasts harassed men,—when the paths marked by the feet of beasts and prints of birds, crossed one another throughout the Middle kingdom,"[†] A long time has elapsed since this world (天下) *of men* received its being, and there has been an alternate succession of order and confusion ever since the beginning.[‡] "In the time of Yaou, the waters, flowing out of their channels, inundated the Middle kingdom; which was inhabited by serpents and dragons, and the people had no place where they could settle themselves. In the low grounds they made nests for themselves (in the trees), and in the high grounds they made caves. The *Shoo king* says, 'The waters in their wild course alarmed me.' Those 'waters in their wild course' were the waters of the great inundation."*

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[*] 事類賦 *Sze luy foo*, sec. vi, p. 12: v, p. 5.; also 性理大全 *Sing le ta tseûen*, sec. xxvii, p. 27.

[†] Collie's *Mencius*, p. 79. Legge's *Works of Mencius*, p. 126.

[‡] See *Confucian Cosmogony*, pp. 55, 57, par. 5 and 6.

In the *Shoo king* we have the following description of this flood in the "Canon of Yaou;" "The Emperor (帝) said,. . . . . .'See! The floods assail the heavens!' The Emperor said, 'Oh ye Four Mountains, destructive in their overflow are the waters of the deluge! In their vast extent they embrace the mountains and overtop the hills, threatening the heavens with their floods, so that the inferior people groan and murmur.' "†

This deluge we are told took place "*when the world had not yet been perfectly reduced to order;*" that is to say, it occurs before the commencement of a *kalpa,* and destroys a previous world; the new one being "reduced to order" as the waters subside. This is therefore the chaotic deluge which in all heathen systems is that recorded by Moses. The very terms in which this deluge is described, prove that it is more than a mere local inundation. The waters leave their accustomed channels; the people are driven to take refuge in trees, and finally in the lofty mountains around the imperial domain, the waters continue to rise, and "they embrace the mountains, and overtop the hills, threatening the heavens with their floods." From the "Bamboo Books" we further learn, that a remarkable star (the "star of Noah") appeared during the reign of Yaou, in whose garden situated in this locality, were miraculous plants corresponding to the wonderful tree of paradise. On Shun's accession to the throne also, a brilliant star appeared. In fact, during the whole period from the first Nöe of these annals, or *Hwang-te,* down to Yu, the last, we have the appearance recorded of wonderful meteors, and stars; the miraculous birth of each Nöe from the personified virgin earth or ark, *Shang-te* or "Noah" being his father; miraculous plants, rainbows, extraordinary rains, mists and storms, and emblems both of paradise and the deluge. That such a prolonged deluge as this, so great in extent, and so terrible in its effects, could not possibly take place from natural causes in ancient China, in a *mountainous* district such as that above described, and at the *source* of the river of China, which must have been a mere stream,—if indeed it existed at all,—so many centuries ago, must be apparent to all. In fact, a glance at the map of ancient China, is sufficient to convince any one that the five enormous *yo,* or the circular chain of enormous mountains with the central gigantic Khwăn-lun, each being placed under a particular planet, never could have existed in China at all; and that the hills which at present bear the names of these so called "pillars of heaven," do not in the least answer to the full description given of this *Ila-vratta* or circle of the world, the locality from which the remote ancestors of all other nations as well as those of the Chinese, originally came forth.

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* Collie's *Mencius,* p. 92. Legge's *Works of Mencius,* p. 155.

† Medhurst, p. 10; Legge, p. 24.

As therefore the supposed characteristics of the paradisiacal mountain chain of Ararat, the cradle of the first ancestors of the present race of mankind, and also their burial-place, have been transferred to ancient China, which was esteemed "the world," so have the chief features of the ancient empire of Babylon, of the ancient sacred river, and of the Mosaic deluge; which latter catastrophe has never been forgotten by any heathen nation in the world, with whose cosmogony we are acquainted. Further, as the Chinese are the descendants of Ham in the line of Cush, we find Yaou in the *Shoo king* addressing his nobles by the very title in which the members of the great house of Cush delighted, viz. 牧 *Muh*, or "Shepherd kings (Huc-sos)."* The ancient Chinese therefore, I suppose, were a *mixed* race who entered China under *the leadership* of Cushite nobles.

Thus the various characteristics assigned to the mountain, to the river, to the imperial domain of ancient China, and to the deluge of the *Shoo king*, all prove that these are but *local transcripts* of the holy paradisiacal mount Ararat, the holy river Euphrates, the ancient kingdom of Nimrod or "the land of Cush," and the deluge recorded by Moses. In a word, the Chinese have transferred the known ancient history of *the world* (天 下) to *China;* and, their early ancestors, on the dispersion of the one family of mankind, carried down their line until they settled in China, sacred records containing the early history of that one family in its apostate state, together with the tenets of that great apostacy completed under Nimrod; from which ancient documents the Confucian classics were compiled, where, accordingly, we find clear evidence that the Chinese, like all the other heathen, have drunk of that idolatrous cup, which, according to both Scripture and tradition,† Babylon has held out to all the nations of the earth.

The dates of remarkable events in the early history of mankind, given in the second table of the Samaritan chronology, which accurately accord with the order of these events in the text of the Mosaic history, if compared with the chronology of the Chinese, will show how very nearly correct the latter dates are:‡—

1. Deluge of Noah, ...	B.C.	2,938.	Fuh-he's reign, ...	B.C.	2,852.
2. Three sons die about,... ...	„	2,436.	Hwang-te, last emperor of triad, ...	„	2,597.
3. Emigration of mankind from Armenia, ...	„	2,379.	Yaou sends Shun down to the "great plain," ...	„	2,357.
4. Rise of Cuthic empire under Nimrod, ...	„	2,325.	Shun's reign, ...	„	2,255.
5. Years after Deluge, ...	„	613.	Years after Fuh-he, ...	„	597.

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* Medhurst's *Shoo king*, p. 19.

† See. I. *supra.*

‡ See *The Chinese Repository*, vol. x.

The close approach of Chinese chronology to that of the Samaritan in the above table is apparent. The date of the emperor Shun's reign makes him contemporary with Nimrod, and his history will show that his character corresponds in some important points to that of the apostate king of Babylon. There appears strong ground for entertaining the opinion, that the five emperors are the five royal descendants of the house of Noah, and consequently that Shun who stands in the fifth place, is *in this connection*, the apostate king whom Moses calls Nimrod.

Shun, we learn from the *Shoo king*, came down from the mount, and settled on the great plain, to which all the people descended, and where they commenced building as the waters subsided.* As he was a member of the imperial house, he is represented as sharing the government with Yaou. Nimrod brought to a climax the apostacy from the worship of the God of Noah, and set up the worship of his deified ancestors instead. Noah, the head of the house, was deified under the title of *Baal-shamayim*, "The Lord of the heavens," and was identified with the *material* heaven of which he was the "mind" or animating soul, whence all other minds or souls were derived. To this *Baal* or "Heaven," he commenced the erection of a tower or pagoda dedicated to his worship, and the account of the supposed destruction of which is thus given by Josephus in the words of the Chaldean sibyl: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven; but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called Babylon."† The overthrow of the tower is here attributed to a wonderful storm sent by heaven. The Mosaic history does not mention any overthrow of the tower of Babel, but merely states that mankind "left off to build the city." Universal tradition however, describes it as having been destroyed by a wonderful storm accompanied by lightnings and earthquakes;‡ and such a miraculous storm, we learn from the "Bamboo Books," put an end to a solemn service in which the emperor Shun was engaged.

The first solemn act of worship described in Chinese history is the sacrifice offered by Shun on attaining the throne. Shun, we are told, "then offered a sacrifice with the ordinary forms, to *Shang-te;* presented a pure offering to the six Honoured *ones;* offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of gods."||

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* Legge's *Shoo king*, p. 32,

† *Antiquities of the Jews*, bk. I. ch. iv.

‡ See *Old Testament Legends*, vol. i, sec. xxiii.

|| Medhurst's *Shoo king*, pp. 17, 18; Legge's do, p. 34.

In this passage we have a list of the objects of worship sacrificed to by the ancient Chinese; the whole *turba deorum* from the highest to the lowest; and all constituting the 神 *shin* or "gods" of China. The sacrifice offered to "Heaven" the chief of these 神 *shin* or "gods," under his title of "Supreme Emperor" of all the other 神 *shin* or "gods," was, we are told, the usual one offered to "*Expansive* Heaven."[*] Dr. Legge gives his opinion, that this "Heaven" or *Shang-te* is the very Jehovah worshipped by Christians, overlooking the fact that *expansiveness* can only be predicated of *matter*, and that therefore the sacrifice here offered was presented to the azure sky regarded as *a living being or animal*, endowed with life because possessing the power of motion, and whose chief manifestation is *the first man.*

This act of worship was performed by Shun on his accession to the throne, and Dr. Legge gives the date of the offering of the sacrifice as B. C. 2283, which is about the date assigned to the rise of the Cuthic empire under Nimrod, viz. B. C. 2325. Nimrod set up the worship of Heaven under the title *Baal* or "The Lord;" and Shun sacrificed to *the same* "Heaven," under the title "Supreme Emperor."

In reading this record of Shun's sacrifice, it is plain that he is not, as it were, groping in the dark as to who or what *Shang-te* really is. He sacrifices to a distinct and definite being which he calls *Shang-te.* He is not pondering as to whether there is a *Shang-te* or not; for, he offers sacrifice to a living being of some sort or other, which he designates by that title. The importance of this plain fact will be presently seen, as it assists us in determining the meaning of a passage which is incorrectly rendered both in the *Theology of the Chinese* and also in Dr. Legge's *Notions of the Chinese* &c. The passage is as follows: "The Great Shun seeing the seven overlookers equally adjusted, knew that this must be the result of the heavenly decree.[†] Accordingly, having undertaken to act as *the Son of Heaven*, and to take the reins of government, he sacrificed to *heaven and earth* at the circular mound, and announced the cause of his acceptance of the empire. Then raising his head he reflected thus: 'That azure sky is heaven, the original air which is bright and vast; *how then is it not*[‡] the ruling power which governs all decrees?' He then thought of an exalted title and called it '*Luminous* Heaven the Supreme Emperor,' and 'The *Celestial* Lord, the Great Emperor;' titles corresponding to that of 'Supreme Heaven.' Hence we see that Shun's virtue was *the same as* Heaven's, and that he did not forget his ancient origin............He selected *Fuh-he*, (assisted by) Kaou-yang, to be the entire *celestial* (emperor)......*Shin-*

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[*] Medhurst's *Shoo king*, p. 17, note.

[†] That is "Fate."

[‡] The equivalent to 豈 無 *k'è woò*, is not 豈 沒 有 *k'è mŭh yew*, "how *is there not*" &c. but 豈 不 是 *k'è pŭh shé*, "how *is it* (*i. e.* the living sky) *not*" &c.

nung......to be the entire *terrestrial* (emperor)......and *Hwang-te* ......to be the entire *human* (emperor.)" &c.*

The emperor Shun is the son of heaven by his wife Earth (or Uh-tăng, the "Western Queen Mother," who is one of the personifications of the goddess Earth). Hence he is miraculously born on his mother seeing a large rainbow, the emblem of the deluge. In consequence of this parentage, he sacrifices to "Heaven," or "heaven and earth" under the one title *Shang-te;* this *Shang-te* being a *semi-female* deity. He resembles his father *Shang-te* or "Heaven,"—whose emblem is the dragon,—in having a dragon countenance, and being *black* or dark azure, which is the colour of "Heaven" or *Shang-te.*† Shun therefore evidently belongs to the Noetic family; he lives at the period of the flood; the "felicitous bean," figuring the miraculous tree of paradise, "grew upon the stairs" of his abode; he lives surrounded by "all the beasts," without injury, just as Adam and Noah did; the "brilliant star" of Noah appears during his reign; and lastly, as he occupies the fifth place amongst the royal descendants of Noah, he is the identical apostate king Nimrod of Mosaic history *in Chinese dress.* Shun set up the first founder of his family, or the first man *Fuh-he,* who escapes the deluge, as the ruler of the entire heaven or the "celestial emperor," and as the chief object of worship to all his posterity, under the title 昊天上帝 *Haou t‘ien Shang-te* or "Luminous Heaven, the *first* Emperor" of the whole imperial line. Thus, we are told, Shun's virtue *equalled* Heaven or his deified ancestor's virtue, and he showed proper reverence for his *origin;* that is to say, for the remote ancestor from whom he and his family sprang. Thus as Nimrod set up the first ancestor of his family, Noah, as the chief object of worship under the title *Baal* or "Lord," so Shun sets up Fuh-he as the chief object of worship under the title *Shang-te* or "Supreme (*i.e.* first) Emperor." *Baal* and *Shang-te* are *both* "Heaven;" *both* triplicate into heaven, earth and man; *both* are designated "mind;" and from *both* all other "minds" are formed; heaven is formed by severing *the head* of *both* from the body; *both* divide the female principle or darkness in two to form the world; *both* consort with earth, the female, and so beget the first man; *both* are a monad which includes all other gods and goddesses within it; *both* are the sun, their female portions being the moon; and finally, as *tradition* states that Nimrod's altar to "Heaven" or *Baal* was destroyed by a miraculous storm, so we find Shun and his fellow-worshippers while engaged in the worship of "Heaven" or *Shang-te,* dispersed by a miraculous storm which took place in the 14th year of his reign.

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* 神仙通鑑 *Shin seen t‘ung keen*, book iii, sec. v., pp. 6, &c.

† Cf. "Bamboo Books." Also *Chinese Cosmogong*, p. 61. par. 15. Also, *A Translation of the* 易經, p. 2, note 2.

When all this is considered, what unbiassed mind can doubt, that as all heathendom has been "made drunk" by the apostate cup of idolatry handed down from Babylon, so has China amongst the rest; and that therefore to her, as well as to the other heathen nations of the earth, are the words of the prophets applicable.

THE MEANING OF THE WORD "SHIN."

IT must be evident to all who have carefully read the discussion, in regard to the proper words by which to translate *Elohim* and *Theos*, and *Ruach* and *Pneuma* into Chinese, that there is a great difference of opinion in reference to the meaning of the word *Shin* 神, which is proposed by some as the proper word by which to translate *Elohim* and *Theos*. It must be equally evident to all, that before there is any agreement in regard to this question, there must be a harmony of views as to the meaning of this word. The difference of opinion that exists may be expressed thus. Those who contend that *Shin* 神 is the proper word to be used in translating *Elohim* and *Theos*, are of the opinion, that while *Shin* 神 has several different meanings, yet it is the word which is used to designate the false gods which are worshipped by the Chinese; and that when it is so used, it should be translated into English by "god" or "gods." While some of those who advocate the use of *Shang-ti* 上帝 as the proper term to be used, contend that *Shin* 神 means "spirit, spiritual," &c. and that it can never be translated by "god" or "gods" into English. This opinion was most decidedly expressed eighteen years ago; and it has been dogmatically stated in the most recently published discussion on that side of the question. If that opinion is well founded, then of course it is most preposterous to propose to use *Shin* 神 as the translation of *Elohim* and *Theos*. It is therefore incumbent upon some of those who contend that *Shin* 神 is the proper translation of *Elohim* and *Theos*, to show by fair and clear argumentation, that *Shin* 神 has such a meaning and use. It has often been a wonder to the writer, that no one who has written on the *Shin* side of the discussion has done this. My object in this paper is to endeavor to show, that *Shin* 神 has *a well-established* and *authorized* use in the Chinese language, in the sense of "god" and "gods." That there may be no diversion of mind, it is readily admitted that *Shin* 神 also means "soul, spirit, animal spirits, intelligence," &c. &c. but that in addition, it is used to distinctively designate a class of spiritual beings which are the *false gods* of this heathen people; and that hence it is in the Chinese language the generic word for "god," in the polytheistic sense.

In order to establish this proposition, it is necessary first to show what are called the *false gods* of heathen nations. To make this matter clear, I will quote from dictionaries and other recognized authorities, what are the objects or beings that are regarded as the false gods of the heathen, and what is the meaning of god and gods in the polytheistic use of the words. Webster, in the edition of 1869, says, in defining "god" thus: "An object of worship; a being conceived of as possessing divine power, and to be propitiated by sacrifice, worship, &c.; a divinity; a deity." In Chambers' *Etymological English Dictionary*, the definition is thus given: "An object of worship, an idol." In an English dictionary by Rev. James Barclay, it is said: "The object of adoration and worship; any object or thing which is too much the object of a person's thoughts and labour." In the *English Imperial Dictionary*, by John Ogilvie, LL.D. the definition is given: "Any person or thing exalted too much in estimation, or deified and honoured as the chief good."

The learned Calmet gives the following classification of the false gods of the heathen nations: 1. "The principal of the ancient gods, whom the Romans called *dii majorum gentium*, Cicero celestial gods, Varro select gods, Ovid *nobiles deos*, and others *consentes deos*, were Jupiter, Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercury, Neptune, Vulcan, and Apollo. Jupiter is considered as the god of heaven; Neptune, as god of the sea; Mars, as the god of war; Apollo, of eloquence, poetry, and physic; Mercury, of thieves; Bacchus, of wine; Cupid, of love, &c. A second sort of gods, called demigods, *semi-dü*, *dii minorum gentium*, *indigetes*, or gods adopted, were men canonized and deified. As the greater gods had possession of heaven by their own right, these secondary deities had it by merit and donation, being translated into heaven because they had lived as gods on earth."

2. "The heathen gods may be all reduced to the following classes: (1) Created spirits, angels or demons, whence good and evil gods; genii, lares, lemures, typhones, guardian gods, infernal gods, &c. (2) Heavenly bodies; as the sun, moon, and other planets; also the fixed stars, constellations, &c. (3) Elements; as air, earth, ocean, ops Vesta, the rivers, fountains, &c. (4) Meteors; thus the Persians adored the wind; thunder and lightning were honored under the name of Geryon; and several nations of India and America have made themselves gods of the same. Castor, Pollux, Helena, and Iris, have also been preferred from meteors to be gods; and the like has been practised in regard to comets; witness that which appeared at the death of Cæsar. (5) They erected minerals or fossils into deities. Such was the Baetylus. The Finlanders adored stones; the Scythians, iron; and many nations, silver and gold. (6) Plants have been made gods. Thus leeks and onions were deities in Egypt; the Sclaves, Lithuanians, Celtæ, Vandals, and Peruvians, adored trees and forests; the ancient Gauls, Britons, and Druids, paid a particular devotion to the oak; and it was no other than wheat, corn, seed, &c. that the ancients adored, under the names of Ceres and Proserpina. (7) They took themselves gods from among the waters. The Syrians and Egyptians adored fishes; and what were the Tritons, the Nereids, Syrens, &c. but fishes? Several nations have adored serpents; particularly the Egyptians, Prussians, Lithuanians, Samogitans,

&c. (8) Insects, as flies and ants, had their priests and votaries. (9) Among birds, the stork, raven, sparrowhawk, ibis, eagle, grisson, and lapwing, have had divine honors; the last in Mexico, the rest in Egypt and Thebes. (10) Four-footed beasts have had their altars; as the bull-dog, cat, wolf, baboon, lion, and crocidile, in Egypt and elsewhere; the hog in the island of Crete; rats and mice in the Troas and at Tenedos; weasels at Thebes; and the porcupine throughout all Zoroaster's school. (11) Nothing was more common than to place men among the number of deities; and from Belus or Baal, to the Roman emperors before Constantine, the instances of this kind are innumerable; frequently they did not wait so long as their deaths for the apotheosis. Nebuchadnezzar procured his statue to be worshipped while living; and Virgil shows that Augustus had altars and sacrifices offered to him; as we learn from other hands that he had priests, called *Augustales* and temples at Lyons, Narbona, and several other places; and he must be allowed to be the first of the Romans in whose behalf idolatry was carried to such a pitch. The Ethiopians deemed all their kings gods; the Velleda of the Germans, the Ianus of the Hungarians, and the Thaut, Woden, and Assa, of the northern nations, were indisputably men. (12) Not men only, but everything that relates to man, has also been deified; as labor, rest, sleep, youth, age, death, virtues, vices, occasion, time, place, numbers, among the Pythagoreans; the generative power under the name of Priapus. Infancy alone had a cloud of deities; as Vegetanus, Levana, Rumina, Edufa, Potina, Cuba, Cumina, Carna, Ossalago, Statulinas, Fabulinus, &c. &c. They also adored the gods Health, Fever, Love, Pain, Indignation Shame, Impudence, Opinion, Renown, Prudence, Science, Art, Fidelity, Felicity, Calumny, Liberty, Money, War, Peace, Victory, Triumph, &c. Lastly, Nature, the universe or *to Pan* was reputed a great God."

From this exhaustive classification of the heathen gods, it appears that there were gods celestial, and gods terrestrial, the greater gods and secondary gods; there were those who were regarded gods by nature and by descent, and those, who though not such originally, were constituted gods by some recognized authority among men, as the Roman senate. Though some, in their specific classes were called demons, lares, or the souls of deceased ancestors, penates, lemures, or ghosts, guardians of boundaries, or of the fruits of the earth, &c. &c. yet they are all called *gods*. The objects of nature, as heaven, the earth, the sun, moon and stars, the spirits who presided over the winds, rain, clouds, tempests, thunder and lightning, rivers, streams, oceans, hills, plains and mountains, all are styled gods.

A very recent dictionary of religious knowledge by Abbott and Conant, who are eminent scholars, says: "A fourth form of idolatry was the worship of deceased ancestors; this was the basis of *a large part* of the religion of ancient Greece and Rome."

These objects of worship, or gods, all had their several names and titles. They had each their respective places, or things or beings over which they exercised rule. They had temples in which they were worshipped, altars on which offerings and sacrifices were offered, and images before which worship and prayers were rendered. The rituals of these services were nearly the same in all lands. As Smith's *Bible Dictionary* expresses it, "Besides these accessories, there were the ordinary rites of worship which idolatrous systems had in common with the religion of the Hebrews; offering burnt sacrifices to the idol gods, burning incense in their honor, and bowing down in worship before their images were the *chief part* of their ritual."

Temples for the worship of their gods were erected in their cities, or in groves. Some were of great splendor, and they were consecrated after their erection with special services. The images of their gods were made of every variety of material. *Rees' Cyclopædia* says: "An idol is a statue of some false god to whom divine honors are paid, altars and temples erected, and sacrifices offered. The idol or image of whatever material it consists, is by certain ceremonies called consecration, converted into a *god*. While under the artificer's hands it is a mere *statue*. Three things were, among the ancients, necessary to change the image into a god; proper ornaments, consecration and ovation. The consecration and ovation were performed by the Romans with great solemnity."

Those objects of worship among heathen nations, which in all English writings relating to them are called gods, are the *dii* of the Romans, and the θεοι of the Greeks. It is said that the Greeks had *thirty thousand* of them. Calmet says, "*Elohim*, the Hebrew name of God, like the English 'Lord' is used in various applications. The true God is *often* called *Elohim;* as are the angels, judges and princes; and *sometimes* idols and false gods. The Israelites had so great an aversion and contempt for strange gods, that they would not name them; but substituted some term of contempt; so, instead of *Elohim* they called them *Elihim*, *i. e.* "nothings, varieties, gods of no value." Instead of saying *Mephibaal* and *Meribaal* and *Jerubaal*, they said *Mephi-bosheth*, and *Meri-bosheth* and *Jeru-bosheth*. While *Baal* signifies "master," *bosheth* is "a *shame*." Smith in his *Bible Dictionary* says, that in the Hebrew Scriptures there are some *twenty-one* different words used to designate these idols and images of false gods.

It will therefore be accepted that "the beings, whether real or imaginary which have been adopted among men as objects of worship in preference to the thrice Holy Jehovah," were designated *Elohim* sometimes by the Hebrews, θεοι by the Greeks, *dii* by the Romans and "gods" in English.

I pass on to the consideration of the idolatry which is found in China. It is within the observation of every resident in this country, that there is a class of beings to whom temples are erected, altars are built, images are made; and to whom religious worship consisting of sacrifices, offerings and prayers are offered. The worship of these beings is recognized and authorized by the government. Laws have been enacted in regard thereto. Officers are appointed to arrange in regard to the services. When the temples are newly erected, they are dedicated with idolatrous worship. When an image for one of the beings has been made, it is a mere image until after a certain service has been gone through; after which it is said to be occupied by the being for whom it was made, and it has become sacred. In the eyes of this people it is a proper and authorized object of worship. This ceremony is designated *k'ai kwang* 開光. It consists of prayers, chantings, &c. and touching the eye of the image with a pencil that has been dipped either in blood or in a red ink made of cinnabar. All this is done with the greatest solemnity.

Besides the ceremonies connected with the worship of heaven and earth by the emperor, the laws of China prescribe regulations for the worship of these various objects. The Chinese text reads: 凡社稷山川風雲雷雨等神及聖帝明王忠臣烈士載在祀典應合致祭神祇, which may be translated thus: "All the *shin* of the land and of the grain, of the hills, the rivers, the winds, the clouds, the lightnings and rains, together with the holy emperors, enlightened kings, faithful ministers and illustrious sages, which are recorded in the sacrificial records, shall be sacrificed to, together with the *shin ki*." 不當奉祀之神而致祭者杖八十, "Whoever sacrifices to the *shin* who according to the ritual ought not to be sacrificed to, shall be punished with eighty blows." 凡私家告天拜斗,焚燒夜香,然點天燈七燈,褻瀆神明者,杖八十, "All private families, which adore Heaven and worship the north star, burning incense during the night, lighting the lamp to heaven and the seven lamps [to the north star], are profaners of the *shin-ming* and shall be punished with eighty blows." 凡盜大祀天神地祇御用祭器帷帳等物皆斬, "Whoever shall steal the great sacrifice to the *t'ien-shin* and *ti-ki*, or any of the sacred utensils, clothes, &c. shall be beheaded."

From these extracts from the statutes of the empire of China, it is clear that the worship of the *shin* is recognized by the laws. There is a ritual prescribing how and by whom the worship may be performed, and prescribing punishment for any departure from the prescribed form; and for any sacriligious conduct towards the images, the temples, the altars or any of the utensils or clothing connected therewith. These beings, whose worship is thus authorized and arranged for, are of various ranks, as celestial and terrestrial, more or less honorable and powerful, having a wider or more contracted dominion, as being originally divine, or constituted divine, for meritorious service, by some recognized authority. In this class of beings there are found those who are distinctively styled *ti* 帝, or *shin* 神, or *kwai* 鬼,* or *kwai-shin* 鬼神,* or *ti-ki* 地祇, or *jin-kwai* 人鬼,*

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* The common use of *kwai* as applied to evil spirits causes us to feel a repugnance to any so-called being included among the *shin*. But in this connection, *kwai* has not a bad meaning. When used alone, it means nearly the same as the good demon among the Greeks. In the phrase *kwai-shin* it has some connection of *the duality* which is found in their philosophy; and in the expression *jin-kwai*, it would appear to have a meaning connecting it with man, as *shin* and *ki* are connected with heaven and earth in the expression *t'ien-shin*, and *ti-ki*.

and the *shin* of hills and streams 山川之神, and deceased ancestors, *chi tsu* 始祖.

There are a great many spiritual beings who are not, by law, recognized as belonging to this class of worshipped beings; as, the *sie shin* 邪神, the *ok kwei* 惡鬼, the *iau* 妖, the *kwei* 怪, and the *tsing* 精. What shall we translate *shin* 神, the name by which this whole class of worshipped beings is designated by the Chinese? With all due respect to the distinguished scholars who have said that *shin* "can only be translated in the abstract and in the concrete "spirit" and "spirits," I contend that in accordance with all the principles of language, it can only properly be translated "God" and "gods."

But let us examine farther. Some of this class of beings were originally men and women. After death they have become included among the number of the *shin* 神. How did they become so included? There are two recognized authorities by which mortals may be constituted as belonging to the *shin* 神. One of them is *Yuh-hwang Shang-ti* 玉皇上帝; the other is the emperor of China. It is a little obscure as to how the emperor above makes known his will, or sends the letters-patent conferring this honor; and as it is not particularly important to the object in hand, I will not dwell upon that point. It is better known how it is done by the emperor; when the claim of any deceased person to be recognized as a *shin* is brought before the emperor, he refers it to the Board of Ceremonies to report upon the matter. If the board reports favorably, the statement of the meritorious services of the said individual, the reasons why it is proper to confer this dignity upon him, and the proper titles for him in the new position, are incorporated in a suitable memorial to the emperor; when he issues his mandate "Thus let it be," and the edict goes forth.

This transaction by which a deceased mortal is constituted one of the class called *shin*, is expressed in Chinese by *fung shin* 封神. This expression ought to help us to arrive at the meaning of *shin* 神.* As the souls of all deceased mortals are disembodied spirits, it does not need any imperial edict to justify styling them spirits. In the dictionaries by Morrison, Medhurst, Williams, Lobscheid, Maclay and Baldwin, Doolittle, Stent and the Chinese author Kwong Ki-chiu, this expression has been translated in English, "to deify" or "to make a god." And in the very nature of things, and of the usages and doctrines of polytheism, this is the *only* translation that can be properly made of it. *Fung* 封 means "to grant a domain to one; to invest a noble with rule over a domain; to appoint to office; to give a patent of nobility." *Fung kwoh* 封國 is "to confer a right to rule over a state." *Fung shin* 封神 is "to confer a right to rule and receive honor and worship as a *shin*." The person upon whom this is conferred being already a spirit, what else can *shin* be translated but "god." As an example of such deification I may refer to one who has a temple at the recently opened port of Hai-kau in the island of Hainan 海南海口. The title of the *shin* in that temple is Kiang Iu-ki *tsiang-keun* 江驍騎將軍. His name while living was Kiang Ke-lung 江起龍 of Kiang-nan 江南. He was a military officer at the Hainan camp, and was lost at sea when in pursuit of pirates. It was reported, that after his death he protected vessels that were in danger from storms, and Kang-hi 康熙 deified him as a water god with the above title, with a temple at Hait-kau, that he may protect the vessels passing over that sea. Is it not the whole impression, that he was made a god, in the heathen sense and not a spirit? and so all the others that have been deified, as *Kwan-ti* 關帝, *Kwan-yin* 觀音, *T'ien-haú* 天后, and *E-ling* 醫靈.

Again we will be assisted in determining how *shin* ought to be translated, by considering what qualities have been attributed to this class of beings. Knowledge is attributed to the *shin* as in these sayings: 人未知神先知, "What men do not know, the gods already know." 瞞得人不瞞得神 "Men may be deceived, but the gods cannot be deceived." 心動神知 "If the heart moves, the gods know it." Such knowledge implies the ability to search the heart. This is an attribute of God:—"I Jehovah search the heart."

Power is attributed to the *shin*. Power and control over the elements of nature, as of the rain, lightning, the winds, and tempests. Power and control over the calamaties that come upon mankind, as of war, pestilence and famine. The rewarding of the righteous and punishing of the wicked are ascribed to the *shin*. These are all perrogatives of God. 不信神明, 但看雷霆, "If you do not believe there are gods, behold the lightning." 鬼神福善禍淫. "The gods make happy the good and punish the depraved." 用兵如神. "He commands the soldiers like a god." If any one does not admit that it is regarded as belonging to the gods to guide and control in battle, let him look into Homer's *Iliad*.

The *shin* are supposed to hear and answer prayer. This implies divine attributes; and it is that which Jehovah especially claims as belonging to himself.

The *shin* love the good and hate the wicked; they desire the good of men and their happiness; they heal the sick, they rescue those who are in danger; they confer blessing; and thus indeed the exercise of every function almost that belongs to Jehovah are ascribed to the *shin*, except the creating of all things out of nothing. Is not this class of beings then properly styled gods? and thus must not the word *shin** by which they are called in Chinese be translated gods?

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* To many persons it appears impossible that *shin* can have such different applications, as in one connection to mean "spirit, soul," &c. and in another connection and sense to mean "God" and "gods." But does not our own language and religion afford a striking instance of the same word being used in widely different senses? The word *ghost* means commonly "the soul of a deceased person appearing; an apparition, a shadowy appearance." A great many sentences could easily be collected from English authors, in which it occurs in the sense of "an appirition, a spectre." It has also a well-established use as designating the third person of the Triune God—the Holy Ghost. How futile it would be for any one who does not believe in the doctrine of the Trinity, to collect a multitude of sentences in which the word *ghost* is used in the former senses, and then say, it having this meaning, it can never mean the third person in the Trinity. One example of its use meaning "the Holy Ghost" from any recognized creed of a Trinitarian church, would set aside any array of sentences in which the other meaning occurred, and be accepted by all as proof that the word had such an accepted and established meaning, referring to the third person of the Trinity, and an object of worship.

There is still another line of thought. The Bible reveals to men, that Jehovah is the self-existent God; and that he fills immensity with his presence; that he made all things out of nothing, guides all affairs by his wisdom, and rules and controls all things by his power. It is in him that "we live, and move and have our being," and not a sparrow falls to the ground without his notice. Men are required to acknowledge him in *all their ways*, and to set the Lord always before them.

This conception of one God "who is everywhere in power, and nowhere in appearance," is hard to be retained in the minds of men; and hence men, in their vain imaginations, have conceived a multitude of beings to whom they have ascribed many of the attributes of God, and distributed among them the government and works which belong to him; and as a consequence of this, men have given to these beings the worship and service which belong to Jehovah only. As one has expressed it:—"From the accounts given us by the best writers of antiquity, it seems that the polytheists believed that heaven, earth and hell were filled with divinities."

In the very nature of things, the beings to which have been given by men the attributes and worship which of right belong to the true God, are false gods; they only exist in the imaginations of men. When we inquire what are the false gods of the Chinese, we find that it is true of them, as of other heathen people, that they have filled heaven and earth with their imaginary divinities. These objects of their worship meet our eyes wherever we turn them. The temples and altars to them are found in every street and alley of their towns and cities. The objects which first meet our eyes when we enter their houses, or ships or boats, are the shrines of *their* false gods. The worship of these beings is connected with every event, and every day of their life. They pray to them for every *temporal* mercy and blessing which the hearts of men desire. They pray to them for life, health, happiness, wealth, honor, long life, children, prosperity, protection from fire and calamity and distress, for restoration of health in case of sickness, &c. &c. &c. They burn incense before them morning and night. They have special worship before them on the 1st and 15th, the 2nd and 16th of *every* month, on new-year's day, on all the feast days during the year, at marriages, and in connection with births and deaths. What do the Chinese call these false gods which they so frequently and so assiduously worship? The name which they give to this whole class of worshipped beings is *shin* 神. The expression to designate this worship is *pai shin* 拜神. This sentence is wonderfully like the Latin "colene deos." The shrine is the *shin's* seat 神位 or the *shin's* loft 神樓: the temple is the *shin's maiu* 神廟; the altar is the *shin's tan* 神壇; grace is *shin ngăn* 神恩; a heart devoted to worship is *shin sin* 神心; the idol which is worshipped is *shin siang* 神像; an idol's birth-day is *shin tan* 神誕; the divining slips are *shin ts'ien* 神籖, &c. &c. Beside the *shin* that are specifically called the household *shin*, they have in common life, the furnace *shin* 灶神, the wealth *shin* 財神, the door *shin* 門神, the well *shin* 井神,

the fire *shin* 火神, the earth *shin* 土神, the place *shin* 地方神, the thunder *shin* 雷神, the hill *shin* 山神, the dragon *shin* 龍神, the wind *shin* 風神, the mirth *shin* 喜神, the opening-the-way *shin* 開路神, the revealing-dream *shin* 報夢神, the field *shin* 稷神, the grain *shin* 穀神, the south-sea *shin* 南海神, the city-defence *shin* 城隍神, &c. &c. This list might be indefinitely enlarged, but this will suffice.

After this extended examination of the objects of Chinese worship, I think that all who read this article will readily admit, that they are of the same general character as the false gods which were worshipped by the heathen in the land of Canaan, and by the Greeks, and by the Romans, and which the Hebrews designated sometimes *elohim*, the Greeks θεοι, the Romans *dii*, and which in English we name "gods." The Chinese call these objects and imaginary beings *shin* 神;* and the conclusion I have arrived at is as follows, viz. that *shin* 神 is the name of that class of beings whose worship is recognized and authorized by the laws of China; and since there is the same custom in use in China as prevailed in Greece and Rome, by which deceased mortals are promoted to the dignity of gods,—which promotion was called *apotheosis* in Greek, and *deificare* in Latin, and is styled *fung shin* in Chinese; and since these *shin* 神 have the same attributes, works and offices given to them in China as were given to the false gods in Canaan, and in Greece and Rome; and lastly, since the *shin* 神 are universally worshipped by the Chinese in temples and in their houses, by the burning of incense, the offering of prayers and gifts; *therefore*, beyond all doubt, the *shin* 神 are the gods of the Chinese people; and *therefore shin* 神, when referring to this class of beings, and when used in this sense, should be translated "god" or "gods." It follows, as a natural sequence to this, that as the *shin* of China are the same class of beings as those which are called *elohim* and θεοι in the Sacred Scriptures, when these words refer to false gods, then *elohim* and θεοι, when used in this sense, can only be properly translated into Chinese by the word *shin* 神.

Having in the foregoing arrived at the conclusion, that *shin* 神 is the only word by which *elohim* and θεος can be translated into Chinese, when they refer to false gods, I now propose to inquire if *shin* 神 can properly be used to translate *Elohim* and Θεος in the Sacred Scriptures, when they refer to Jehovah the true God. Before, however, proceeding to discuss this point directly, I wish to answer some objections that have been urged against *shin* 神 being used in that way. It has been stated that *shin* used in connection with any personal pronoun in the possessive case can only mean "my soul, your soul, his soul." This objection is considered so valid, that it has been urged as entirely precluding the use of *Shin* for "God." I might say in reply, that the statement is not correct—and that if in a connection in which *shin* was spoken of as a being I ought to worship, the expression *ngo chi shin* 我之神 would be understood by every reader as meaning "my God," and not "my soul"—and thus answer one assertion by another.

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* The Chinese language has long been used in Japan. Nearly all the books in Japan have hitherto been printed with Chinese and Japanese *interlined*. As the two nations have so much in common, in their idolatry, philosophy and literature, it may be reasonably supposed, that the Japanese have an accurate knowledge of the Chinese language. It is stated by missionaries now resident in Japan, who were formerly missionaries in China, and hence conversant both with Chinese and Japanese, that *shin* 神, in the sense referred to in this paper, has been translated into Japanese by *kami*. This word *kami* is used by *all* the missionaries in Japan as the term for "God."

In answer to the statement that there cannot be found one example of such use of *Shin*, I might ask, is there any example of the corresponding expression with *Sháng-tí* 上帝, as "my *Sháng-tí?*" I might argue that the relation of the heathen to their gods, is not such as to lead them to use that form of speech in regard to them. It is only when God becomes the reconciled God and Father of his people through Jesus Christ, that such expressions are found as "my Lord and my God," "my Redeemer," and "my Saviour." In confirmation of this idea, that the heathen do not so speak in reference to their gods, let any one examine Homer's *Iliad.* Though Jupiter and Juno and Pallas were the special protectors of some of the actors in the scenes there referred to, these people never say, my Jupiter, or my Pallas, but father Jove, guardian of cities Pallas, &c. &c. While I consider that the above remarks are a sufficient answer to this objection, even if the statement made by the opponents was true, that "the authority of native usage is *entirely* wanting for 'my *Shin*' in the sense of 'my God;'" yet I am able to furnish the most reliable example of native usage of *wo chi shin* 吾之神, when it can mean nothing else but "my *gods.*" In the *Shang lun* 上論, book iii, chap. 12, we read, "He sacrificed [to ancestors] as if they were present." "He sacrificed to the gods [*shin*] as if the gods were present." "The master said, 'My not being present at the sacrifice, is the same as if I did not sacrifice,'" When Confucius was an officer in the Loo country (魯國), besides sacrificing to his ancestors, it was his official duty to sacrifice to the gods. The commentary says, "the gods were *outside* gods." The office he held made it his duty to sacrifice to the gods of the hills and the streams. In the edition of the "Four Books" called *Wei kăn lŭh* 味根錄, the commentary reads thus: 須看吾字,先是吾之先,神是吾之神,則祭必吾之與,而後氣類可以相感, which may be tranlated thus: "It is necessary to consider the character *wo*, ancestors, is my ancestors, the gods, are *my gods.* When sacrificing it is necessary that I be present, and then the feelings will be mutually influenced." This one example of Chinese usage shows beyond all controversy, that when the subject and connection of the sentence indicate that *shin* 神 refers to the gods, the objects of worship, the expression "my *shin*" means the gods I ought to worship; and it is to be presumed that it will no more be said "that *it must* be understood to mean 'my soul.'" And if, with the reception of the Gospel, any one reconciled to God through the grace which is in Jesus Christ, should say with Thomas, "My Lord and my God," using *wo chi Chü, wo chi Shin* 吾之主, 吾之神, there will be no danger of his being misunderstood.

It has also been objected to the use of *shin* 神 as the translation of

Elohim and Θεος when they refer to the true God, that it cannot be used in connection with a person's name in the possessive case, as Abraham's *Shin;* for it is said, "when *shin* is connected with the name of a living person, it means his spirit; and when *shin* is used with reference to a dead person, it must mean the mânes of that person." I can only say that my study of the Chinese language and customs does not confirm this assertion. As to the usage of the language, the same remark applies to speaking of gods, whether in the general, or of an individual god, in regimen with a person's name in the possessive case, as was made above in regard to using a personal pronoun. They have not that kind of relation to their gods; but according to the usage of the Chinese, the expression Abraham's *Shin* *cannot* be understood to mean Abraham's manes. A father's *deified* * soul is called the household *shin* of the son.

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* I have applied this expression "deified" to the soul of a deceased ancestor for a sufficient reason. All missionaries in China know that the worship of ancestors is one of the great obstacles to the reception of the Gospel. But the *deification* of deceased persons is so foreign to all our ideas, that we from Christian lands are slow to accept it as a truth, that such is the fact in China; and hence we are much less awake to the enormity of the sin of ancestral worship than we should be. In the setting up of an ancestral tablet, a very similar ceremony is gone through, to that which is performed where an image is consecrated as an object of worship, and regarded as *sacred.* This consecration of the tablet occurs generally on the third seventh day, or the twenty-first day after death. A *temporary* paper tablet was made when the corpse was coffined; but it is styled *ling pai* 靈牌, and it is discarded after the consecration of the permanent one which is made of wood. The ceremonies consist of prayer, entreating the soul to come to the place of rest; and the most special importance is attached to the making of the *dot* at the head of the character *chu* 主 on the tablet, which is henceforward styled *shin chu pai* 神主牌. This dot is made with vermilion. After all the services are finished, the tablet is regarded as the seat of the soul, and it is held sacred as a consecrated *image* of a god. It is placed among the other tablets in the place which is fitted up in every house for the household gods, and called the *shin lou* 神樓. In this house shrine, there are the names and titles of five or seven, or eleven outside gods. Different families select different ones out of the class of gods. Those more frequently selected are *Peh-ti* (commonly called *Shang-ti*), *Kwan-ti*, *Kwan-yin*, *Tien-hau*, *Hwa-kwang*, *Tsai-shin*, *Kin-hwa*, *Yuen-tan*, and *Hung-shing*, 北帝, 俗亦稱上帝, 關帝, 觀音, 天后, 華光, 財神, 金花, 玄壇及洪聖. These are commonly spoken of in English as Northern emperor, God of war, Goddess of mercy, Queen of heaven, God of fire, God of riches, &c. The tablets are placed on the right side of the gods, or the less honorable place. The common parlance calls these gods the *t'ai-shin* 大神 or "great gods," and the tablets are styled *kea-shin* 家神, "the gods of the household." Both classes are worshipped together, and with the same ceremonies morning and evening, on the 1st and 2nd, 15th and 16th, of each month, at marriages, births, &c. &c. A careful inquiry shows how much resemblance there is in these gods to those of the Roman lares and penates, and shows that the Chinese do regard their ancestors as gods; for in Adams' *Roman Antiquities*, at page 3 it is said:—"Nearly allied to the genii were the lares and penates; the household gods who presided over families. The *lares* of the Romans appear to have been the *manes* of their ancestors. Small waxen images of them, clothed with the skin of a dog, were placed around the hearth in the hall; and sacrifices were offered to them. The *penates* were those selected from among the great gods as Jupiter, Juno, Minerva, Vesta, Mars, &c. and were worshipped in the innermost part of the house" It cannot but strike every one, that two of the great gods thus enumerated among the penates are the same, viz. the God of war and the God of fire; so also that the same designation is applied to the penates in both languages,—*magni dii* in Latin and *tai-shin* 大神 in Chinese. These statements, in my judgement, warrant me in speaking of the souls of deceased ancestors as *deified:* for according to the opinions and usages of man-

To the general reader this example of the use of *shin* in combination with a possessive pronoun may not appear of much importance; but those who know with what diligence such distinguished scholars as Drs. Medhurst, Legge, Boone, Bridgman, Williams and the Rev. Mr. Chalmers sought for such a sentence will fully understand its value. The meeting with it by a Chinese teacher was quite providential. He had been requested to search for one of that kind, and it can never be understood in any such connection, to be the manes of the deceased person. For the manes of those deceased are, by their own families, styled *chi tsu* 始祖, or *kea shin* 家神, and by others than the family, they are styled *kwaî* 鬼. During considerable experience in China, I have never known any Chinese to misunderstand the frequent recurrence of this form of expression, as it is found in the version of the Sacred Scriptures in which *shin* is so frequently used in the sense of "God." I have seen the Chinese Christians just as much comforted and strengthened when Jehovah has been spoken of to them as the *Shin* of Abraham, Isaac and Jacob, and the *Shin* of Elijah, as western Christians are by the same blessed truth. The soul of a deceased person is often called *shin* in the sense of "spirit," for the first few days after death, and especially in the prayers which are addressed to it, calling upon it to come and occupy the tablet that has been provided for it. This expression occurs especially at the prayer offered at the grave when burying the body;—that as the body is deposited in the grave, may the spirit *shin* 神 rest in the tablet. But it is not so used after the time when the tablet is formally consecrated.*

So far as the idiom of the Chinese language is concerned, there are any number of examples of Chinese usage on other subjects of a similar grammatical construction as Abraham's *Shin*, 亞伯拉罕之神; but it is very difficult to find a sentence in native books meaning the god of such a person; because their religion and their ideas of the gods do not lead them to speak of them in that way. Yet I have met with one example precisely like that of Abraham's *Shin*, in the Chinese Thesaurus *Pei wăn yun fu* 佩文韻府, among the collection of examples given under *Shin* 神. Near the end of them, there is found the following sentence: 若從

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kind in all ages, spiritual beings that have become the recognized objects of regular and constant worship, are spoken of as gods. This transformation finds expression in Greek, Latin, French, and all modern languages; and it is defined by Webster under the Greek form of the word *Apotheosis*—"The act of elevating a mortal to the rank, and placing him among the number, of the gods." It is also a further remarkable concurrence of views, that the Roman poets represented men as having a threefold soul, which after death resolved itself into the *manes*, the *anima* or *spiritus*, and the *umbra*. Thus the Chinese speak of the three *hwăn* 三魂.

* Consecration was the word the Romans used to signify the deification of a mortal. Adams' *Roman Antiquities*, p. 430, says: "The Romans worshipped their founder Romulus as a god under the name of Quirinus. Hence, afterwards, the solemn consecration (apotheosis) of the emperors by a decree of the senate conferring on them the title Divus; who were said thus to be ranked in the number of the gods *in deorum numcrum*." The following pertinent sentence has been met with in connection with this subject of deification, 一靈往封神臺去了. "A spirit has gone to the terrace where spirits are made gods." According to this, it went a spirit to the place, and departed a god.

巫峽過，應見楚王神. The phrase *Tsu wang shin* 楚王神 does not mean the king of Tsu's spirit, nor manes either, but one of the class of *shin* 神. The translation would read, "If you pass the gorge of the Wu hill, you will see the king of Tsu's *god*." From the legend it appears that the divinity that presided over, or had its residence in that gorge, had visited the king of Tsu; and hence "it was called the god of the king of Tsu," or which visited the king of Tsu. This *grammatical* construction has the sanction of Dr. Medhurst; but he translates *shin* by fairy—"The fairy who visited the king of Tsoò."* Since the grammatical construction can be *thus* rendered, when the relation is so slight as that indicated in this instance, how *much more* will the translation be clear when the sentence relates to Jehovah and his covenant people,—in the frequent passages of the Old Testament where Abraham's *shin*, Isaac's *shin*, &c. occur? I think in view of these examples all candid men will admit, that, in accordance with Chinese usage, *shin can be used* in connection with a personal name, or a pronoun in the possessive case in the sense of "god;" and, when the meaning of the sentence and the subject requires it, it will readily be understood not to mean the person's own spirit, but the object of his worship—his god.

Again it is very strongly objected against the use of *Shin*, as referring to the true God, for the translation of *Elohim* and Θεος, that it cannot be spared from use in the sense of "spirit" and "soul." This objection appears to me entirely unfounded; for whether it is used by the body of missionaries in referring to the true God or not, it will continue to be used by this people to designate their false gods. Nothing can hinder them from continuing so to use it; and so, I suppose, they will continue to use *shin* 神 in the sense of "spirit, soul," &c. as they have done for these *thirty-five hundred* years. This long-continued use of the same word, in *two* widely different and distinct senses, viz. to mean, "spirit, soul," &c. and to designate their "gods" has not produced any confusion in the minds of the

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* Whether *shin* in this sentence is translated "god" or "fairy" does not affect the grammatical construction. Either translation establishes beyond all doubt, that *shin* following a person's name or title, may, according to the sense of the context or subject, mean, not his "soul" or "manes," but something outside of the person. The Rev. Dr. Legge, in discussing this subject, and when contending that *shin* means "spirit" and only "spirit" says, "Why not make the appeal to what must be regarded as *crucial* examples? If *shin* were to be found associated with possessive pronouns, where we could render the combination "my god," "your god," &c. *we should not be able to dispute its meaning;* equally decisive would be cases where it was in regimen with other nouns, and could be translated 'gods of the nations,' 'gods of Japan,' &c. But there are no cases of such a usage. With possessive pronouns, *shin* means *indubitably* spirit—as 'my spirit' and the same in regimen 'the spirit of *king Wan*,' the 'spirits of the hills and rivers.'" With these crucial examples before him, Dr. Legge will of course no more dispute the meaning of *shin;* but will say *wo chi shin* is "my gods," and *Tsoo wang shin* is "god of Tsoo wang." But further, the Chinese preacher who wrote the first prize tract at Canton in 1875 says, "In Canaan, the people regarded the burning of their children in sacrifice to *shin* as good." The false god to which children were offered in sacrifice in Canaan was Molech. He was numbered among the *elohim*, I Kings xi. 33. He also calls the gods which were worshipped in Egypt *shin*. They were also called *elohim*, Jer. xliii. 13; and from the letter published below it appears, that the people of Japan style their gods *shin* with one consent. What further proof can be wanted?

Chinese. They never have any difficulty so far as I have seen, in distinguishing whether the word is used in the sense of "spirit," &c. or as referring to one or more of their "gods." So that I see no insuperable objection to its being used in this twofold application in Christian literature, as it has been so long used in their native literature. There is only this one great danger that I see, viz. in the use of *shin* in speaking of and referring to the Holy Spirit. As the Holy Spirit is with Christians equally with the Father and the Son, the object of worship; and as the usage of this people is to regard this word when referring to the objects of worship, as meaning one of the class of gods, there is in my mind great danger that they will understand *shin* 神 when thus referring to the third person of the Trinity as meaning Holy God. So in the definition of God as given in the Gospel by St. John, in chap. iv. 24, "God is a spirit:"—if this is expressed in Chinese *Shang-ti nai Shin* 上帝乃神, there is great danger, that from association of ideas with the usage of *shin* in such connection for God, it will be understood as saying that *Shang-ti* is a god; which is of course true, but it is not the idea there.

But if the meaning of this objection is, that there is no other Chinese word that can be used for "spirit," then the objection is—in my judgment—also unfounded. It has been said that the word *ling* 靈—which some in China use for spirit—is only an adjective, and that it is never used as a noun. It is readily admitted that *ling* 靈 is used as an adjective, and means "spiritual, efficacious, intelligent," &c. but it is *also* used as a noun. In this sense there are examples of its being used as referring to the spirit of a man, with the personal pronoun in the possessive case; and there are *also* examples as referring to a spirit which is the object of worship. I have scores of sentences in which *ling* 靈 is used in the sense of "spirit," but will only present a few *now*, as follows: An officer who had been dismissed by his king, expresses his grief in poetry; one stanza reads thus: 愁嘆苦神, 靈遙思兮. By reason of the measure of the stanza, the personal pronoun is not expressed. "Mournfully I sigh, with a distressed mind, while my *spirit* wanders in thought far away." This is Dr. Medhurst's translation. Tsai Yung of the Han dynasty 漢朝蔡邕 writes thus: 鍊余心兮浸太淸, 滌穢濁兮存正靈, or in English, "As to purification of my heart, it is immersed in the greatest purity; having washed away the polluted and the impure, I have retained my right spirit."

In the valuable collection of sentences, which has been made by the Rev. J. Chalmers, A.M. I find this sentence at No. 364: Liang Wu-ti in sacrificing to Heaven, says 恭祇明祀, 昭事上靈, "Reverently with awe and ceremonially clear, I sacrifice and manifest that I serve the spirit on high." I ask all who are considering this subject if this example of the use of *ling* does not warrant such a use as has been made of it by those who use *ling* for "spirit," in calling the Holy Spirit the 聖靈 *Shing Ling?*

Will it not awaken the most serious consideration of those who have hitherto considered that 靈 *ling* could not be used in the sense of "spirit," when they know the fact in regard to the views of the whole body of missionaries in Japan.* For not only do they use *Shin* 神 for "God," but they use *ling* 靈 for "spirit."

Having thus referred to the objections to the use of *Shin* 神 to render *Elohim* and Θεος in the translation of the Sacred Scriptures, I come to consider the subject directly. In dealing with this, it will be important to have a clear and definite idea of what is wanted in such a translation. Forming my opinion from what I see written, some persons have a different idea of what is needed in the translation of these two words from what I have. It is stated that we must have a word which means God κατ' ἐξοχήν. But let us see if that is what is now wanted? We want to teach the Chinese that there is only one God. We as missionaries wish to displace this whole crowd of false gods, which they have hitherto worshipped, and make known to them that there is one everywhere present, and almighty God, who should receive the prayers and worship of all men. This God is revealed to men in His Holy Word. In that Word, God has revealed himself by His peculiar name Jehovah, and His distinctive work, the CREATION of the heavens and the earth and all things out of nothing. The name Jehovah, *the Ever-existent One*, is peculiar to the true God, and it is reserved to himself exclusively, *and cannot be given* to another. The work of creating all things *out of nothing* has never been ascribed to any false god, in any system of cosmogony received among heathen nations.

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* On this point I give the statement of one of the older missionaries in Japan; and one who is regarded as an authority on the language. He writes as follows: "In reply to your queries about the words used in this country for 'god' and 'spirit,' I would say: for 'god' the Japanese have a native word *kami;* which is the generic name for those divine beings which they worship. Besides this term, they have *names* for their divinities. Now for *kami*, the only Chinese character they ever use is *shin* 神. The characters *Shang-ti* 上帝 are not known to them except as a title or epithet for the *mikado* or emperor of Japan. There is no division of sentiment that I know of, on the use of the word for 'God' among Protestant missionaries. We all use *Kami* and write *Shin* 神. The fact that * * * * * * used *Shin* in China for 'God,' had nothing to do whatever with the use of this word here. The Japanese have a word for 'spirit,' which is *tamashi;* for this word they use *ling* 靈 as the equivalent. Besides this they use *sin shin* 心神 and *tsing shin* 精神. For 'Holy Spirit' the Protestant missionaries in Japan use *Shing Ling* 聖靈. We have had no contention or difference of opinion upon any of these terms." I think the testimony of the Japanese usage of the character *shin* is exceedingly strong evidence in favor of this word. I do not see how the missionaries who use *Shang-ti* 上帝 can put it aside. My own mind is clear on the subject. I might say of the writer of this letter, that when he was in China he *always used Shang-ti*, though he was not wedded to it. When we consider that the Japanese, for centuries have used the Chinese classics in their schools, and studied the Chinese language as much nearly as their own,—and that they use *kami* for *shin* and *tamashi* for *ling*, we may well say, how can this testimony be put aside? The fact that the Japanese use *shin* also in the sense of "soul" and "animal spirits" shows that they are fully aware of the other senses in which the word is used by the Chinese. Bishop Smith says that the Chinese language was introduced into Japan in the third century of the Christian era, and that "the text books in their schools, their models of literary style, the very language itself of native authors, and the whole system of their published ethics, are borrowed from the Confucian sages and literati of China." The nation which has thus *adopted* the Chinese language use *shin* in the sense of "god" and "gods." The chief deity of their pantheon (who is the Sun goddess) is styled *Tai shin.* As they have not received the chief deity of the Chinese pantheon, the name of *Shang-ti* is not used to designate any of their gods.

Elohim and θεος are words which are used in the Sacred Scriptures in common, in speaking of the true God and of false gods. They only *mean* God the Supreme, when they refer to Jehovah; and when they refer to the false gods, they mean one or more of the imaginary beings which are called gods. Hence it is evident that the meaning of these words, whether they refer to one or more,—the true God or false gods—*depends upon the connection* in which they stand, and the meaning of the sentence in which they occur. The sense is not *inherent* in the words themselves, but the meaning in each particular use of them, depends upon the connection in which they stand. It is not so with Jehovah. Jehovah *always* means the one true God, and cannot be applied to any other being. When all worship of false gods is abolished, and there is no more idolatry among men, then, and not till then, will *elohim* and θεος mean the one true God and nothing else. The meaning which *Elohim*, Θεος and "God" have in our minds, as referring to the true God so exclusively, comes from the prevailing sentiment in Christian lands, that there is only one God; and that these are the words commonly used in referring to Him; and not to the *inherent* meaning of the words themselves. In regard to the use of *elohim*, it is not so clear, whether originally it was only used in reference to Jehovah, and when false gods were set up was then applied to them also; or whether it was from the beginning of its use, applied in common to both the true and the false. An examination of the word does not give any clear or satisfactory answer to this question. Its derivation does not indicate anything essentially divine,—as see Gesenius. It is derived from *el*, which is defined "*strong, mighty, a mighty one, hero, champion;......the mighty one, hero, among the nations*, i. e. Nebuchadnezzar." Strength is nothing divine until it is *infinite strength.* By use it came to mean "*God, the Mighty One;*" but this may have passed through the use of earthly heroes or mighty ones. The word *elohim* has no more *meaning* of divine than the word from which it was derived. The first meaning is "*a god, God;*" then, "SING. 1. *a god*, i. e. any god...... So in the proverbial phrase......"as to *this one, his strength is his god*, spoken of a self-confident person who contemns God, and trusts in the strength of his own hand and sword;" and again, "*who carries his god in his hand.*" Then......"2. more comm. *God*, the true God [that is in the Sacred Scriptures]......PLUR. *elohim.* A) In a plural sense: 1. *gods, deities*, in general, true or false......*the gods of the Egyptians......strange* or *foreign gods......new gods*......B) In the sense of the Sing, spoken of *one God*......1. of *any god, deity.* Deut. 32: 39 *there is no god besides me*......2. of *an idol-god,......make us a god*, i. e. an idol.......*Dagon our god* [Dagon was a fish-god]......3. *the God of* any one, is the god whom one worships, his domestic and tutelary god,......Jon. 1: 5 *they cried every one unto his god*......So *the God of Israel* is Jehovah......6. With the art. *Helohim, GOD, κατ' ἐξοχήν.*" From all this it would appear, that there was nothing like divinity inherent in the word; its uses indicate that its application was very wide and general; and if *Elohim* now to our mind conveys the idea of "the one who concentrates in himself all perfections," it does so *from use and association.*

In regard to *θεος* and *deus*, however, we know the history of their use. Originally they did not refer distinctively to the one true God, but to the multitude of false gods that had become the objects of worship in the place of Jehovah. In the contest of monotheism with polytheism, the word which referred to these false gods was retained in use; and in the progress of the monotheistic sentiment, Θεος and *Deus* have by use become the synonym of the descriptive expression "the true God;" while the individual names of the gods, as Jupiter, Minerva, &c. and the subdivisions of the several different kinds of gods, as demons, genii, lares, penates, lemures, &c. have almost been forgotten.

In view of these facts it appears to me, that some persons have expected to find in the language of this heathen people, a *use* of words in relation to God, which can only be properly expected, when the worship of Jehovah shall have taken the place of the worship now given to their false gods. As they do not yet know Jehovah the true God, how can the language have a word which definitely refers to Him? For however high are the conceptions which they have formed of the attributes pertaining to their gods in general, or to any one of them in particular, yet they do not know the one true God Jehovah.

It also appears to me, that there is an inadequate conception in the minds of some, as to what is to be effected by the introduction of the Bible among this people. God himself leaves us in no doubt as to what is his purpose in the matter. While the ideas of this people in relation to the divine nature and being, as far as they are true will continue, all the false gods, to whom they have wrongly ascribed these attributes, and given this worship shall be *utterly abolished;* and Jehovah will take his proper place as the only Divine Being, and the only proper object of religious worship. It may be proper for us as missionaries to consider somewhat fully, what are the teachings of God's Word on this all-important subject. It is a sure and a safe guide in all things. God has expressly declared that it is by *his name Jehovah* that he will be known among all nations. "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Ps. lxxxiii. 18. "O sing unto Jehovah a new song: sing unto Jehovah, all the earth. Sing unto Jehovah, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For Jehovah is great, and greatly to be praised: he is to be feared above all gods (*elohim*). For all the gods of the nations are idols (not images, but *elihim*, "vanities):" but Jehovah made the heavens....Give unto Jehovah, O ye kindreds of the people, give unto Jehovah glory and strength....Say among the heathen that Jehovah reigneth." Ps. xcvi. 1—5, 7, 10. "I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images." Is. xlii. 8. "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob." Is. lx. 16. It is clear from these, and many other passages of His Holy Word, that the true God is to be made known among the heathen by the *name Jehovah.* And in addition to His will in this respect as expressed in His Word, we also have example as well as precept for our guidance. When Moses was sent on his divine mission to Egypt, he approached Pharaoh the king of Egypt, in the name of Jehovah, saying: "Thus saith Jehovah the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." Ex. v. 1, 2. The message was given in the name of Jehovah, and refused in the name of Jehovah. The wonderful providence of God has given us the evidence that this was the *name* by which the true God *was* known among the nations around Canaan. It stands thus engraven on the Moabite stone so recently found, and which has contributed in so many ways to the ever-accumulating evidences of the truth of revelation. Mesha, king of Moab says, "I took from it [*i. e.* the temple] the vessels of *Jehovah* and offered them before Chemosh." The fact that the true God was known among all people by his own peculiar name Jehovah, appears further from the narrative of the return of the Jews from their captivity in Babylon: "Thus saith Cyrus king of Persia, Jehovah, the God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah the God of Israel, (he is the God,) which is in Jerusalem...... Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods." Ezra i. 2, 3, 7.

But God has declared His mind and purposes in language yet *more clear and specific.* "Thus saith Jehovah the King of Israel, and his redeemer Jehovah of hosts; I am the first, and I am the last; and beside me there is no God *(Elohim)*....Is there a God beside me? yea, there is no God; I know not any." Is. xliv. 6, 8. "But Jehovah is the true God *(Elohim)*, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods *(elohim)* that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. x. 10, 11.

Jehovah here sets forth His prerogatives. He is the true *Elohim*, the Creator of the heavens and the earth. He has given His people their commission, and the very words they are to announce to the nations in connection with His own claims, viz. "The *elohim* that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens."

Our duty as His appointed messengers is to carry out this commission, and to seek to make known *Jehovah* the true God to this people; and to banish and drive away from them all their false gods. How can we wage war against their false gods? First, we are to set forth clearly the one true God by His self-revealed name, and the name which He commands shall be made known—His name Jehovah; and by His peculiar work—the creation of the heavens and the earth. These will effectually distinguish Him from all the false gods; for there is no one however exalted, to be compared to Him. To combat the worship of false gods, I see no other way but to use the name which is applied to these false gods, and claim for Jehovah as the one God, the worship and service which they have hitherto rendered to these false gods; and which service and worship is to be rendered according to ceremonies He Himself has revealed in His Word. It is necessary to have a word in common for the true and the false, the one and the many. The use of such a word will lead to such expressions in this language as these:—Jehovah who made the heavens and the earth is the *only true Shin;* all these *shin* 神 that you have hitherto worshipped are dumb idols and vanities; you must turn away from them and worship and serve the *Shin* Jehovah, in whom "we live, and move, and have our being."

We can use the word *shin* 神 in such a sentence in entire accord with Chinese idiom; because, first, *shin* includes *all* their gods; and second, we can use it so as to individualize and particularize any one *shin*. Sir Thomas Wade, in his *Category of Heaven*, S. 338, says: "The word *shên* in fact is very comprehensive. It includes *every shên*, Shang Ti and every one somewhat less than Shang Ti; but he is only one; the others, if reckoned up one by one, amount to thousands and tens of thousands and more." And again "It might be said of *Shang Ti*, or *any particular shên*, that he did this or willed that." And in S. 328, he says, "I should say,...the expression *pai-shên* might be used *equally well* in speaking of the worship of one *shên*, or of all the *shên*."

In thus combatting polytheism, we are under the *necessity* of using *shin* for the word applied *in common* to the true and the false, because it has been shown that *shin* is the word which is used in the statutes of the country to designate the objects of their worship; and it is also applied to their false gods in their every-day conversation; so it must be used in such a connection for the false gods; and Jehovah in His condescension to human weakness and folly, classes Himself in the category *of beings* that are worshipped; so that the same word *shin* must be applied to Him to show that He is *the true Shin*. The words in Is. xliv: 6, "and beside me there is no God," will lose all their point and thesis in the Chinese language unless the idea is "beside me, the true *Shin*, there is no *Shin* 神. Further, we are shut up to the use of *shin* in such forms of expression, because there is no other word we can use in both applications. *Shang-ti* cannot be used, because it does not include or refer to *all* the false gods of the Chinese *people*. In the *Category of Heaven*, S. 332, it is said by one of the people, "According to our Chinese view of right and wrong, I am not worthy to worship Shang Ti." "How so?" it is asked. The reply is: "It is written in our classics, 'the son of heaven alone sacrifices to Shang Ti,' and the emperor accordingly does sacrifice to Shang Ti once a year, at the Round Hill in the Court sacred to Heaven, outside the South Gate; or if any thing prevents his appearance in person, he sends a prince of the blood to perform the sacrifice in his stead. This excepted, there is no rite of worship performed to Shang Ti." 我們書上有一句,惟天子祀於上帝,故此皇上每年一次,到正陽門外,天壇裡頭圜丘那兒親拜上帝,若是有事不能親拜,就派親王代拜,除此之外,總沒有拜上帝的禮了. As the worship of *Shang-ti* is not permitted, by the laws of the empire, to the common people, *Shang-ti* cannot be used to designate the objects of false worship among the people; and therefore neither can it in such sentences be used to designate the true object which is here the correlative of the false.

As according to Sir Thomas Wade, we can say that "*T'ien* is a *shĕn; Shang Ti* is a *shĕn; Kwan-yin* is a *shĕn;*" we can of course say that Jehovah is a *Shin*, the *only true Shin;* and we can give to Him, as the true *Shin*, all the attributes, works, offices and worship that belong to Jehovah. And thus alone can we teach them that *T'ien*, *Shang-ti*, *Kwán-ti Kwan-yin* and all the other false gods, which they have been worshipping in the place of Jehovah, are to be forsaken, and Jehovah alone is to be exalted among them. In the use of such language there is no danger of being misunderstood in what we say, or as to what the Bible teaches. None of these above-named, as included among the *shin*, made the heavens and the earth; and Jehovah says, "they shall perish from the earth, and from under these heavens."

If *Shin* 神 is thus used to translate *Elohim* when it refers to God, it has been said, that there would be no definiteness of statement, because *shin* includes a multitude. But a just presentation of the case will show, that with such a translation, there will not remain any uncertainty in the reader's mind. Jehovah, who knows the hold which polytheism has on the hearts of men, has wonderfully provided against any confounding of Himself with any other being. It is stated by those who have taken the pains to ascertain the fact, that "Jehovah occurs in the Old Testament over *six thousand eight hundred* times," while *elohim* only occurs "*between two thousand and two thousand five hundred* times." From this it appears that Jehovah occurs *nearly* three times as often as *Elohim*. It is also stated that Jehovah "is used *far more frequently* than *all other* names combined."* While of *elohim* it is said that in some fourteen hundred and seventy-six examples, it stands in some relation or connection to show its meaning; in some three hundred and fifty-seven places it has the definite article prefixed; and in only some seven hundred and twenty-two places does it stand alone, as in the first verse of the first chapter of Genesis. Let us suppose some Chinese who has never heard of Jehovah the true God, commences to read the Bible in Chinese. He reads the first verse, "In the beginning *Shin* 神 created the heaven and the earth." If at first he is at a loss to know what *shin* is referred to, or whether it refers to one or many *shin* 神, what then? Is he not in precisely the same situation with a polytheist who knew the Hebrew language? When he would read "*Elohim* created the heaven and the earth," it would not give him the idea of one true God, or of Jehovah; for the meaning of *Elohim* to him would be "gods, deities in general." So that to an uninstructed Hebrew polytheist, *Elohim* is no more definite, than *shin* is to a Chinese reader. But he reads on, and when he comes to the fourth verse of the second chapter, he reads in his own language, that it was the God Jehovah who "made the earth and the heavens;" and henceforth there is no doubt to either of them of what god it is stated, that He was *the Creator*. This is a clear and logical deduction, and no mere surmise; for it has been seen above, that the idea of *divine* power does not inhere in *Elohim;* and that the reason why—when we read it in Hebrew, Greek or English, that "God created the heaven and the earth"—we understand "God" to refer to Jehovah, is because of our education in the belief that there is only *one* God, and of the association of ideas in reference to him. When polytheists read these two verses, they get their first lesson in the great doctrine of *monotheism*, that there is one Being, who made the heavens and the earth, and that his distinctive name is Jehovah. The frequent use of the name Jehovah will guide any polytheist through the whole of the Old Testament without any confusion, whether he read it in Hebrew with the use of *Elohim*, or in Chinese with the use of *Shin*. The *very frequent* recurrence of the name Jehovah, precludes all possibility of mistake or confusion.

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* See *Chinese Recorder* for 1876, p. 370.

Further, when in the translation of the Old Testament into Chinese, the word *Shin* is used to render *Elohim*, it affords the greatest facility to impress upon the mind of the Chinese reader, a realizing sense of the attributes, work and offices of God, and the relation that Jehovah sustains to men, of any word in the language. The reason of this is, that the *shin* are all around them in their temples and on their altars, in their houses, and their shops, and all places of business; they are the guardians of their sleeping and of their waking hours; they are the givers of all their blessings, and the healers of all their sicknesses; they are the objects to which all their prayers and worship are offered. All these things help them to understand what is the character of Jehovah when it is presented,—that He by His omnipotence, omnipresence, omniscience and all-pervading rule and care, will be more to them than the *whole multitude* of their *shin;* and what is the extent of His demand when He claims all this worship to Himself, as the one only true *Shin* from whom cometh every good and perfect gift. The previous conceptions that filled heaven and earth, land and sea, hills and streams, houses and shops, with deities, help them to get the idea of the *ubiquity* of the one true *Shin* Jehovah. And again, the true conception of the *one* everywhere present *Shin*, will help to drive away all belief and confidence in those multitudes of imaginary beings in which they have hitherto trusted. If, however, the name of *one* of the class of *shin* is taken, and *Elohim* is translated by *Shang-ti*,* while it may at first have the advantage of giving the idea of power, as the highest of their *shin;* yet he is the one with whom the people have never had anything to do, and to whom they have never offered prayers, or rendered worship. He has not been in their thoughts. In using the name of one of their false gods, there would be danger of continuing the name of one of those concerning whom Jehovah has said, "they shall perish from the earth and from under these heavens." For as *Shang-ti* did not create the heavens and the earth, he is included among those of whom Jehovah has thus spoken.

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* I think that most persons, who read the letter which was published in the *Recorder* for 1876, p. 294 *sqq.* from Amoy, signed "Enquirer," were astonished at a statement which was made in it. The statement says, "When a Chinese audience is told they *must worship Shang-ti*, they *at once* imagine that the preacher refers to *Yuh-hwang Shang-ti* (玉皇上帝)......*Yuh-hwang Shang-ti* and *T'ien* 天 are interchangeable terms in this region." I think that not only missionaries who use *Shin* will be astonished at the statement; but that many of those who use *Shang-ti* will be *equally* astonished. It is a worse statement of the danger of using *Shang-ti* than any advocate of *Shin* has ever made. They have said and supposed, that some of the audience so understood such an announcement. But that the *whole* audience should understand a missionary of Christ to tell them to worship *Yuh-hwang Shang-ti*, who is by all persons spoken of as *an idol*, to whom temples are erected and worship and prayers are offered, is indeed *most astounding*. And that a missionary of Christ, should continue to so tell the people after he knows that they so understand him, is even *more* astounding still. Of course, I know the missionary goes on to explain he does *not* mean what they understand him to mean, and to tell them whom he means by *Shang-ti;* but the God of the Bible declares He will be known among the nations by His *name Jehovah;* and He will not give His glory to another, nor His praise to graven images. We know that every Chinese audience is constantly changing. How many of the audience who hear the preacher say "they must worship *Shang-ti*," and understand him to mean the idol *Yuh-hwang Shang-ti*, will go out of the chapel before the preacher reaches the explanation. Is the Chinese language so barren of resources, that a missionary is shut up to use a form of expression in making known the true God, from which the audience *at once* supposes he refers to one of the most commonly-worshipped idols? The command of Jehovah is, "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." This certainly implies that we should by no means use language which they will understand as teaching them to worship any one of such gods. Notwithstanding the explanation which is given in the letter, of the means which are taken to engraft on the name of this idol *Yuh-hwang Shang-ti*, the attributes and works of Jehovah, without using the name Jehovah to make known the only true God—the name by which the Creator of the heavens and the earth has revealed Himself—are to me unsatisfactory; for it appears to me that such means must be with many persons in the audience *futile*. Our blessed Lord and Saviour—in giving the reason why he did not attempt to engraft his teachings on the names and ceremonies in use among the Pharisees—has given us the only safe rule to be followed in preaching monotheism among this people; and the great truth, that *we bring* to their knowledge a God *they* have not known, nor their fathers: "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." Math. ix. 17. These words commend themselves to our observance, not only because they are the words of our Saviour, but because they are the embodiment of the *highest practical wisdom*. The danger of being misunderstood in the use of old forms is strikingly presented in an incident stated by the late Bishop Boone. When he still used *Shang-ti*, he says: A man of some intelligence, and who read very well his own language, applied to Rev. Mr. Syle for special instruction, and he gave him a catechism in which *Shang-ti* was used. He came to his study daily for some days. He read over the books and heard all that was said about the attributes predicated of *Shang-ti* which we are accustomed to predicate of Jehovah, and appeared to understand thoroughly what he read. Mr. Syle inquired one morning whether he followed the advice he had given to him in the commencement, to pray to *Shang-ti* every morning and evening? The man replied with great simplicity, that he had *daily* visited his temple twice a day for this purpose. This answer led to inquiry, and Mr. S. to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol. If a man of some intelligence, and who could read well his own language, could remain under such a mistake when receiving *personal* instruction for ten days, we may well suppose that a great many in a general audience will remain under the mistake notwithstanding the explanations that are made.

Again there are some* who think, that because the number of the beings that are included amongst the false gods of China, and are called *shin*, are so many, and many of them of no dignity or eminence, the word *shin* is not worthy to be used in the translation of *Elohim* and Θεος, when referring to the true God. But has it not been shown, that the Greeks had thirty thousand *θεοι* and that they were just the same kind of imaginary beings as the *shin* of the Chinese. Yet because that word was the common name that included *all that multitude* of divinities, it was the one used to combat polytheism among the Greeks; and now by the prevalence of monotheism, Θεος has come to mean God *κατ' ἐξοχήν*.

Let those who have hitherto thought that it was an objection to *shin* 神, that it was applied to such low objects, carefully consider the three sentences, Nos. 361, 362 and 363, in the valuable collection made by the Rev. John Chalmers. They are all from standard authors, from which the authorized and established use of Chinese words is learned: 升聞皇天上帝歆焉 1st 升聞皇天上神歆焉 2nd 以降上神, 註上神天也 3rd 以降上神, 註上神天神也又在上精魂之神. The first of these sentences, in Mr. Chalmers' book is printed beside one in which *Shang-ti* takes the place of *Shang-shin;* all the other characters are the same—as here reprinted. The meaning of the two sentences is *the same*, and hence *Shang shin* 上神, is just as reverent a designation as *Shang-ti* 上帝. It is also the synonym of *Hwang T'ien* 皇天.

In the second example, *Shang shin* 上神, is explained as the same as *T'ien* 天; and in the third example, *Shang shin* 上神, is the "celestial *Shin*"—or "the God above with an etherial soul." By consent of all Chinese scholars, *Shang-ti* 上帝, and *T'ien* 天 are the most honorable of the class of *shin* 神, and express "the highest conception of God that Chinese have attained to." And here are these quotations from Chinese standard ethical works, in which the "*shin* 神 above" is a synonym of "*Shang-ti* 上帝," and Heaven 天, "or the celestial *Shin* 天神." In all reason then, the divinity or godhead that is in the expression *Shang shin* 上神, *must be* in *shin* 神, for there is none in the word "above." The adjunct "*Shang* 上," only indicates where this particular god is located, and the rank which that location indicates, not the *nature* or *attributes* of the Being; and since "*Shang shin* 上神" thus expresses the highest conception of God to which the Chinese have attained, why will not "Jehovah *Shin* 耶和華神" serve to express the highest conception of the Divine Being which the Bible reveals? I cannot but think, that this is the conclusion to which every candid mind will be necessarily led.

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* See *Chinese Recorder* for 1876, p. 140.

The Chinese in feeling after God, and having received by tradition from their ancestors, some ideas connected with God that were revealed to the patriarchs, have had some imperfect conceptions of a creation; not the creation of all things out of nothing, but the transformation of prëexisting matter. This imperfect conception of a creative power they have expressed as exercised by a *shin*, as stated in the following sentence, No. 367 in Mr. Chalmers' collection: 天有至神爲造化之主, which I translate thus: "There is a Supreme God in heaven, who is the Lord of creation;" or, perhaps better, "who is the *cause* of all transformations." If *shin*, when thus referring to the highest of the beings known to them, could express the author, or Lord, of creation according to their conception of creation, why cannot this same word, in connection with the proper name of the Creator of all things, viz. "Jehovah," 耶和華神, be used to make known to this people the Lord of creation as He is revealed in the word of God?

Not only is the word *shin* thus adequate to be used in connection with Jehovah, in making known the great author of creation; but it is the only effective word that can be used in combating polytheism, and in destroying all their imaginary gods. It is the *command* of Jehovah that forbids the worship of all false gods. And it is of the utmost moment to truth, that His holy command be made known *correctly*, in all *its length* and *breadth* to this people. This command reads in English "Thou shalt have no other gods *(elohim)* before me." The word *elohim* included in its meaning all the false gods, of whatever rank or kind or nature, which were known to the Jews. In the nature of things, *elohim must* have included *all the false gods*, or the commandment would not have forbidden their worship. So in translating it into Chinese, the word by which *elohim* is rendered *must be* the word, which by all usage includes *all the false gods* of this people. It has been shewn in another part of this article,* that

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* It may perhaps be objected, that *shin* does not include *Fuh* 佛, and that therefore this proposition is not correct to the *full extent* of the statement. *Fuh* 佛, being from another country, it is not of course included among the *native shin;* but it is still comprehended in the word *shin* 神. The statement as made by Sir Thomas Wade in the *Category of Heaven*, S. 351 and 352, reads thus: "Is Buddha a *shên*, or what is he?" Ans.—"That is a question belonging to a separate philosophy. *Fo* [佛] is a *shên* worshipped by foreign nations, but, although a *shên*, he is not included in the number of our (Chinese) *shên*. *Fo*, the *shên* and the *hsien* [佛神及仙], are each independent of the other; *Fo* and the *hsien* are of equal rank with the *shên*." From this statement it appears that the objects of worship in other countries and of other religions, are regarded as *shin*, and that therefore *shin* 神 will comprehend *all the false gods* of China, whether worshipped by the Buddhists, the Taouists or the Confucianists; and however they may be distinctively named by each seperate sect as, *Fuh* and *Pu-sah* 佛及菩薩, by the Buddhists; *Yuh-ti* and *sien* 玉帝及仙, by the Taouists; or *Ti*, *Shang-ti* or *T'ien* 帝，上帝，或天 by the Confucianists. This shows that it is equally as comprehensive in its meaning as *deus* as given by Jerome:—"*Inscriptio autem arae ita erat, Diis, Asiae et Europae et Africae, Diis ignotis et*

shin 神, is the word which includes the whole multitude of false gods of every class, of all different ranks, and natures. Hence in this commandment, *elohim* must be translated by *shin* 神, and when it reads "Thou shalt have no other *shin* before me," it covers the whole ground; it forbids the worship of all the false gods which are known to the Chinese.

Having thus arrived at the conclusion, that *shin* is the proper word to translate *elohim* in the first commandment, it is right to inquire,—what light does this throw upon the proper word to represent *Elohim* in the other clause of the sentence; for it is Jehovah *Elohim* who gives the commandment. *Elohim* clearly refers there to the true "God," the only proper object of worship. The commandment with its connection will read, "I am Jehovah thy *Elohim.* Thou shalt have no other *shin* before me." "Other" is an objective pronoun, which shews a correlation between the objects or beings referred to; and that correlation can only be clearly expressed, when the beings or objects in the different parts of the sentence are referred to by the same word. This law of language then requires, that as *elohim* in the last clause of the sentence has been translated by *shin*, referring to false "gods;" so *Elohim should be* translated by *Shin* in the first clause of the sentence, where it refers to the true "God;"† and the whole will read "I am Jehovah thy *Shin.* Thou shalt have no other *shin* before me."

There is no passage in the whole Word of God that it is more important to translate *correctly* than this first commandment. In it Jehovah most *authoritatively* forbids the worship of *all other gods* besides himself. Having arrived at the conclusion, that by reason of the nature of the command, and the structure of the sentence in its different clauses, the *Elohim* in both clauses should be translated by *Shin*, I feel assured that in all other passages of the Old Testamant, *Elohim*, when it refers to the true "God," may also be translated by *Shin*; and this leads to the conclusion—which is the counterpart of that reached in the first part of this article—that *Shin* 神 *may be* properly used to translate *Elohim* and Θεος in the Sacred Scriptures when they refer to the true "God;" and it follows as a sequence, that as *shin* 神 is the *only word* in the Chinese language which *can be* used to translate *elohim* and *θεος* in the Sacred Scriptures when they refer to false "gods," which can also be used to translate them when they refer to the true "God" Jehovah, it is clear, beyond all doubt, that *shin* 神 is the word *which should be used* to render *elohim* and *θεος* in the translation of the Sacred Scriptures into the Chinese language.

As the example of Moses, when delivering his message from God to

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peregrinis." It is also clear that *shin* thus includes all "gods," from the other fact, that all Chinese writers when they write about the customs and manners of foreign nations, use *shin* in speaking of their objects of worship.

† The principle is so plain and so universally recognized, that the same word should be used to translate *Elohim* into all other languages, in both clauses of this commandment, that all the versions into Chinese have adhered to it, so far as I know; except one edition of the mandarin version, which was printed at Peking, in which a *different* word is used to translate *Elohim* in the different clauses. Of the translations into other languages, I know of no exception.

the king of Egypt, gave us an example of the terms which were used under the Old Testament, so the narrative of the apostle Paul at Athens gives us an example of the manner of preaching to a heathen people under the New Testament.

Paul having arrived at Athens, and while waiting for his companions, was brought to Areopagus with the desire of the people to hear some new thing from him. In the presence of the most cultivated audience the world could furnish, and in the sight of the most elegant temples, which were adorned with all the finest images that Grecian art could supply, he preached unto them Jesus and the resurrection. But by way of introduction to this, he availed himself of the fact that they were preëminently devoted to the worship of the *θεοι*, so that they had erected altars to any god that might be unknown to them. The apostle takes advantage of this great devotion to the worship of the *θεοι*, and proceeds to make known one that was as yet unknown to them. He takes the very word that was in common use to designate their false gods, to make known to them a new Θεος; and to distinguish him clearly from all the *θεοι* which they knew, he uses the characteristic work of Jehovah and says: "The Θεος that *made the world* and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." He does not connect this new God, that he makes known to them with the name of any one of the false gods which they worshipped, however great and high might be their conception of divinity as connected with individual gods; but he uses the name common to all the objects of worship as a class, to tell them of *the one* Divine Being who made the heavens and the earth. It was not because Θεος had the meaning of God *κατ' ἐξοχήν*, that it suited the apostle to use it for this purpose. It was because it was the word by which they designated their false gods collectively and also individually, that he used it to make known to them *the only true object* of worship, the one Divine Being "that made the world," and in whom "we live, and move, and have our being." The attributes and works, which the apostle predicated of this new Θεος, made it *impossible* for them to confound him with any of their old *θεοι*; and made it impossible for them to suppose it was *one* of their former *θεοι* he called upon them to worship. The great *point* and aptness of the apostle in this sermon to the Athenians, turns on his appropriating the word which was in common use to designate the objects of false worship, to bring to their understanding some just conception of the Divine Being now *newly* made known to them. The whole effect of the address would have been hindered, if he had taken the name of *one* of the false gods and called the true God by that name. So now, it is a *fundamental truth*, ever to be borne in mind, that the Divine Being whom we seek to make known to these people, is as yet *unknown* to them, and in writing or speaking of Him, we should give to Him His own particular name Jehovah, and ascribe to Him His own specific work; thus obviating all possibility of their misunderstanding our teachings.

From this discussion it is evident, that the word which is needed for the translation of *elohim* and *θεος* into Chinese, is not one that will enable as to teach this people that the attributes, works and worship of the Divine Being belong to *Chin-shin* or *Shang-ti* or *T'ien-chü;* but one is needed which will enable us to teach them, that there is only *one* Divine Being, and that His name is *Jehovah*, and that He it was who made the heavens and the earth;—and that all divine attributes, works and worship belong to *Jehovah* alone. Hitherto this discussion has been so conducted, and missionaries have so used these various terms, that we have appeared to ascribe the attributes, works and worship, which belong to *Jehovah* alone, to *Chin-shin*, or to *Shang-ti*, or to *T'ien-chü;* and thus we have done dishonor to the name of *Jehovah;* and we have given that glory to another which belongs to *Jehovah* exclusively; and from the prominence which has been given to these several terms, we have become known among this people, some as the worshippers or advocates of *Chin-shin*, and some of *Shang-ti*, and some of *T'ien-chu;* but none are called by the name of *Jehovah*. But the worshippers of the true God, as distinct from the worshippers of false gods, have ever been characterized as those "that were called by the name of *Jehovah*." "O *Jehovah*, hear; O *Jehovah*, forgive; O *Jehovah*, hearken and do; defer not, for thine own sake, O my God: for thy city and *thy people* are called by *thy* name," was the cry of Daniel in Babylon,—Dan. ix. 19. Again—"That they may possess the remnant of Edom, and of all the heathen, which are called by *my name*, saith *Jehovah* that doeth this." Amos ix. 12. Whether this passage means, as Poole in his annotations suggests, that the clause "which are called by my name" is connected with *they* in the first part of the verse, referring to the chosen people; or whether it refers to those who are converted from among the heathen, and thus had the name of Jehovah called upon them, as the Septuagint translates it, and as it is quoted in The Acts xv. 17* by the apostle James, in reference to the conversion of the Gentiles, is immaterial; either interpretation makes it clear, that the teaching of prophecy is that the *people of God* should be called by the name of Jehovah.

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* The passage in Acts reads as follows:—"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts xv. 14–17. Here the "Jehovah" of Amos is replaced by "the Lord" in the last clause. If it is read "Jehovah," the passage is still more forcible. "That the residue of men might seek after Jehovah, and all the Gentiles upon whom my name is called, saith Jehovah, who doeth all these things." As *all* the different translations of the Old Testament into Chinese agree in transferring the proper name Jehovah, instead of following the English version, and substituting the word "Lord," it might well be considered if it would not be better, in the New Testament quotations from the Old Testament in which the name Jehovah is found, to reproduce the name in the New Testament instead of using the substitute "the Lord;" and so also continue the Old Testament phraseology in saying "the angel of Jehovah" instead of "the angel of the Lord" wherever such expressions occur in the New Testament.

This idea, that Jehovah is to be made known by His peculiar name, is if possible, more clearly declared by the prophet Ezekiel. The chosen people during their captivity, had profaned His holy name in some way, among the heathen. Jehovah declares: "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am Jehovah, saith Jehovah God, when I shall be sanctified in you before their eyes......Then the heathen that are left round about you shall know that I Jehovah build the ruined places, and plant that that was desolate: I Jehovah have spoken it, and I will do it....and they shall know that I am Jehovah." Ez. xxxvi. 23, 36, 38.

There is not the least reference to the point, that he should be known to be the true *Elohim*, or the Lord of heaven, or the Highest Ruler, but that the heathen should know he was Jehovah.

Because of this controversy about terms, some degree of alienation and want of confidence has existed among those who ought to be to each other as "brethren beloved;" and who ought to labor in harmonious coöperation in the work of making known the glorious Gospel of the blessed God. We can now all consider our previous mistakes. We can all now hear the word of Jehovah to his people and repent of our errors. We can all now agree to meet on this *common ground*, and call our God by His self-designated name "Jehovah," and be *all* known henceforth as the worshippers of Jehovah, and of Jehovah our Righteousness. "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." Jer. xxiii. 6. "*In the name* of our God we will set up our banners:.....Some trust in chariots, and some in horses: but we will remember the name of *Jehovah* our God," Ps. xx. 5, 7. Let us all agree, that we will no more seek distinctively to make known *Chin-shin*, nor *T'ien-chu*, nor *Shang-ti;* but everywhere and at all times, make known Jehovah, who is the God of gods, the Lord of lords, the Supreme ruler among all nations. For "Blessed be Jehovah God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen and Amen." Ps. lxxii: 18, 19.

For the greater glory of God Jehovah, and out of love to our gracious Saviour, who has redeemed us with his own precious blood, let us bury all our special preferences at the foot of the cross; and with one heart and mind, let us combine our efforts in making known Jehovah to this people, and His son Jesus Christ, the only name given among men whereby they can be saved. If we *can agree in this one thing*, to use daily and constantly the name Jehovah, as the name of the God whom we worship and whom we preach, so that we will be called or styled the worshippers of Jehovah, it is *comparatively* of little importance which word is used to translate *Elohim*. In my judgment *Shin* 神 is the best; but *Ti* 帝 *will do*, because it is a common name. If we all use constantly the name Jehovah, it will be comparatively a small evil, if some still use *Shin* 神 and others use *Ti* 帝. For whether our God Jehovah is for the time, and by reason of the existence of polytheism, classed as a *shin* 神 or a *ti* 帝, there will be no confusion of thought; as he is truly both a *shin* and a *ti;* and he will be known by his appropriate name Jehovah, of which it is said, "Thy name, O Jehovah, *endureth* for ever; and thy memorial, O Jehovah, throughout all generations." Ps. cxxxv. 13. Then will we see the speedy fulfilment of the assurance, "That *all the people* of the earth may know that Jehovah is God, and that there is none else." 1 Kings viii. 60; and again, "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Ps. lxxxiii. 18. May our God give his servants "to see eye to eye" in this matter to the glory of his grace.

INQUIRER.

THE WANDERING JEW.

"I go: but thou shalt tarry till I come."

He comes! He comes! Loud rose the echoing cry
As, midst the crush, the slow procession wrought
Its painful way: and each expectant eye
With eager glance or straining vision sought
To scan the face of him led forth to die.
No marvel that the crowd all turned to see
The mien of him, who, in the Judgment Hall
Of Pontius Pilate, had declared that he
Was God's own Son, the mightiest of them all!
Now doomed to die a death of agony.

The Eastern sun in burning splendour glanced
O'er whitened roof and tower: through sombre shade
O'erspread the devious route, as through it passed
The mighty Victim: while beyond, it played
In wanton warmth upon the mountain side.
And lo! from street and alley issued forth
A mingled mass of human kind to fight
And push and wrangle in contentions wrath,
Lest they should miss the memorable sight,
Nor see the Man of Sorrows e'er he died.

And soon the heavy tramp of armoured men,
And shouts of rabble youth with jest and gibe,
Rose sheer above the clamorous noise: and then
The sons and daughters of the "Royal Tribe"
Silenced their bickering tongues to turn and look!
—Yet not one pitying eye in all that gaze,
No single heart beat sadly at the sight;
No witness there to feel a dread amaze
To see the Saviour suffer such despite!
—He whom, to save themselves, the Twelve forsook.

And as He passèd painfully and slow
Along the "Dolorous Way" some, in the press
Confirmed their gibing with a dastard blow
At him who, even then, could turn and bless!
—"Father forgive them, for they know me not."
And presently he stopped, though rudely pressed
With spear and mailed hand, to urge him on.
His agony must have a moment's rest—
All mortal then, though God's immortal Son!
And from his brow the sweat fell drop by drop.

And as he strove to rise, his drooping head
Received a buffet from a sinewy hand;
And he who gave it in derision said,
"Go to, thou 'King!' Wherefore so weak dost stand?
Canst not thyself, while saving others, save?"
—The Saviour turned and looked upon his face,
And gazed upon it with commanding eye
As if the speaker's inmost thoughts to trace,
Who thus would taunt his dying agony,
And then replied in accents, low and grave:

"I go, indeed, to do my Father's will,
"But thou shalt tarry in this vale of tears
"Until I come again: surviving still
"The fall of empires, for revolving years
"No rest shalt know. For ever this thy doom!"

* * *

And so for centuries—as legends go—
The contumacious mocker has lived on,
Midst wrack of Empires. All the awful woe
Of that dread curse, his head outpoured upon,
Never to cease, till all rise from the tomb!

N. B. D

Correspondence.

The Term for God in Chinese.

DEAR SIR:—

During the year now closing, several articles have appeared in your columns advocating the use of 上帝 *Shang-te* for "God," and assailing the position of those who use 神 *Shin;* while no reply has appeared, if we except the squib fired by Mr. Lyon. With your permission, Mr. Editor, I will offer a few criticisms on some of the principal positions taken by Messrs. Douglas, Talmage, and *Enquirer*.

A chief point made by Dr. Douglas, was that Dr. Williams "actually gives the translation 'spirit' to about one half of the examples [of the use of 神 *Shin*] adduced in his great *Dictionary;*" and Dr. Talmage wrote to vindicate this statement, and even undertook to add to it. I do not propose to enter the list, in counting up the number of times that Dr. Williams has translated 神 *Shin* either this or that. This question is not to be settled by authority merely as such, but by the thorough discussion of words and principles. As for Dr. Williams, I know whereof I affirm, when I say, that he does not admit that 神 *shin* means "spirit," in the sense of an invisible, living intelligence, in any example he has given. Nor is his position self-contradictory. He would probably explain something as follows:—A translation need not be a philosophical explanation of the process by which words and phrases have been formed. Chinese philosophy is and ever has been pantheistic, and this pantheism has spread to the mass of the people, and embedded itself in the language. They believe that all life is a part of the 神 *shin*—the universal soul—the God of pantheism. Hence they apply it to the human soul, as well as to animals, believing especially, that quick perception, excited feelings, and wrapt attention, are manifestations of the indwelling 神 *shin*. We in the west do not ordinarily, refer these things to any divine essence in us, but simply to the mind itself, and this simply because the sources of our language have not been pervaded to any extent with pantheism. When a lexicographer defines words and phrases of one language in those of another, he gives—not the *literal* meaning of the words, according to the usage of the language *from* which he is rendering, but—the *equivalent* meaning, according to the usage of the language *into* which he is rendering. Hence in rendering the various phrases given under the word 神 *shin*, Dr. Willliams gives simply the equivalent sense, according to the usage of the English language; and it is both unphilosophical and unfair to assume a literal rendering, and draw conclusions from it, as to Dr. Williams' understanding of the word 神 *shin*. Thus we see how Dr. Talmage's heavy closing shot, "*Shin* sometimes *must* be translated 'spirit,' and *cannot possibly* be translated 'God,'" is after all more powder than ball.

Dr. Douglas says: "It may well be expected, that the ideas of a heathen people will be more accurate and definite, in regard to 'spirit' than in regard to 'God.'" This declaration was doubtless inspired by the similar one made by Dr. Medhurst many years ago, viz. "It is much more likely that they (the Chinese) should have a generic for 'spirits,' than a generic for 'gods.'" These assertions may *sound* plausible, but they will not bear examination. *The very reverse of them is the truth.* Worship is an instinct, not dependent on intellectual culture or philosophy. All men in all ages have had objects of worship, which they have called gods. No nation or language has ever existed;—at least none has ever reached any degree of development, without a word for "God;" and as almost all heathen nations have had many gods, they have had a generic word for "god." The idea of spirit is a philosophical generalization. All men speak of *gods*, of *demons*, and of *souls;* but all men have not by any means classed the three in one, as *spirits*. *It is very doubtful whether any nation ever did it, without the aid of divine revelation.* Even the Greeks, with all their love of philosophy, and their metaphysical acumen, used *pneuma*, when referring to a living being, only of the human soul, and they had no one word which they applied as a classifier to all spirits. This usage of *pneuma*, as the generic for "*spirits*," came through the agency of Judaism and Christianity, and the same is true of *spiritus* in Latin. If "god" be taken to mean "the true God," and "spirit" be taken for "the human soul," it may perhaps be affirmed, that the ideas of a heathen people will be more *accurate* concerning the latter, though certainly not more *definite*. But if the words be used generically as by Dr. Medhurst, and as is contemplated in this whole question, then assuredly it is *far more likely*, that a heathen nation will have the word for "god," than the word for "spirit." The force of this *a priori* argument, is all against those who have invoked it. That China should be without a generic word for "spirit," is *quite credible*, and in keeping with the history of other heathen nations; but that she should be without a generic term for "god," is *incredible*, and contrary to the history of all other heathen nations. A great deal of fallacious arguing on this question turns on this very point. It is assumed that the Chinese *must necessarily* have a generic word for "spirit," and that because 神 *shin* is used in such a (supposed) variety of senses, and especially in abstract senses in which we use "spirit," it *therefore certainly* means "spirit." This is in fact about the sum and substance of most of the arguing that 神 *shin* means "spirit,"—than which nothing could be more inconclusive. Such promiscuous mixing up of the matter may serve to *confuse*, and so to silence objections, but it does not conduce to a clear and discriminating judgment.

Dr. Douglas asserts that, "it is a matter of comparatively inferior importance, whether or not a word can be found, that may comprehend the whole range of objects of worship." The truth of this assertion is not admitted. On the contrary it is far more important, that such a term should be found, than that one should be found, which, while it may be "used alone when speaking of 'God,'" can *only* be so used. The reason is, that in the former case we have a term, which, while it serves to designate the true God, and so enables us to clothe him with the proper attributes, at the same time serves to cast out and dethrone all false gods. But in the latter case, your term only enables you to set up a new god, or to exalt an old one in the midst of many others, who remain undisturbed. Your term does not suggest any opposition of true and false, nor enable you to bring the two into comparison. This is the capital defect of 上帝 *Shang-te*, and the capital excellence of 神 *Shin*. Dr. Douglas asks, which is the more important in such phrases as, "God created the world;" "Worship God;" &c. Let me ask, which is the more important, in the more fundamental words, "Thou shalt have no other gods before me,"—"The gods of the nations are idols, but the LORD made the heavens." In introducing Christianity into China, we are waging a war of extermination on all false gods, and we must have a common word on which the battle of true and false may be waged.

Dr. Douglas urges that those who use 神 *Shin* for "God," are biassed in their judgment of its meaning, as they are already committed to its use for "God," while those who use 上帝 *Shang-te* for "God" are perfectly impartial. It seems to me there is considerable *bias* in such a statement. The question involves a word for "spirit," as much as it does a word for "God;" hence those who are committed to the use of 神 *shin* for "spirit," are just as much biased as to its meaning, as those who are committed to its use for "God." In arguing against 神 *Shin* for "God," Dr. Medhurst once said, "besides we must have 神 *shin* for Spirit."

Dr. Douglas takes special pains to mention the name of Dr. Martin, as using 上帝 *Shang-te* for "God," as distinguished from those who use 神 *Shin*. This statement conveys a wrong impression. Dr. Martin has in his books occasionally used 上帝 *Shang-te*, as also 天主 *T'ëën-choo*, but his common usage in preaching is 上主 *Shang-choo*, and also 神 *Shin;* while he always uses 聖靈 *Shing Ling* for "Holy Spirit," and would by no means be willing to use 聖神 *Shing Shin*, as he believes, as firmly perhaps as any one in China, that the proper meaning of 神 *shin* is "god." So that in regard to the vital point of this discussion, viz. the meaning of 神 *shin*, the "weighty name of Dr. Martin" is all on the other side.

Enquirer uses language which fairly implies, that those who use 神 *shin* for "God," *do by the sheer force of authority, drill* their disciples into using one word in the sense of another. He says,—"I grant that the word [神 *shin*], may be so explained, that the man who is anxions to become a Christian, may at length, even by the use of the word *Shin*, have true conceptions of the Being he worships. A teacher, for example, may instruct his pupil to call a river a mountain. After many a lesson he may get him accustomed to call it by that name; but in his inmost thought, the word 'river' has peculiar ideas associated with it, which may be transferred to no other;" &c. Now I protest against the use of such language as this, as unbecoming the spirit of this controversy. It is not doing as you would be done by. The thing which has impressed me more than any other, in regard to the use of 神 *Shin* for "God," is the perfect *spontaniety* and *accuracy* with which the Chinese Christians use it. I have heard hundreds of Chinese Christians—who never heard of this controversy, and who have had *absolutely no drill* in the use of terms—use this word 神 *Shin* for "God" and for "gods," times without number; but I have never in any case, observed a shadow of evidence, that the speaker was using other than the spontaneous and natural idiom of his own language. The native pastors and assistants use it much more frequently than the missionaries; and this although, so far as I know, they have never had any instruction on the subject, nor have they ever been criticized for saying 上帝 *shang-te* or 天主 *t'ëën-choo*. Last year Mr. Chalmers of Canton published in the *Recorder*, a card, stating that he had posted up a certain notice in his chapel, giving liberty to his assistants and others, to use whatever term they wished. This certainly did not give a very favorable impression of the liberty previously enjoyed in that chapel. It sounded *very strangely* to us in this province (Shantung), where Chinese assistants *have always been at liberty to use whatever terms they wished.*

There are sundry other points in the articles referred to, which are open to serious objection, but time and space will not permit me to notice them. I will conclude with one general criticism. The chief weight of Dr. Douglas' argument, as well as that of *Enquirer*, centres on the point that 神 *Shin*, on account of its indefiniteness, and the multitude of its uses, cannot be Christianized for "God." Dr. Douglas even goes so far as to say, that "to talk of the possibility of" doing it is "an abuse of language." This line of argument may have some force, as to the difficulties which would attend the *exclusive* use of 神 *Shin*, for "God," but it proves simply nothing at all, as to the primary and proper meaning of the word 神 *shin*, which is the great question at issue. Until this is settled, arguments as to the difficulties in the *use* of 神 *Shin* for "God," are superfluous and beside the question. If it *means* "God" as *one* of its primary and legitimate meanings, its having other meanings does not by any means make its Christianization for "God" an "impossibility," nor talking of doing it "an abuse of language." It is no uncommon thing for words to have more than one meaning, nor does it hinder their being understood; albeit we do not admit that 神 *shin* has any meanings or uses, not clearly referrable to the idea of divinity. That there are difficulties in using 神 *Shin* for "God" is freely admitted; but they arise chiefly, from the want of a definite article, and a singular and plural form in the Chinese language,from the unfortunate fact as also that the Chinese mind and the Chinese language are saturated with pantheism. It is no doubt true, that it would facilitate the communication of Christian truth, especially to outsiders, if a *specific* term such as 上帝 *Shang-te* or 天主 *T'ëën-choo*, were used in connection with 神 *Shin*. It is equally true, that it would facilitate the communication of Christian truth, if a *generic* term such as 神 *shin*, were used in conjunction with 上帝 *Shang-te*. Such an agreement as this, in which each party should squarely accept the term of the other, would be alike honorable to both parties, and a blessing to the cause we are all striving to advance.

C. W. MATEER.

Hangchow Missionary Association.

DEAR SIR:—

The meetings of this association held on December 24th, 1876, and January 22nd, 1877, have been occupied in the consideration of the tract 三要錄 *San yaou luh.*

This tract founded on I. Tim. ii. 5, treats of the three most momentous subjects which a missionary can bring before a heathen audience; namely, God, Man, and the Lord Jesus.

After a brief introduction, noticing the universal longing for happiness, and the impossibility of obtaining this without the knowledge of these three great principles, chapter i. treats of the Unity of God; as witnessed to by the unity of the human race, and by the unity of plan in nature. God though so highly exalted, yet may be worshipped by all classes of men. But the spirits of the departed, and all created objects of worship, cannot without arrogant and blasphemous presumption, take the place of God. God is a spirit, and omnipresent.

Chapter ii. treats of *Man;* and in contradistinction to the foolish legends in native books, man's original is described from the inspired narrative of Moses. Man is formed from clay, and need not boast; but his soul is from God, and must not be neglected. Man's fall is then described; and the testimonies to both the high original and subsequent fall of man—to be derived from the unity of the human race, in bodily structure, and in moral sense—are noticed at length. Man's far-reaching thought, language, history, and conscience, are all alluded to. But man is subject to God's wrath, the due penalty of sin; what must be done?

Chapter iii. speaks of Jesus the Sun of Righteousness, who—when man was in darkness and despair—brought salvation; and being both God and man, joined by a golden cord the riven heaven and earth. The death of Christ, and His great love and merit in suffering for guilty man, are dwelt upon at length and with power. Human instances of devotion are mentioned, but only to show the immeasurable superiority of the love of the Lord Jesus. The necessity for regeneration by the Holy Spirit is then noticed; and an astronomical illustration, showing the peril of severance from God, and the possibility of renewal and restoration in Jesus, closes the argument.

Forms for daily prayers, and for grace before meals, with summaries of Christian belief, follow as an appendix.

This tract is a very popular one with native tract distributors, and generally meets with a ready sale. Its title is attractive; and being written in pure classic language, it is calculated to interest and command the respect of scholarly readers. But it is in a sense too Chinese perhaps, for a Christian author, and too Christian for Chinese readers. Not to speak of the very frequent quotations from the Chinese classics (which provided only that they are accurate and apposite, need no defence), there is one phrase employed which seems too exclusively Buddhistic for use in a Christian tract. Our Lord is said to **引人皈依者** *yin jïn kwei e chay.* Moreover St. Paul and Nicodemus are introduced as though they were as familiar to the reader as Pe-kan and other Chinese worthies.

The Sonship, and the resurrection of our Lord are not alluded to. Possibly the space allowed to the astronomical illustration, which —however beautiful and striking to western readers, and albeit well rendered and clearly put—must yet be beyond the ken of the great majority of Chinese readers, might have been better filled by these all-important subjects.

HANGCHOW, *January 26th,* 1877. A. E. MOULE.

The Approaching Missionary Conference.

SIR:—

Many missionaries are now looking forward with great expectation to the approaching missionary conference, and not a few of us hope personally to attend it. We feel grateful for the opportunities it will afford of making the acquaintance of many of our brethren, with whose names and work we have long been familiar, but whom we have never met face to face. We heartily echo the sentiments expressed by the conveners of the conference:—“*Especially we look for abundant spiritual benefits from the gathering together of so many of those who have consecrated themselves to the service of Christ among the people of China; we would hope that a high spiritual tone may be kept up through all the proceedings, and that a peculiar blessing may rest on the meetings for united prayer.*” God grant that it may indeed be so!

This conference will undoubtedly be a great power. Its proceedings will affect, not merely those who attend it, but also those of our brethren who are not present, who will read the proceedings, and will share in the blessings granted in answer to united prayer. Through them it will affect the native churches. And it will also affect—we trust affect largely—the churches of our various native lands. How very important, then it is, that the blessing of the Almighty should rest upon it IN ALL ITS FULNESS! To this end the conveners of the conference have asked “*on its behalf*” our “*constant and fervent prayers, that God, whose we are and whom we serve, may give an abundant baptism of the Holy Spirit, and bestow His enriching blessing.*”

The time of meeting is now drawing near. May I be permitted further to urge the great importance of much “fervent, effectual prayer,” for the outpouring of the Holy Spirit upon all of us NOW, *before* the meeting of the conference. If we go up *thirsty* we *may* find a blessing; but oh! if we all go up *satisfied* with favour, *full* with the blessing of the LORD,—if the living waters are welling up within, and the rivers of grace are overflowing their banks,—shall we not have a very Pentecost!

There will be many matters on which to deliberate: for the proper consideration of them, the special help and guidance of the Holy Spirit will be needed from *the very outset.* Those of our beloved and honoured brethren who are precluded from meeting in person (though doubtless many will be present in spirit), will likewise be needing this outpouring for the more effective prosecution of their own work. I would, therefore, suggest the desirability of

1. Missionaries meeting together wherever possible, for united prayer;—and

2. So far as possible, calling together the members of each native church—to plead unitedly for the *immediate* outpouring of the Holy Spirit upon the whole church in China; and also for much blessing on the approaching conference, to the glory of our adorable Saviour and LORD, and to the great good of this mighty and needy people.

“*WHATSOEVER ye shall ask the Father in My name, H*
give it you. . . . . .Ask, and ye shall receive, that your joy may be

“*WHATSOEVER ye shall ask in My name, THAT wi*
the Father may be glorified in the Son. If ye shall ask A
in My name, I will do it.”

May the LORD give us all to ask in faith.

J. H

☞ In view of the approaching Mi
next May, we beg to remind our re
ed in the circular letter issued in 1

to attend the Conference as members will send their names to Mr. Muirhead before the 1*st of April,* 1877."

We are requested to intimate also to intending writers, that *Papers* to be read at the Conference should not exceed half an hour in the delivery.

In giving the tetrameter proverb from Hangchow in our last issue, we inadvertently transposed the names of that prefecture and Ningpo. The Hangchow form of the proverb is 不敬陰陽但聽雷聲 *Pŭh king yin yâng, tán tʻing lûy shing;* while that of Ningpo is 勿敬神明但聽雷聲 *Wŭh king shîn míng, tán tʻing lây shing.*

Missionary News.

Births and Marriages.

BIRTHS.

AT Peking, on January 16th, the wife of the Rev. D. C. McCOY of the American Presbyterian Mission,—of a daughter.

AT Ningpo, on January 20th, the wife of the Rev. J. R. GODDARD of the Baptist Missionary Union Mission,—of a son.

AT Nagasaki, on February 14th, the wife of the Rev. J. C. DAVISON of the American Methodist Episcopal Mission,—of a son.

MARRIAGES.

AT Hongkong, on November 30th, the Rev. G. REUSCH, of the Basel Mission, to PAULINE, daughter of the Rev. W. KELLER of Moeglingen, Wurtemberg. They now reside at Lilong.

AT Trinity Cathedral, Shanghae, on January 9th, by the Very Rev. Dean Butcher, D. D., JAMES KENNETH McKENZIE, M.D. of the London Mission, Hankow, to AMELIA ADELAIDE TRAVERS.

hrist Church, Yokohama, on Feb-
7th, by the Right Rev. Bishop
, D.D. the Rev. W. B.
the Protestant Episcopal
okio, Japan, to ALICE
laughter of the Rev. R.
.D. of the Methodist
ion, Yokohama, Japan.

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seems utterly beyond ordinary resources to overtake it. The missionaries are exerting themselves to the extent of their ability, and the native converts are devising plans for aiding in the good work. Consequent on the representation in our last issue, a Christian brother—who desires to remain anonymous—sent us 50 *taels* towards the alleviation of suffering, which was gladly forwarded to Teentsin to be so applied. We are again permitted to make an extract from a private letter from that city, dated January 22nd:—

> "The greatest pressure—as far as our sphere goes—is in the country; and especially in the various prefectures of Shantung, where the Methodist mission is working. Our brethren give sad accounts of things there, and Mr. H. is gone to Lauling for the winter—very largely with a view to superintend the spending of the sums collected here and in Peking. Last week H. and I. went also for two or three weeks. Besides the relief business, their work seems to have taken a new and remarkable start. At their principal station, we hear that they are obliged to have three services at once, for lack of room, and that many actually stand out in the snow to hear the Gospel. Nor are all poor, for not a few have come in conveyances from considerable distances. Our work here is I think steadily advancing, although one is ever impatient at its apparent slowness. But these large populations are by far the most difficult to move.

It does not follow that less is really done. There will come a grand movement some of these days. My chief satisfaction at present is in the evident growing solidity of the small native church, the *esprit de corps* which is springing up among our staff, and the increase of action in little things, of which careless observers would take small note. Our people have baptized thirty this year in Teentsin, of whom twenty-two are adults. This is a larger number than in any previous year. A good sign is that a good portion of the additions are relatives of those before connected with us. The church has also decided on starting a Christian boys' school after the new-year. It is *not* to be a free school—will be managed by a committee they have chosen—and is intended for the families of the church. So far as I know, this is the first instance of such action in the north. You see it is quite another thing from the schools started and supported by foreigners. They will need help at first, and I have promised to back them up, but *I take no control in any way.* It is their own affair. Few and poor as our people are, it is a matter of principle with B. and myself to train them if possible to go alone. So far as the church is concerned, I disclaim all authority. We neither baptize nor preside at the Lord's supper, except when asked by the native pastor, and so in other matters."

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AMOY.—The Rev. J. Sadler and family arrived at this station on January 4th, after an absence of nearly two years, mostly spent in England, where he went for the benefit of his health.

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NINGPO.—The Rev. F. Galpin left on February 27th, for a visit to Europe, intending to sail from Shanghae in the French mail steamer *Tigre*, on March 2nd.

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JAPAN, TOKIO.—A committee of missionaries was formed on October 30th, for the translation of the Sacred Scriptures into the Japanese language. The members of the committee are the Revs. D. Thompson (American Presbyterian), chairman, O. M. Green and W. Imbrie (American Presbyterian Mission), J. Soper (American Methodist Episcopal Mission), W. B. Wright and A. C. Shaw (Society for the Propagation of the Gospel), G. Cochran and Mr. Eby (Canadian Wesleyan Union), and H. Faulds, M.D., R. Davidson, H. Waddell and S. G. McLaren, M. A. (United Presbyterian Mission), and Rev. J. Piper (Church of England Mission). They have commenced their labours with the Pentateuch.

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YOKOHAMA.—Mr. R. Lilley arrived in September, as the agent of the National Bible Society of Scotland, intending to make this his head-quarters.

The Rev. J. L. Amerman of the Dutch Reformed Church Mission has been appointed pastor of Union Chapel; in connection with the duties of which, he will still continue his mission work. Since he has taken charge, the attendance has greatly increased.

The Rev. F. Krecker, M. D. with his family, the Rev. A. Halmhuber, and Miss Hudson, arrived by the O. & O. steamer *Oceanic*, on November 13th, as missionaries of the Evangelical Association of North America; but they have not yet decided where they will settle.

At the Annual Meeting of the Evangelical Alliance on January 11th, a paper was read on "Pure Literature;" and during the discussion Dr. Hepburn stated, that hitherto no Japanese subject could publish any book with the name of Jesus favourably mentioned in it; but that the other day a native gentleman of his acquaintance had received permission from the government, to publish a Japanese edition of the 格物探原 *Kih wuh t'an yuen* (Dr. Williamson's work on Natural

Theology), with the diacritical and syntactical marks necessary to facilitate the Japanese construction of Chinese literature.

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HAKODATE.—The Rev. W. Denning, whose arduous labours in this region, have rendered a change necessary, left in January for a visit to Europe. He sailed from Yokohama on February 6th by the P. & O. steamer *Sunda*, for Hongkong *en route*.

Notices of Recent Publications.

Mongolia, the Taugut country, and the solitudes of Northern Tibet, being a Narrative of three years Travel in Eastern High Asia, by Lieut. H. Colonel N. Prejevalsky. Translated by E. Delmar Morgan F. R. G. S. with Introduction and Notes by Colonel Henry Yule, C.B. In two volumes, with maps and illustrations. London: Sampson Low, Marston, Searle, and Rivington, 1876.

THIS book is mainly a record of much hard travelling and much painstaking and careful observation; performed at the instigation of the Russian government, and in the interests of geography, botany, and zoology. The main obstacles, in the way of success were, deficiency of funds, inefficient interpreters, and the hostility of the natives. The deficiency of funds was partly got over, by Col. Prejevalsky and his companion holding themselves ready at all times to assist their followers (two Russian soldiers), in performing the meanest and most laborious tasks incidental to travelling; a good interpreter with nothing to do but interpret, was a felt want throughout the whole expedition; and the hostility of the natives was either overcome by stratagem or kindness, or rendered harmless by each of the four members of the expedition being armed to the teeth. Much really good work was done, and many valuable results attained; and the whole enterprise, from beginning to end, reflects much credit on those who carried it through so successfully. But, like all things human, the book has its faults, and the intention of this paper is to point out and attempt to correct some of these, without professing to be a systematic review of the whole work.

One of the first things that seems to call for remark, is the description given of the journey from Kalgan to Peking. Here are the Colonel's own words: "Good inns are very difficult of access to the European, who is shown into mean caravanserais, where he is charged double, triple, and even ten times, the usual price.......In spite of the well-known liberality of Europeans, such is the hatred to the foreign devils, that we sometimes were refused a night's lodging, notwithstanding the intervention of our Chinese mule-drivers. ....I don't know how others may like the taste of Chinese cookery; as for us, the messes in the inns were simply disgusting—the more so because we saw haunches of asses meat in the butchers' shops, and always had well-grounded suspicions that we were fed on the same. ....The reader can now form an idea of the relish with which

Europeans, fully aware of the coarse gastronomical tastes of their hosts, partake of the dishes served in the Chinese inns." Rather an effective picture this, but surely much overdrawn. The road between Kalgan and Peking is well known, and much travelled by foreigners, and very few travellers meet with much rudeness or suffer much discomfort. Col. Prejevalsky says, he had well-grounded suspicions that he was fed on asses flesh. Since he says so, he surely could not be mistaken; but his experience in this line must have been extraordinary. All along the road are good inns, kept by Mohammedans, where mutton can always be had; and if one has any doubt about it, he can go and see it cut from the carcase, and then go into the kitchen and see it cooked, and so have no suspicion of any kind about what he is eating. A few months before Col. Prejevalsky traversed this road, another European passed over the same route, and the good living he then enjoyed on purely Chinese food, in inns along that same road, is still far from being forgotten. A year or two later, two foreigners, who had occasion to travel a less frequented road across country, came at last upon the Kalgan road, and celebrated their arrival at this Goshen by having an extra array of dishes at the first inn they came to. The comparative luxuriance and plenty they there found, made a not-soon-to-be-forgotten contrast to what they had found during the previous fortnight. As to being refused a night's lodging on account of being foreigners, Col. Prejevalsky's experience again seems peculiar. Many foreigners have travelled that road frequently, and never once had a similar experience. Such a thing as coming to an inn and being unable to find accommodation because the inn was full, sometimes does happen, but even this not often; and one instance at least can be quoted, in which two rich Chinese merchants allowed themselves to be persuaded to give up the best room in the inn, where they were already installed, to accommodate some foreigners who came later. This, at least, did not look very hateful. As to "foreign devil," or "devil," the traveller on the Kalgan and Peking road will doubtless hear it often. It is sometimes said with mischievous intent by boys, but seldom with bitterness by men; and in most cases perhaps means no more than if people were to call out "Chinaman" to any Celestial who might happen to be passing along some English road. At Kalgan, on one occasion, a beggar told his blind companion to get off the door-step because the '*devil gentleman had come.*' In this case it was impossible to suppose that the mendicant meant to express disrespect, much less hatred. Perhaps in many cases the term is used pretty nearly as the equivalent of our word foreigner. Be this as it may, foreigners very seldom meet with disrespect or annoyance on the Kalgan and Peking road; so much so, that on several occasions, different individual foreign maiden ladies have—accompained only by a Chinese attendant—undertaken and performed the entire journey in perfect safety and comfort. It seems strange that this road, which has impressed many foreigners so favourably as to its inn accommodation and general pleasantness, should have made such an unfavourable impression on Col. Prejevalsky; and one is all the more astonished at it, when it is remembered that the Colonel, when he traversed the road, was about to enter upon a long and arduous journey, in which there would be abundance of real difficulties and hardships, such as ordinary travellers perhaps seldom meet. When the Colonel has to endure hardness, where many people find only pleasure and enjoyment, it is impossible not to think, that he might have got on more smoothly and pleasantly in later parts of his travels, if he had only known more of the language, and been able to adapt himself more to the manners and customs of the people of the country. What made the journey from Kalgan to Peking unpleasant may have been his admitted ignorance of the language, coupled with the fact, that while Chinese usually accomplish the distance in five days, Russians insist on doing it in four. Travelling extra stages brings the traveller in late, when sometimes he may find the good inns occupied; and if he does not know enough of the language to have it explained to him, it is possible to conceive how he might think himself badly used by the natives, when all the trouble may be caused by his starting so late and insisting on travelling so far. Just one word more in this connexion. Col. Prejevalsky mentions the fact that he and his companion had great difficulty in the course of his more distant travels, in inducing natives to point out the way. Now it may be asked when he, or his companion, or whoever it was, asked the way, did he dismount? This etiquette of dismounting from horseback, or alighting from a cart when asking the road, is always, in north China strongly insisted on by the Chinese, and very frequently disregarded by foreigners. There are not wanting instances when a foreigner, thoughtlessly sitting on the shaft of his cart, has asked the way and been met with affronted silence, or been misdirected altogether. On the other hand, one foreigner can testify, that in the course of a long journey in an unknown country, he cannot remember a single instance in which ready and full directions about the road were not willingly given, when either he or his carter alighted, and having used a polite phrase as introduction, made any necessary enquiry. From the narrative it does not appear, whether or not Col. Prejevalsky was in the habit of dismounting when he asked the road. If he did not, it was not at all strange that he had difficulty in getting directions. It may be thought that this was not an important point. Quite so, but it is really wonderful how a knowledge of and attention to such seeming trifles, may obviate what might otherwise prove formidable obstacles; and it is also very probable, that foreigners sometimes get wrong impressions of the natives, supposing that they are hostile when they are only huffed at some lack of politeness of which the traveller is unwittingly guilty.

And now about the more strictly Mongolian part of the book. Col. Prejevalsky brings up the tree question. Speaking of Gobi he says:—“ Of trees and bushes there are absolutely none; indeed how could there be in such a region? Putting out of question the natural impediments to vegetation, the winds of winter and spring blow day after day with such violence, that you see even the humble shrubs of wormwood uprooted by them, wrapped into bundles, and rolled across the barren plain." Great part of Mongolia is a treeless land, and the question is often asked,—why do not trees grow? Ask the Mongols and they say, that cattle would eat them down; so there can be no trees. Ask Col. Prejevalsky, and he seems to blame the wind. Both answers are unsatisfactory. Leaving Gobi aside, as being more hopeless than other parts of Mongolia, how about less rigorous parts of the country, which are equally treeless. It is hard to believe that cattle could keep an entire country bare of trees, if the trees found a congenial soil to grow in; and yet it is notorious, that at temples for example, when trees are planted and protected, they grow and seem to thrive; though beyond the protected spot, there is not a tree within the range of the horizon. The truth seems to be, that the soil and climate are not very tempting to timber, and this combined with the rough blasts and the hungry cattle in winter, render tree life difficult. The trees that here and there do grow under special protection, and very occasionally even unprotected, seem to prove that a little industry and care would make Mongolia pretty respectable as regards woods; but the Mongols have such slight attachments to places, and are so destitute of enterprise, that they are content to let things remain as they find them. Not long ago a Mongol, when asked why he did not plant an orchard, replied, "If I did, would *I* eat the fruit?" The idea of planting trees for other people's benefit seemed ridiculous. So much for trees.

There is another question which Col. Prejevalsky raises and summarily dismisses. It is the *woman* question. He says:—"The women are far less numerous than the men, a fact which is accounted for by the celibacy of the lamas." Unfortunately the question cannot be thus easily settled. To put it more fully, the problem is this. About half the male population of Mongolia are lamas, who do not marry; how then do the women get husbands? There are,—roughly speaking—husbands for about one half of the number; how about the other half. Very few women become old maids, and there is no room for suspecting the Mongols of infanticide. Polygamy is allowed and respectable, but not very common. Why then is there not a host of old maids? Col. Prejevalsky says, that the celibacy of the lamas makes the women few. How can it? It might—perhaps does—reduce the population; but how can it affect the proportion of male births? It does not affect the proportion of boys and girls that are born. In Mongolia, as elsewhere, the boys and girls born are about equal in number, but there comes the mystery. Only—say half—of the males marry; and among the women there are few that do not marry. In some parts of Mongolia, a traveller may see almost as many old maids as may be seen in England for example; but there are extensive tracts of country where a full grown unmarried woman is quite a rarity.

How does it happen? The reason seems to be, that though comparatively few men are polygamists, yet most men marry two or more wives in their life-time. The drudgery, the poor clothing, the poor house accommodation, the poor medical help at critical periods, that fall to the lot of Mongol women, seem to kill them off, and give them a short life. A foreigner travelling in Mongolia with his wife, was once asked how old he was, then how old his wife was. Finding a difference of ten years in the age of husband and wife, the Mongol at once asked, "*How about your first wife?*" and only with difficulty allowed himself to be persuaded that the wife then in question was the first and only one. This was the key to the solution of the mystery; and it is quite astonishing to find, among a large acquaintance, how many middle-aged Mongols there are who have outlived their first wife, and promise fair to outlive their second or third even. In a pretty extensive circle of acquaintances, three can be quoted who did not marry a second time. Of these, two never got the chance, as their wives survived them; and the third though left a widower, was so poor that he could not afford to marry again. Then again a few lamas do marry, and a few richer men do have more than one wife at the same time; but both these classes are comparatively few, and the real reason that a hundred women can marry fifty men seems—to put it broadly—to be, that a woman's life in Mongolia is only about half as long as a man's. Many exceptions can be quoted to this rule; but it is to be feared that generally speaking, this statement of the case is only too correct.

Col. Prejevalsky makes some statements which,—although they contain some truth,—would be more valuable and more correct if he were a little more cautious and less sweeping. For example, the nature and extent of Chinese impositions on the simple and superstitious Mongols are overdrawn. The Mongol is simple and he is cheated, but not quite to the extent Col. Prejevalsky's representation of the matter would lead one to suppose.

Again speaking of tea in Mongolia, he says:—"The mode of preparation is disgusting; the vessel in which the tea is boiled is never cleansed, and is occasionally scrubbed with argols, *i. e.* dried horse or cow dung. Salt water is generally used, but if unobtainable, salt is added............The reader may now imagine what a revolting compound of nastiness is produced; yet they consume any quantity of it." Now this is not quite fair. Mongol tea is dirty, but the pot in which it is boiled is often washed; and it is only in extreme cases that argol is resorted to. The Spartan black broth wanted Spartan sauce, and Mongol tea wants desert fatigue and thirst, after plenty of which the said tea makes a delicious beverage. One foreigner has been heard to say, that the most refreshing drink he ever had was a pot of tea obtained from a friendly hut, after a thirsty day's travel over a parched land. As to using salt water, that is hardly correct. Mongols like good water for their tea just as much as other people do. In Peking they sometimes send quite a distance to better wells, refusing to use water of inferior quality from nearer places. In Mongolia they often use dirty water because they can get no other, but a Mongol would be as much astonished to hear it said that they use salt water for tea, as we are when so informed. It is not impossible that Col. Prejevalsky fell in with some Mongols who used salt water for tea, but it is quite a mistake to make such an assertion about Mongols generally. As to putting salt into the tea, that is quite correct when said of the Chakhars, but it is not true of the Khalkas; and even among the Chakhars, the salt is not added (usually at least) when the tea is boiled, but when it is reheated for drinking. A Chakhar woman, knowing their own tribal partiality for salt, usually asks a visitor whether he takes salt to his tea or not before adding it; just as a foreign lady asks her guests at the tea table if they take their tea with sugar. Mongol tea is not up to much at the best, but to call it "*a revolting compound of nastiness*" is certainly putting it rather strongly.

As to the eating of the Mongols, Col. Prejevalsky says that they have no regular meals, but eat when they can. Now on a journey it may be true that they eat when circumstances permit, but in many tents at least, there is a distinctly recognized and well-known time for meals. As to the quantity, Col. Prejevalsky says:—"The gluttony of this people exceeds all description. A Mongol will eat more than ten pounds of meat at one sitting, but some have been known to devour an average-sized sheep in twenty-four hours. On a journey, when provisions are economized, a leg of mutton is the ordinary daily ration for one man, and, although he can live days without food, yet when once he gets it, he will eat enough for seven." Col. Prejevalsky must surely have fallen in with remarkable specimens of the natives. The above paragraph was translated to a Mongol of good intelligence, and the astonishment it gave rise to in him, was almost as great as any foreigner may be supposed to feel on reading such a description of Mongol capacity.

As another example of incautious statement, take the following:—"He [the Mongol] loves and cherishes his animals. Nothing will induce him to saddle a camel or horse under a certain age; no money will buy his lambs or calves, which he considers it wrong to kill before they are full grown." As to the lambs and calves, he will not sell them, because a Mongol cow without her calf gives no milk. The case of the lamb is possibly the same, because sheep in Mongolia are carefully milked. To sell a lamb or calf would be to cause the loss of a season's milk of a sheep or cow; so he will not sell the one or the other. If however he has plenty of sheep and cows to keep him and his household in milk, a Mongol will readily sell a cow and her calf, or a sheep and her lamb to any who is ready to buy. Thus, though a Mongol will not sell a lamb or calf alone, it is not because he loves and pities them, but because it would entail a pecuniary loss. So that as far as lambs and calves are concerned, his tenderness proceeds, not from pity and love, but from self-interest. "Nothing will induce him to saddle a camel or horse under a certain age," says Col. Prejevalsky. Yes, but under *what* age? The Mongols say that colts are saddled when *twelve months old;* sometimes even sooner, and camels are ridden—not loaded—when about eighteen months old. Leaving the camel out of the question, observation seems to verify the painfully early age at which colts are ridden; and many a time will a foreigner in Mongolia be distressed to see a poor little feeble-looking young colt, under a great heavy Mongol, urging it on and lashing it mercilessly. A few sights like this, which are not uncommon, would make an observant man speak with less enthusiasm of the love with which the Mongol cherishes his animals. Let these suffice as samples of unguarded statements, which should be received with caution.

Col. Prejevalsky seems to have been unfavourably impressed with the Chakhars. He says, "Owing to their constant intercourse with the Chinese, the Chakhars of the present day have lost, not only the character, but also the type of pure Mongols. Preserving the native idleness of their past existence, they have adopted from the Chinese only the worst features of their character, and are degenerate mongrels, without either the honesty of the Mongol or the industry of the Chinaman. The dress of the Chakhars is the same as that worn by the Chinese, whom they resemble in features, having generally a drawn or angular, rather than a flat or round face. This change of type is produced by frequent intermarriages between the Chakhar men and Chinese women. The offspring of these unions is called Erlidzi. Other Mongols, particularly the Khalkas, detest them as much as they do the Chinese." In another part of the book the same charges are repeated. Now it is quite true that the Chakhars and Khalkas differ in many respects—in some widely—but after reading such a paragraph as that given above, a traveller would expect as soon as he set foot in the country of the Mongol Chakhars, to see some instances of these frequent intermarriages, and to see some of these Erlidzi running about; but the fact is, that a man may travel and live for months in the Chakhar country and never once see a Mongol who has married a Chinese wife, or meet with one single child the offspring of such a union. It is said that there are patches of country on the Chinese frontiers, where there are such Mongols and such mongrel children; but speaking generally, as Col. Prejevalsky here does, of the Chakhars as a whole, it is altogether a mistake to say that such marriages are frequent; and it is altogether an error to designate the Chakhars as mongrels. One foreigner, who has travelled much at various times in the Chakhar country, cannot remember meeting with a single case of a Mongol-Chinese marriage, or with a single child the offspring of such a marriage. It is admitted that there are said to be places where such marriages are known, but to state that such marriages are frequent in the Chakhar country generally, is quite a mistake; and to call the Chakhars degenerate mongrels is simply misrepresentation. The Chakhars do differ from the Khalkas in many points. How this difference is to be accounted for, there is not room here to discuss; but any one at all acquainted with the Chakhars will be slow to receive as an explanation, the statement that it arises from frequent marriages which Chakhar men contract with Chinese women. Col. Prejevalsky also states that the dress of the Chakhars is the same as that worn by the Chinese. There is a good deal of truth in the statement, yet it may be taken with just a little reservation. In the Chakhar country, even a foreign eye can usually distinguish at a distance, a Chinaman from a Mongol; which would not be the case if the two dressed exactly alike. On one occasion, a young Mongol, who knew something of the Chinese language, bought, in a frontier town a Chinaman's coat at an old-clothes stall, and started on a journey into the Chakhar country. Wherever he went, he was annoyed to find that people regarded him with curious eyes; and as soon as opportunity occurred, they would ask his companion, "Is that mate of yours a Chinaman?" The coat was a good bargain, but, after a time, the wearer was so disgusted at being mistaken for a Chinaman, that he was ready to throw the thing away in vexation of spirit. So that notwithstanding other people's admissions and Col. Prejevalsky's broad statement, there seems still to be some distinction between the dress of a Chakhar and a Chinaman. The jealousy with which the Mongols even of the south frontier guard their traditions and keep up their own customs, in distinction from those of the Chinese, was well illustrated by an incident connected with him of the Chinese coat. While in a frontier town the sole of his boot began to wear down at the toe, and to correct this he had two hobnails driven in just as a Chinaman would. The nails saved the boot, but brought the wearer in for a reprimand at his own home from an old lama, who charged him with having committed sin, in leaving the traditions of his forefathers and having nails driven into his shoes like a Chinaman.

In addition to unguarded statements which must be received with caution and modification, Col. Prejevalsky makes some assertions, of which almost the only thing that can be said, is that they are at variance with actual facts. For instance, he says, "Shirts or under-clothing of any kind are unusual;" the real state of the case being, that while some—perhaps many people—who cannot afford them go without, shirts are quite ordinary and common.

Again, "The Khalka people carry a snuff-box, which they offer on first meeting an acquaintance.........The friendly pinch of snuff is unusual in southern Mongolia;" the fact being, that it forms an essential part of the ceremony of salutation, alike in north and south Mongolia.

Again, "They have a remarkable way of killing their sheep; they slit up the creature's stomach, thrust their hand in, and seize hold of the heart, squeezing it till the animal dies." The truth is that they rupture a vital part, probably one of the larger blood-vessels near the heart.

In another paragraph we are told, "The Mongol never washes his body and very seldom his face and hands." It is true the Mongol seldom takes a bath, but as a rule, he washes his face and hands every day. There are exceptions, and one of the exceptions seems to be the Khalkas when on a journey. While travelling with their camel caravans, they seem to dispense, to a great extent, with washing; the reason perhaps being, that if they washed, the cold would crack and chap the skin. Perhaps Col. Prejevalsky founded this remark on what he observed in crossing the desert in the company of Mongols; but if so, it is as unjust to reason from such a narrow basis to the generally unwashed state of the Mongols, as it would be to assert that Russians in Siberia very seldom wash their face and hands, because some years ago, an Englishman, travelling there in winter, was advised by a Russian companion to give up his daily ablutions, on the ground that unwashed face and hands stood the cold better!

We are also told, that, "It is a common sight to see a Mongol—even an official or lama of high rank—in the midst of a large circle of his acquaintances, open his sheep-skin or kaftan, to catch an offending insect, and execute him on the spot between his front teeth." The '*public hunt*' is common enough, but lamas are very rarely seen to take life, even that of a troublesome insect. Lamas almost universally —and laymen very often—shrink from the sin of killing, and simply place the offenders at a distance to live or die as they may. Indeed one of the troubles connected with travelling in close company with Mongols, is that often they do not kill their own game, but turn them adrift in dangerous proximity to a neighbour.

We are also told that, "The shoulder-blade of mutton is always broken and thrown aside, it being considered unlucky to leave it unbroken." Where Col. Prejevalsky got this idea it is difficult to imagine, because in northern, central, and southern Mongolia, the universal practice obtains of carefully preserving the shoulder-blade, either to write prayers on, or to burn that events may be divined from its calcined appearance. In and around Urga may be seen festoons of such bones covered with Tibetan characters, hung up for the wind or the hands of the devout to set in motion. There seems to be only one case in which the shoulder-blade is not preserved, and it is of an animal which has not been killed, but has died of itself. The blade of such an animal seems not to be used in divination.

Perhaps, though, the most extraordinary of all the statements made by Col. Prejevalsky is this:—"They [the Mongols] make no enquiry after your health until they have learned that your sheep, camels, and horses are fat and well to do." The universal and invariable rule seems to be, that on all occasions salutations begin by enquiries about personal health, and after these are gone through, come questions about cattle, &c. One may keep on being saluted many times daily by all sorts of Mongols, and never once meet a single man who does not first ask for one's own personal health. Much as Mongols prize cattle, they are not such barbarians as to ask first about one's cattle, then about himself.

Another paragraph which wants some correcting is the following:—"One of their peculiarities cannot fail to arrest the attention of the stranger, and that is their habit of moving from place to place without ever using the words right or left, as though the ideas they express were unknown to them. Even in the Yurta* a Mongol will never say to the right hand or to the left, but always such and such a thing is east or west of him. It may be worth mentioning here that the points of their compass are the reverse of ours. Their north is our south and therefore the east is on the left, not on the right of their horizon." Now it is to be remembered that this statement is made by a Russian, and as such may admit of some explanation that would not occur to an Englishman not well up in Russian. It is just possible that a country which has a calendar differing by some dozen days from that used by the greater part of the rest of the civilized world, may also have some special compass arrangement of its own. If so, the English translator might have made a note of the fact for the benefit of the English reader. But if the Russian points of the compass are the same as other people's, Col. Prejevalsky has given that of the Mongols one peculiarity more than they really have. The Mongol north and south are the same as ours. So are east and west. In Mongolia, most of the temples face south, that is towards the sun at mid-day; looking towards the mid-day sun, the left hand is east, the right hand west. But the common practice of every-day life introduces an element of confusion into this question. Most Mongols pitch their tents, that is heir GIR or dwelling-tents (what Col. Prejevalsky would call their *yurta*) facing south-east. The reason of this is perhaps—as a recent traveller has suggested—to have the back of the tent exactly opposite the prevailing winds. Be the reason what it may, they do it; and taking the tent as their compass, speak of the direction in which the tent door looks as south. This of course throws out the points of the compass all round. When they say south, they mean our south-east. When they say east, they mean our north-east. When they say north, they mean north-west, and so on. This is the nomenclature in common use among the common people. Literary Mongols know the literary points of the compass, which correspond with ours; but when receiving directions from an ordinary Mongol, it should not be forgotten that he takes his tent as his basis, and calls our south his south-west. As to his saying east and west, and not right and left, that is a matter of opinion, and it would he just as correct to say that he *never* says east and west, but always right and left. The question seems to stand thus:—Are the points of the compass named from the body, or are the sides of the body named from the compass? Would not the simpler idea come first? And are not the sides of the body simpler than the points of the compass? Again north is *behind* in Mongol, and south is *before*. It is not so clear whether left gave name to east or east gave name to left; but seeing that the back gave name to north, and the front to the south, the presumption perhaps is, that left and right gave names to the other two points of the compass which they represent. The fact too that when the Mongol tilts round the door of his tent to the south-east, he dislocates the points of the compass all round, seems to strengthen the idea, that he never speaks of points of the compass, in our sense of the term, but speaks of things as being before, behind, to the right or left of him.

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* *Yurta* is not Mongol, any more than it is English. Is it a word from the far-west of Mongolia? Mongols north of Kalgan for example, know nothing of the word. If people insist on refusing to call the Mongol's abode by its English name, why not use the Mongol nomenclature, *i. e.* GIR, for the felt dwelling-tents; MAIHAN for the more portable cloth travelling tents?

There is still another paragraph which it may be as well to put right here. Speaking of the cycle arrangement of the years, after giving the names of the twelve animals which represent the twelve years of the lesser cycle, it is stated that:—"A man's age is computed by the lesser cycles; thus, if you are twenty-eight you are said to be in the year of the hare, i. e. two complete cycles of twelve years in each have elapsed since your birth, and you have entered the fourth year of your third cycle." This is misleading. The statement is clear enough of itself, but it is not a correct representation of the case. A man is never said to be "in the year of the hare" or *in any* other year. He is said to have been *born in* such and such a year, and all his life after he is said *to belong to that year*, whether his age is two, twenty, or a hundred. In fact, as far as a man's age is concerned, the practical use of the lesser cycle is to enable him to know what his age is. Ask a man how old he is, and, most likely, he will say to what year he belongs; and then counting from that will reckon up the number of years. "To what year do you belong?" is a question commonly asked, and in Mongolia much depends on it. Fitting or lucky times or seasons—for, say, a bride starting for her future home—depend on the year in which she was born. To say that a man is in the year of the hare when he is twenty-eight may or may not be true. There are eleven chances against it and one for it; his being in, or to speak more correctly—his *belonging to* the year of the hare, or *not*, does not in any way depend on how old he is, but simply on the fact of his being born in the year so named or not.

Speaking of dialects Col. Prejevalsky says:—"Words in use among southern Mongols are perfectly unintelligible to the Khalkas;" and again:—"Even the construction of the sentence changes; and our interpreter sometimes could not understand expressions used by the Mongols of the south." Now doubtless there are a few words used in the south, which are not used—perhaps not known—in the north, but it is quite safe to say, that they are very few indeed. As to the structure of the sentence changing, that is more than doubtful. The statements would have been more valuable if they had been accompanied by a few examples. At any rate it is true, that Khalkas and Chakhars have no difficulty in communicating with each other; and one foreigner who entered the Chakhar country, after acquiring some of the Khalka dialect, encountered no difficulty at all, either from new words or changed structure of the sentence. There are differences, but these are slight. The southern pronunciation is softer; which is the main difference. Another characteristic seems to be, that north and south differ in idioms a little; sometimes selecting different words of like meaning, but nearly always from a common vocabulary; and not causing much more difficulty of understanding, than in the case of an English-speaking man, who was in the habit of indicating that he wanted something to drink by saying *I am thirsty*, should hear a stranger in like case remarking *My mouth is parched.* A few articles of common use which the Khalkas get from Russia, but which come to the Chakhars from China, have different names. But it is wonderful how little the language differs over such a large extent of country; and if Col. Prejevalsky had mastered one dialect, perhaps he would have been perserved from most of the inaccuracies which it has been the object of this paper to point out and correct. As far as the author describes what he himself has seen and experienced, his descriptions are life-like and true, and find their counterpart in like experiences of other travellers. And this is almost all that any one is safe in saying of Mongolia and Mongols, viz, only what he has seen and verified with his own eyes and ears. Such is the utter untrustworthiness of answers and descriptions given by Mongols when interrogated, that no reliance whatever should be placed on them; and any one wishing to give reliable information about the country or people, should strictly confine himself to what he has actually seen, or has ascertained beyond the possibility of doubt.

In this book, Siuen-hua fu is described as "surrounded like all Chinese towns with a battlemented mud wall." The said wall is of brick. This is a small and unimportant mistake, and mentioned here only because it is the only error of observation which the writer of the present paper has detected, made by Col. Prejevalsky, when speaking of country with which the writer is familiar.

There is therefore every reason to suppose that the descriptions given of remote and unknown places are faithful and reliable, and the more reason to regret that so valuable a book should have been disfigured by such unreliable statements about manners and customs, &c. as have been pointed out above. Many of these errors occur in a chapter devoted to the *Ethnology of Mongolia.* If that chapter were corrected or rewritten, perhaps there would not be much fault to be found with the book.

As to missionaries, Col. Prejevalsky in one place gives them such advice—given too as with authority—that Col. Yule remarks in a foot note:—"Col. Prejevalsky's opinion seems to be, that when the tree produces its fruits, then and not till then is the time to plant it." In another place: "They said that if we had been missionaries, the prince would not have allowed us to enter the town." Perhaps Col. Prejevalsky believed them; perhaps what they said was true; at any rate it may be interesting to know, as a different view of the same question, that a missionary travelling in Mongolia has sometimes received a warm and hearty welcome from the natives, when they had assured themselves that the stranger was a propagator of religion—not a "sinner of a Russian" (*nogul hedik Oros*) as they are in the habit of designating foreign sportsmen, whom they see shooting water-fowl along the banks of their lakes and streams.

As to Col. Yule's Notes, it is sufficient to say, that they much enhance the value of the book, and elucidate many points which would otherwise have been obscure.

Hoinos.

Manual of Chinese Bibliography, being a List of Works and Essays relating to China. By P. G. and O. F. von Möllendorff, Interpreters to H. I. G. M's Consulates at Shanghai and Tientsin. Shanghai: Kelly and Walsh. London: Trübner and Co., Ludgate Hill. Görlitz, Germany: H. Tzschaschel. Shanghai: Printed at the "Celestial Empire" Office. 1876.

Bibliography is an art producing results of greater importance than some departments of literature of much loftier pretention. As a well-digested index adds immensely to the value of a book, so a well-arranged catalogue renders available the stores of a library, the treasures of which might otherwise be doomed to perpetual concealment. A man for instance who is merely expert at turning up the pages of a good catalogue, may rapidly prime himself with an amount and kind of valuable knowledge, which in other days would have secured the credit of profound erudition. Not only so, but with such a compilation one has an easy means of detecting many a borrowed plume with which an author would sail triumphant on the breath of fame. Some attempts have been made to form general catalogues of European—including American—literature; but it is needless to say, that the most perfect of these has been very far from complete. The field is too large to be compassed in a single plan. To carry out the thing successfully, the separate parts must first be taken up by special workers; and it is only specialists—who can and will give time and trouble to it—that are likely to appreciate and meet the exigencies of the case. In noticing the work of Messrs. Von Möllendorff, we would remark that this is by no means the first book on this particular department; but we have no hesitation in saying that it is by far the completest of the kind that has yet appeared. It is not a *Catalogue raisonné*, for such a work might well have occupied a thousand pages, instead of—as at present—378. Utility has evidently been the aim of the authors; and to attain to this, they have not limited themselves to a mere list of books or even pamphlets. Their plan embraces also articles on Chinese subjects from newspapers, serials and cyclopædias; they have ransacked the libraries of England, France Germany, Russia and other countries, and many a curious piece has been unearthed by them, probably hitherto unknown to ninety-nine out of every hundred of their readers. The resources at their command seem to have been ample, and the literary world is not a little indebted to them for the many rarities they have brought to light. From such works as DeMailla's *Histoire Générale de la Chine* in 12 quarto volumes, down to Captain Shadwell's *Memorandum on the present state of the Magnetic elements in China*, in 2 pages, all find a place in this comprehensive thesaurus; and many who had never dreamt of aspiring to the pinnacle of fame, may be surprised to find themselves immortalized here. The historian or politician who would treat of the vicissitudes through which this mighty empire has passed, has but to turn to page 82, and he will find a list of nearly two hundred publications old and new, great and small, made ready to his hand; and this is followed by more than six hundred works on Geography and Travels. The naturalist will be able to range over some three hundred works on his favourite studies; the missionary and the moral philosopher, who may wish to select a library on the religions, ethics, manners and customs of the Chinese, will find here a list of more than a thousand articles from which to choose; the merchant and manufacturer will each be able to learn what is known and what has been written on the subjects in which he is interested; and the newspaper editor will find a never-ending variety of pabulum from which to concoct his daily leaders. Withal we have somewhat against the book. The typography is not pleasing to the eye, and the same letters throughout give a want of distinctness which might have been avoided by a tasteful use of italics. We observe a number of misprints either clerical or typographical. Exactitude in the titles does not seem to have been aimed at by the authors; for in many cases it is little more than an indication of the work. This probably is sufficient for most practical purposes; but for the bibliographer it makes it almost useless. There are some faults also in the arrangement, which indeed is not to be wondered at, considering the circumstances under which the authors wrote. Otherwise we should not have missed such a book as that of Mr. Ball from among the authors on Tea. Alike do we wonder at seeing Elijah Settle's quaint old drama on *The Conquest of China*, placed among Historical works; but we do not really see that there is a section for this class of literature. The Index is somewhat faulty also; but we trust and believe the learned authors will rectify all these blemishes in their next edition. Many a weary hour we have spent in time past, searching for authorities on chosen questions. It gives us much gratification to know that we can now refer all such applicants to the work of Messrs. Möllendorff for the most satisfactory answer.

澳門風俗規矩, *Manners and Customs of the Chinese at Macao.* Translated by Rufino F. Martins. Reprinted from the "Far East." Shanghai: Printed at the "Celestial Empire" Office. 1877.

For some years past, a small book entitled *Os Chins de Macau,* by Manuel de Castro Sampaio, has been reposing on our shelf; but being in a language generally unfamiliar to the Anglo-Saxon, it has remained to the present time almost without an expounder. Thanks to the suggestive thoughtfulness of Mr. Martins, the mysteries of the book are now laid bare to us in an English dress; and we think he has done well in making this contribution to the popular information about China. The translation forms a little volume of a conveniently portable size for the pocket; it is well fitted to beguile the tedium of an hour on the steamer between Hongkong and Macao; and it is just the kind of guide book desired by very many visitors to the latter settlement during the summer season. For the Portuguese part of the town, much information may be derived from the writings of Ljungstedt, Dennys and others; but for the Chinese inhabitants this little work is unique. The language is well chosen, the salient point of the subjects in hand are fixed upon, and the descriptions are clear and concise, so as not to weary those who would gather a general knowledge at a small cost of study. By a judicious selection from the work of Sampaio, Mr. Martins has produced a veritable *multum in parvo* on the manners and customs of the Chinese. In the main, these are the same for Macao as for any other part of China, with some minor differences of detail; and from this point of view, the more curious readers will like to compare this with such books as Doolittle's *Social Life of the Chinese*, for Foochow, Taylor's *Five years in China*, for Shanghae, and others, which will be found to supplement and elucidate each other. The ceremonies, superstitions, feasts, dress, customs, &c., are hastily passed under review in ten short chapters, and we venture to say there is not a foreign resident in China but may learn something from it. Although the Chinese have no hebdomedal day of rest, the number of their feasts is notable; and frivolous as they may appear to the superficial observer, they are a perfect study to the thoughtful mind. They are in fact the hieroglyphic mementos of bygone ages, originating in the religion, the philosophy and the astronomy of early ages; the investigation of which would form a fitting appendix to a treatise on folklore. The following statement of the author—for which of course Mr. Martins is not responsible—is calculated to mislead :—

> The feast of the summer solstice takes place in the sixth moon, and is celebrated with sacrifices and crackers. There is not a fixed day for the feast; for according to the way in which the Chinese divide the year, the solstices have no certain days with them as they have with us."

This is very remarkable. Our readers do not need to be told that the solstices occur at the same time in China as in any other part of the northern hemisphere; and are consequently on the same day of the moon (making allowance of course for difference of longitude) as in any part of Europe. It is rarely in the sixth moon however. Except in two or three years out of nineteen, it occurs in the fifth moon. The feast of the seventh day of the seventh month is not quite correctly stated. This a curious superstition commemorating a historico-astronomical phenomenon, an account of which may be found in Hervey de Saint Denys' *Poesies de l'epoque des Thang.* About the middle of the eighth month there is a popular feast, apparently connected with the worship of the moon; at which time the confectioners all have a rich display of cakes of a special kind, called "moon cakes." Here we have apparently a relic of a very old form of idolatry, alluded to on several occasions in the Old Testament; as in Jeremiah vii. 18, "The women knead dough, to make cakes to the queen of heaven." The queen of heaven was the moon. The volume is illustrated by a striking photograph ofthe translator, which will be acceptable to most readers. We would desire to draw the attention of visitors to China,to his little volume, as an easy introduction to the mysteries of the Middle Kingdom.

THE
Chinese Recorder
AND
MISSIONARY JOURNAL.

Vol. VIII. MARCH-APRIL, 1877. No. 2.

ZAITUN RESEARCHES.

By Geo. Phillips, F. R. G. S.

PART V.

WHOEVER has read what Marco Polo says of Fookien, cannot but have noticed the close proximity (mentioned in all the texts) of Fuju or Cangiu to Zaitun, which proximity must I think, relate to cities not very far distant from each other, and which appear intimately connected by their mutual interest in foreign commerce.

Col. Yule's version says:—"This city [Fuju] is, as I must tell you, in the vicinity of the ocean of Zayton."

Pauthier says of it:—"Pres de ceste cité [Fuguy] est li pors de *Kayteu* qui entre en la mer oceanne."

Ramusio says of it:—"This river [of Cangiu or Fuju] discharges itself into the sea at no great distance from the port called Zaitun."

There is here perfect harmony in all the texts, regarding the nearness of Fuju or Cangiu to Zaitun.

If we contend that Fuju represents Foochow, and Zaitun represents Chʻüanchow, this matter of near neighbourhood is irreconcilable; for as I mentioned in a former paper, Foochow is over two hundred miles distant from Chʻüanchow by water, and many important maritime cities and places intervene between it and Chʻüanchow. The matter becomes quite consistent with the facts stated in the various texts, if we take Chʻüanchow as representing Fuju, and Changchow as representing Zaitun; for these cities are in close proximity to each other, and there is no maritime city or town between them of any importance; also the ocean port of Zaitun of Ramusio and Pauthier answers well to facts.

Is Marco Polo's language capable of any other interpretation?

Regarding foreign trade and foreign ships met with at Fuju, Col. Yule in his second edition of *Marco Polo* says:—"the words of the Geog. Text, which we have followed, do not (as I now see), necessarily involve any foreign trade at Fuchau, the impression of which has been derived mainly from Ramusio's text. They appear to imply no more than that, through the vicinity of Zayton, there was a great influx of Indian wares, which were brought on from the great port by vessels (it may be local junks) ascending the river Min."

The following is the quotation from the Geographical text:—"Il hi se fait grant mercandies de perles e d'autres pieres presiose, e ce est por ce que les nés de Yndie hi vienent maintes con maint merchaant qe usent en les ysles de Endie; et encore voz di que ceste ville est près au port de Caiton en la mer Osiane; el illuec vienent maintes nés de Indie con maintes mercandies, e puis de cest part vienent les nés por le grant flum qe je voz ai dit desoure jusque à la cité de Fugui, et en ceste mainere hi vienent chieres cousse de Indie."

I will offer no commentary upon Col. Yule's present view of the matter. Those interested in the discussion can judge for themselves the force of such words as are translated by Col. Yule himself: "For many ships of India come to these parts bringing many merchants who traffic about the Isles of the Indies."

With regard to what Col. Yule says about the impression of foreign trade at Fuju being derived mainly from Ramusio's text, I find on examination, that Pauthier's text conveys as great an idea of foreign trade going on at Fuju as Ramusio's does; at least so it would seem from the following quotation:—"On fait en ceste cité grand quantité de sucre; et si y fait on grans marchandises de perles et de pierres. Car pluseurs nefs de Ynde y viennent qui amenent moult de chieres marchandises."

To me it appears that Fuju or Cangiu was resorted to by foreign ships. Col. Yule's version, speaking of Zaitun, says:—"At this city you must know is the Haven of Zayton, frequented by all the ships of India, which bring thither spicery and all other kinds of costly wares. It is the port also that is frequented by all the merchants of Manzi, for hither is imported the most astonishing quantity of goods and of precious stones and pearls, and from this they are distributed all over Manzi."

It thus appears that there were two ports in Fookien trading with foreign countries, viz. the cities of Fuju and Zaitun,* the first resorted to by foreign merchants, "qui amenent moult de chieres marchandises," and the second having foreign merchants touching at it, and then going on to the first; but the second has this advantage over the first, that it is the port also frequented by all the merchants of Manzi.

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* Great stress is however laid upon the fact, that T'swanchau, and T'swanchau almost alone, is the port of debarkation mentioned in historical notices of the arrival of ships and missions from abroad during Kublai's reign, and of the departure for his foreign expeditions. Some Chinese texts, when speaking of Java for example, say:—自泉州路登船一月可到. "It is reached in a month from the Ch'üanchow *lu* or 'prefecture.'" The term Ch'üanchow *lu* here employed is applicable both to the city and the district, and applying it to the district, the point of debarkation might be Anhai, Amoy harbour and Haitsang, situated on the northern part of the estuary leading to Changchow, at which point the Ch'üanchow prefecture overlaps the Changchow prefecture.

On consideration of this question, it appears that the Haven of Zayton said to be frequented by all the ships of India was most probably the present harbour of Amoy, which is very easy of access, and would—owing to its splendid landmark*—be the first port in China steered for, not only by the ships bound for Changchow, but also by all ships bound for Chʻüanchow and the northern ports of Wenchow, Kanpu, and Shanghai.

At the harbour of Amoy, ships bound northwards would in all probability take in water and provisions.

In this way there would be, during the summer monsoon, a large fleet of foreign vessels from the southern seas, congregated in what is now known as Amoy harbour, or what was then the Haven of Zayton; which would fully bear out Marco Polo's assertion, that "it is one of the two greatest havens in the world for commerce;" and Ibu Batuta's statement,—"Its port is one of the finest in the world. I saw in it about one hundred large junks; small vessels were innumerable."

Besides these foreign vessels congregated in the roadstead off the port, there would be the native junks trading with northern China (Kathay). Some of the junks assembled in the harbour of Amoy would from thence pass on to Chʻüanchow, in the manner Marco Polo tells us,—that "from Zayton ships come this way right up to the city of Fuju by the river I have told you of; and 'tis in this way that the precious wares of India come thither."

Some of them went on doubtless to Anhai,† which was in former years a great port of foreign trade; while others passed on to Zaitun itself, where they were gladly welcomed by many merchants who resorted thither for the purchase of goods, which they distributed all over Manzi.

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* The landmark for making the port of Amoy is the pagoda on the top of Nan-tai-bu hill, which may be seen for a long distance at sea. Linschoten in his sailing directions says of it:—"The Haven of Chinchon [*i. e.* Amoy harbour] on the Southwest side hath lying above it a very high land, with a stone rocke upon it like a pillar (as the Varella on the coast of Champa hath)." *Kerr's Travels*, vol. ix. p. 481, speaking of Cape Varella says:—"This cape is called Jentam by the Chinese, signifying a chimney in their language, because it has a sharp hummock on the top of the hill, much like a chimney on the top of a house." I make this digression as it seems to fix the position of 烟筒山 *Yen-tung shan* mentioned in Chinese geographical works, which according to the above extract appears to be Cape Varella.

† Martini says of it:—"Lors que je me mis en chemin pour retourner en notre Europe, je partis du Fort de Ganhai dans un navire Chinois pour les Isles Philippines: il y a beancoup de marchandises & de vaisseaux de la Chine, l'havre estant assez commode & assez sour, & l'ancrage et la rade assez bonne pour les narines."

What is related of the great assemblage of merchants at Zaitun, who purchased goods which they distributed all over Manzi, answers well to Changchow, and not to Chʿüanchow.

The geographical position of Changchow is such, that with its splendid inland water communication, goods might with very easy land-porterage, readily be sent south-west to all the districts lying between it and Canton, and also to the frontiers of Kiangsi. By means of the North river there is, with very few hills intervening, water communication with the north and north-eastern part of the Fookien province, and the upper and lower waters of the Min down to Foochow itself.

Thus the position of Changchow, which I consider to be Zaitun, is undoubtedly the best point in Fookien for the distribution of goods over a large area of southern China, which was called by Marco Polo, Manzi. It is this favourable situation for the distribution of goods, that gives to Chioh-be on the Changchow river, its importance in our day. Chioh-be is near to Haitsang, and was probably the site of Geh-kong—Zaitun—the port of Changchow in former years.

The claims of Chʿüanchow as a port for the distribution of goods are simply nil, to convey them to any distance; owing to the want of inland water communication, tedious and costly; but at the same time the position of Chʿüanchow as a port was well chosen; for it would have a large population to supply in its own district, and in the neighbouring districts of 永春 Yung-chun, 惠安 Hwuy-gan and 興化 Hing-hwa. All these districts would have to be supplied by land carriage, except those of Hing-hwa, part of which might be supplied by sea.

There now remains for me to prove, that Changchow and Chʿüanchow,—not Foochow and Chʿüanchow,—did engage in foreign trade in the way I have described, more especially before and during Mongol times.

The arrival of foreign ships in China, and the departure of Chinese ships from China, appears to have begun about the commencement of the Christian era; but this foreign trade was not shared in by Fookien till many centuries later. Canton in earlier days appears to have been the chief port in the south.

The foreign commerce of Fookien did not apparently begin till the ninth or tenth century; and at the outset, all Fookien trading junks appear to have been obliged to procure a license for going abroad from the Canton authorities; and on their return voyage they had to report themselves at Canton, under pain and penalty of having their ships and cargoes confiscated. Previous to their going abroad, they appear to have supplied themselves with foreign articles through Canton.*

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* *Wen hien t'ung kao*, keuen lxii, p. 10.

The ocean-going junks in Fookien employed in this trade, were junks from the Changchow and Ch'üanchow prefectures, as seen by the "Annals of the Canton customs," wherein it appears, that prior to 983, Changchow and Ch'üanchow sea-going junks were allowed to take their cargoes of foreign produce purchased abroad, to other districts than their own; but in that year they were ordered by imperial decree to take their cargoes of spices and drugs for sale to their own particular districts.* This is positive evidence of Changchow and Ch'üanchow sea-going junks resorting to foreign countries for the purposes of trade prior to Mongol times. I can find no mention of junks of this class going abroad from Foochow. I do not think that Fookien junks went abroad much before this time, nor was Fookien visited by foreigners till about the same period.†

The earliest record of a foreign ship visiting Changchow was in 986, which came from 三佛齋 San-bo-tsai, the Sarbeza of the Arabs.

I am inclined to think that Edrisi's Djankow represents Changchow, for the following description of it answers better to that city than to Ch'üanchow. "*Djankow*—Celle ci est une ville célèbre remarquable par l'elegance de ses edifices, la beauté de ses bazars et la fertilité de ses jardins et de ses vergers. Ses fruits y sont en abondance. On y travaille le verre Chinois, ainsi qûe toute espèce d'etoffes de soie, et l'on peut s'y procurer tout ce qui se trouve à Djansou, laquelle est située auprès d'un grand fleuve, qui l'entoure et par lequel on remonte a un grand nombre de villes chinoises, comme nous l'avons dit plus haut."

Matters went on pretty much in this way through the Sung, and continued thus till the Mongol dynasty. During this period the chief superintendent of customs resided at Ch'üanchow; and it appears, at the season when foreign vessels came from the south and native vessels returned homewards, that the local officials were deputed to collect the customs revenue. There is mention in Mongol history, that in

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* The Chinese of which the above is a free translation reads thus: 太平興國七年閏十二月詔聞在京及諸州府人民或少藥物食用今以下項香藥止禁權廣南漳泉等州舶船上不得侵越州府界紊亂條法如違依條斷遣. The above quotation is taken from the 粤海關志 *Yu hae kwan che*, "Annals of the Canton customs," which is said to have been found in the Summer Palace near Peking. It is full of curious information regarding the foreign commerce of the empire. Mr. A. Frater is the fortunate possessor of the book.

† I do not think there is any mention of Zaitun by Arabian writers till the 13th century; although Col. Yule, when speaking of the name, says as follows: "the corruption (if such it be) must be of very old date, as the city appears to have received its present name in the 7th or 8th century." I do not know where the learned editor of *Marco Polo* got his evidence for that statement; for no foreigners appear to have resorted to Changchow till the end of the ninth century; and at the period Col. Yule speaks of, the entrance of the Changchow river was a large morass, with the country on either side of its banks flooded at high water, nearly up to the present city of Changchow; and taking Zaitun as Ch'üanchow, I can find no trace of anything like foreign trade there before the tenth century.

1285 there was an officer, whose duties were to collect the revenue from shipping at the ports of Changchow and Chʻüanchow, and in addition to those duties, he was entrusted with the collection of the salt gabel.*

There must have been ships from foreign countries resorting to Changchow at that period; for if not, why should there be an officer told off especially to collect shipping dues.

In close connection with ships of Changchow going to foreign countries, is the subject of Changchow traders carrying on trade in Java and other places in the Straits.

In 1454, or some eighty-six years after the Mongols left China, there is mention made again of the Chinese foreign-going sailors of Changchow; and in the 瀛涯勝覽 *Ying yai sheng lan*, an account of the eunuch Cheng Ho's expedition to the southern seas in 1416, or fifty-eight years after the Mongols, mention is made of Changchow men settled at many parts of Java and Sumatra, and—curious to relate—at Bantam in 1608. In the early voyages of the English East India Company, as found in Kerr's *Collection*, vol. viii. page 190, there is a description of the commodities found for sale at Bantam in Java; and in the long list of articles mentioned as coming from China, the names are all given in the Changchow dialect; *e. g.* "sugar" is called *pe-tong*; "sewing gold-thread," *kinoswa*; "a bundle" is called *chip-pau*; "coarse porcelain basons," *chopan*. Foreign goods, such as "broadcloth," "tin," and "ivory" appear under the names of *toloney*, *sea* and *ga*.

To this day Java is the favourite resort for Changchow merchants, and many of them after an absence of twenty or twenty-five years, return to their native district with large fortunes. There is a village not far from here, where a great number of these returned merchants have settled, and which on that account has received the soubriquet of *Siao Kalapa*—"Little Bantam," or Java. The Chʻüanchow men appear to prefer going to trade at Manila, Sulu and Borneo; and on two occasions, while walking in the streets of Chʻüanchow, I have been accosted by Chinese addressing me in Spanish; while when at Changchow a few weeks ago, a Chinaman got quite angry with me because I could not understand his Malay, upon the knowledge of which he evidently prided himself; for he had previously told the bystanders,—I am now going to address the gentleman in the language he speaks in his own country;—and on my not understanding him and telling him so in Chinese, they were much amused at his discomfiture. This matter of Changchow Chinese being found settled and trading in Java so shortly after the departure of the Mongols from China, and of mention of Changchow traders resorting to spice-growing countries prior to the arrival of the Mongols, makes it very probable, that the merchants of Zaitun mentioned by Marco Polo as bringing from Java abundance of gold and spices, were the merchants of Changchow.*

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* 至元二十二年併福建市舶司入鹽運使司改曰都轉運司領福建漳泉鹽貨市舶.

A word upon the Zeiton mentioned by d' Empoli. "When the Portuguese, in the 16th century, recovered China to European knowledge, Zayton was no longer the great haven of foreign trade; but yet the old name was not extinct among the mariners of Western Asia. Giovanni d'Empoli, in 1515, writing about China from Cochin, says: 'Ships carry spices thither from these parts. Every year there go thither from Sumatra 60,000 cantars of pepper, and 15,000 or 20,000 from Cochin and Malabar, worth 15 to 20 ducats a cantar; besides ginger (?), mace, nutmegs, incense, aloes, velvet, European gold-wire, coral, woollens, &c. The Grand Can is the King of China, and he dwells at ZEITON. Giovanni hoped to get to Zeiton before he died."

This notice of d'Empoli is said to be the most modern allusion to Zaitun, but this Zaitun would seem to point to Gehkong the port of Changchow, which at the time in question was the great focus of the Fookien foreign trade; and it seems not impossible, if d'Empoli had started for Zaitun, he would have found Changchow, just as Father Goez in searching for Kathay found China.

I have already mentioned how Mascarenhas in 1519, was taken to Changchow by the Chinese traders of the Straits.

There now remains to see, if any of the names of the officials who held office at Zaitun in Mongol times can be traced in the Chinese annals.

Rashid-uddin says (see Yule's *Marco Polo*, vol. ii. p. 221) "Zaitun is a great shipping port, and the commandant there is Boháuddin Kandári." The first Mongol governor of Changchow was named 要忽難 *Yao-hu-nan*, which according to the Changchow pronunciation would be Boh-hut-nan. I consulted Dr. Douglas upon the subject of this name, and received from him the following interesting reply:—"As to 'Boháuddin,' I think 要忽難 quite as near as could possibly be expected. The Changchow sound is nearer than your writer gave, namely Boeh-hut-lan. The *o* is accented, while the *e* is very slightly sounded, so that it approximates to *Boh*, which is actually the sound in some parts, *e. g.* An-koi. Then the final *t* of *hut* agrees wonderfully with the *d*—nothing could be better. And *lan* is much nearer *din* than seems at first sight, for the *l* in Amoy and Changchow has a strong sound of *d* in it; so much so, that generally a word beginning with *l* is chosen by Chinamen to represent our *d*, *e. g.* Mr. Doty was called Lo-ti; and when they try to say 'Doctor,' they make it *Lok-tò.* So in fine it is proved, that Rashid's governor of Zaitun was governor of Changchow. None of the Chinchew names have the least resemblance, while the Changchow is much more like the sound than could have well been expected."

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* Mention of Changchow emigrants settled in Java will be found in Mr. Mayers' interesting paper in the *China Review*, vol. iv. p. 176, and Mr. Groeneveldt's *Notes on the Malay Archipelago*, p. 47.

It seems to me to be very probable that this Yao-hu-nan, or as it was perhaps written 要忽灘 *Yao-hu-tʻan*, is the same personage as Rashid's Boháuddin; more especially as the time he held office would agree with the time that Rashid wrote of Zaitun.

There is a Boyen mentioned in the Changchow history, as holding the office of governor, but I cannot find anything satisfactory about him at present, to warrant me in accepting him as the Boyen Fanchan of Rashid or the 伯顏察兒 *Boyen Cha-urh* of the Chinese annals. All I can say with certainty is, that a Boyen appears in the list of the governors of Changchow; but no official high or low bearing that name, appears on the list of officials holding office in Chʻüanchow in Mongol times.

I may remark that the name Boyen was a very common one during the Yuan, and officials of that name bore office in many of the cities of Fookien.

The following officers held the post of governor or Darugachi at Chʻüanchow during Kublai's time:—唆都 *So-tu*, 乞陞 *Keih-sheng*, 忽散木丁 *Hu-san-mu-ting* or 忽撒木丁 *Hu-sa-mu-ting*, 阿沙 *Ah-sha*, 阿里答 *Ah-li-tah*, and 失蠻 *Shih-man.*

In closing these researches, I must leave it to others to decide, whether I have been justified in endeavouring to disturb the position usually ascribed to Zaitun, which at first sight might have appeared unwarrantable; but when the whole account of Marco Polo's description of Fookien, as described in the three texts I have used to comment upon, are studied, I do not think I can be accused of fickleness of purpose; and indeed were the commentary confined to Ramusio's Italian printed text, the account of Fookien as I have shewn, is easy of elucidation, excepting always the matter of distance between certain places, which in all the texts appears utterly irreconcilable.

A MONGOL PRISON.

A LITTLE, stoop-shouldered, one-eyed, stiff-jointed, barefooted, elderly man, after being treated for some disease of his own, said he had come as a deputation from some patients who lived near at hand, and who were anxious that I should visit them. On its being suggested, that if the distance was not great, and the patients not severely afflicted, perhaps it would be better for them to come to me, a young man sitting by said that they could not come; that the men in question were criminals confined in prison, and could not be allowed to come out. Of course I agreed to go, and offered to go at once, but that would not do for the old man. He must first go back to the prison, put on his boots, and escort me over with proper formality.

He soon came with his boots on, and as we walked towards the place, the old man gave a detailed account of himself, his prison, and his prisoners. He was there on duty for a month only, and was sub-governor. There was a head governor above him, a turnkey under him, a couple of soldiers to supply any force or do any fighting that might be needed, and six prisoners to be looked after. The head governor did not live in the prison; so that keepers and criminals, the total of the inmates was ten.

The two soldiers had gone out visiting, the turnkey had gone to buy a candle, he himself was escorting me, and the six prisoners, with open doors, had been left to look after themselves! There they were, the whole six of them, five lamas and one black man, standing staring at us over the low wall that surrounded the "black-house," as the prison is called. The turnkey had not arrived with the candle, and the old man was in a dilemma; it was too dark to see inside the house without a light, so I suggested that we might sit outside. The old man shouted his orders; a commotion was visible among the six prisoners, and by the time we arrived at the little gate in the low mud wall, cushions were spread on the ground outside. All the usual formalities of salutation had to be gone through. Though the half of them were invalids and suffering more or less, when asked as to the state of their bodies, they all replied, as politeness required them to do, that they were in perfect health and comfort; and when, also in deference to custom, the condition and prosperity of their cattle were inquired about, they all hastened to affirm that their cattle were fat and flourishing, though the great probability was, that one half of them had not a hoof to their name, and that those who owned animals had not seen them for months. Salutations over, the prisoners crouched in front of the cushions and the patients detailed their afflictions. Meantime the turnkey, holding a candle in one hand, and with his other steadying a couple of water-buckets that hung from his shoulder, came through the low doorway, staggering under the weight of his load. The candle was lighted and we adjourned inside. The first thing noticeable in the darkness was the candlestick. Candlestick they had none; the beer-bottle—which, in a civilized country would probably have supplied such a lack—is a scarce article in Mongolia; but cups and millet abound, so a cup was filled with millet and the candle stuck into the centre. Mongols very seldom have candles to burn, but when they do find a candle, a cup filled with millet is a common substitute for a candlestick. The next most noticeable thing in the house was the turnkey, who still hovered around the newly-lighted candle. The sub-governor wanted an eye; the turnkey was minus the nose, and a most lugubrious man he looked. His affliction interfered with his speech, and the depression in the centre of his face terminated in a dark hole, which gave him such a repulsive yet fascinating appearance, that it was almost impossible to keep the eye from following him and resting on his disfigurement. Next day this turnkey escorted me to the prison. He turned out to be a government servant there on duty for a month, and so poor that he was glad to get employment at anything. This time it was broad daylight, and we surprised the inmates playing chess. For a board they had taken down one half of a window shutter, and scratched the form of the chess-board on it. Proper chess-men they had none, but the black man, being a scribe, had written on little flat pieces of wood, *camel, mandarin, child,* and so on,—thus indicating the different kinds of men. With this make-shift board and these make-shift men they were playing quite a keen game; both players and spectators protested against the positions being disturbed, and the chess-board was laid carefully away, that the game might be resumed where it was left off. A few minutes later, a terrible storm of wind, rain, and hail beat against the front of the house. The door was closed. One window had no shutters; the other aperture had no window, but shutters only. The one half of the shutter was under a pile of clothes, keeping them from the damp of the *kh'ang;* the other was laid away with the game of chess on it; but as the storm beat into the room, the clothes were thrown aside, the chess-men were swept up, the shutters fixed, and with only one small window left, the *black-house* was true to its name.

The storm soon passed over, light was re-admitted, and the place once more became visible. There was little but bare walls to be seen. Two *kh'angs*, one at each end, without flues, and almost destitute of mats; a couple of broken-down-looking fireplaces, a pot, and a couple of water buckets comprised nearly the whole of the furniture in the place. All the floor, except two or three feet at each side, was wood. Near the centre was a trap-door with a little square hole cut in the middle. When this door was raised, it disclosed an underground room about ten feet deep, eight feet wide, and fifteen or twenty feet long, with mud floor, plastered walls, and the flooring of the prison for ceiling. This room had no furniture and contained nothing of any kind. There seemed to be no air-holes or provision for ventilation, except the seams between the boards of the ceiling, and the little hole about four or five inches square, in the trap-door. Outside the house there was conspicuous from afar a clumsy Chinese ladder. By means of this ladder, every night at dark, three of the prisoners were let down with their bedding to pass the night in this strong room. It was rather hard lines for a criminal even, to pass eight or ten hours of the twenty-four in such a damp stagnant hole, which never gets warm all the year round. It was summer time then; but the keeper remarked, "In the morning the men come up shivering with cold." One thing the dungeon afforded,—safe keeping for the prisoners. Once let down into it and the ladder withdrawn and placed outside the house, the three men were in no danger of getting out. The trap-door was fastend down firmly ten feet above their heads, and to mine themselves out, they would have had to work through the solid earth. Experienced breakers of foreign prisons would doubtless have easily devised means of escape, but Mongols were safe enough. Three of the six were not compelled to sleep in the dungeon, but shared the comforts of the upper prison in common with the sub-governor, the turnkey, and the two soldiers. The most remarkable thing about the prison, was the amount of liberty allowed the prisoners. It seemed to be no uncommon thing for the keepers and soldiers to be away at the same time; when the prisoners were left at perfect freedom. It is true that on these occasions the keepers never went far, and kept continually casting glances towards the jail; yet it sounds strange to hear of half-a-dozen criminals left to roam at will inside and outside of the prison and the prison yard. The great distances and the naked solitudes of the country doubtless accounted for this. Suppose a prisoner ran away, where could he go? If he travelled, his track would not be difficult to find; and if he did not travel, where could he lie hid? During the night he might get away and baffle pursuit, but more care was exercised after dark. Another consideration too, that makes jails easy to guard in Mongolia is this, that an escaped prisoner would doom himself to perpetual banishment. If he returned home at any time, he would be instantly apprehended, and most Mongols would prefer to endure two or three years imprisonment, to being compelled to skulk for life. The three prisoners that were allowed to sleep in the upper prison, had almost completed their term of restraint; a few weeks or months more would make them free men; and in these circumstances, they would not render themselves liable to fresh punishment by attempting to escape. The keepers knew this, and were not at all afraid to give them plenty of liberty.

The prison was pleasantly situated on high ground, overlooking a valley lively with flocks, herds, tents, and a couple of large Chinese trading establishments. Close at hand, but round the shoulder of a hill, and just out of sight, but within hearing, was a large temple. The monotony of prison life was much relieved by the sight of all the life and activity in the neighbourhood. People were riding to and fro, carts coming and going, flocks pasturing, horse droves conspicuous on the hill tops, lamas in state coming to the temple and going off to the country on religious business, and government officials conspicuous with their buttons. These things the prisoners could see from their prison; frequently they stood looking at them over the low mud wall; but more frequently still they were to be seen crouching on the ash heap in front of the gate. All prisons in Mongolia have not such a good prospect. Some of them are built in quiet situations, and have a wall about ten feet high round them, which shuts out nearly everything but the sky. Even then the fate of the inmates is not so hard as it might be, because in most cases they are allowed to go outside the enclosure.

But to return to this prison. The last time I visited them, they were having a feast. They had clubbed together and bought the head and some other parts of an ox slaughtered at the temple hard by, to supply rations to ten lamas engaged on the great summer services. The tongue they had slit up and hung up to dry. The rest they were boiling. The pot was much too small for even the moiety they had in hand, but they piled it high above the rim and kept industriously turning the raw parts down into the water. The fuel too was bad. They had a little argol, but that seemed damp and was utterly insufficient; so they had gone out to the hills and pulled up by the roots a great quantity of southernwood, and that they used as fuel. The day before, it was blooming in all its August freshness and fragrance; now it was cast into the furnace, blazing a little and smoking a great deal. The Mongols rather like their meat half raw, and on this occasion they seemed to be having their taste gratified to the full. When one potful was pronounced to be *done*, the same half shutter that had before acted as a chess-board, was now called into requisition as a trencher, and covered with huge pieces of steaming meat and bone. With perfect liberty, fraternity, and equality, prisoners and keepers gathered round and did their best. Knives were 'scarce' and the table small, so they had to take it in turns; and one poor fellow was poorly that day, and had to sit apart and look at his companions feasting. His was a hard lot; they had such a feast but seldom; and to think that of all the days of the year he should have been sick on that day!

On the termination of the last visit, the inmates offered hearty thanks for all the attention that had been paid them, and lamented that they had not been able to offer the universal token of Mongol hospitality—tea. Wishing to set them at their ease I said I would taste their white food, which is the common compromise adopted when it is difficult or inconvenient to get tea. The sour, white, milk-cake was at once produced, and in addition some butter-baked flour scones which had come from the temple hard by. Though suffering as criminals, the five lamas had not been neglected in the temple ministrations, but a dole had been sent them as if they had taken actual part in the services.

Prisoners in Mongolia seem to have a good time of it. Perhaps they have, but it is not impossible that the modified kind of restraint to which they have to submit, proves to them as irksome as the severer discipline of other nations proves to more civilized prisoners.

One of the prisoners, when asked how long he had been there, replied with exactness stating the number of days. This showed how he felt. Mongols usually state time loosely, such as, *more than three months,—about a month,—less than a year.* This poor fellow was exact in his statement. He had been wearying and counting the days of his confinement. Our visits, for the time being helped to relieve the monotony of their days, but this was only a temporary relief.

Perhaps most of them are there still, crouching on the ash heap, watching the riders as they come and go in the valley, and counting the days that must pass before they themselves can again wander at their sweet will in the open plains.

HOINOS.

STATISTICS OF THE NINGPO PROTESTANT MISSION.

STATISTICS OF THE AMERICAN BAPTIST MISSION.

THE first agent of this mission at Ningpo was D. J. Macgowan, M.D., who opened a hospital there in November, 1843. Leaving temporarily in the early part of 1844, he returned with Mrs. Macgowan in April, 1845, and reopened his hospital. In June, 1847, he was joined by the Rev. E. C. Lord, who still continues his labours there.

We have to thank the Rev. E. C. Lord, D. D. and the Rev. J. R. Goddard, for the following statistics of the mission, furnished in 1875.

The mission of the American Baptist Board of Foreign Missions was commenced in China in 1836.

The Ningpo station of the mission was opened in 1843.

There have been twenty-five missionaries in all from the commencement, fifteen of whom have been ladies.

There are at present four male missionaries—three of whom are ordained and one medical—and three ladies.

The mission has seven chapels.

There are twelve out-stations.

There are seven organized churches.

There are fourteen native preachers, one of whom is ordained, and in pastoral charge.

Two of the preachers are partly supported by the native church.

Four students are preparing for the ministry.

Two colporteurs and three Bible-women are employed.

The number of adults baptized from the commencement is 551.

The present church membership is 277, both male and female.

The contributions of the native Christians amount to about $120.

STATISTICS OF THE AMERICAN PRESBYTERIAN MISSION.

This station was first occupied by D. B. M'Cartee, M. D. who arrived on June 20th, 1844; and has worked there with intervals of absence, till within a few years past. On November 6th, he was joined by the Rev. R. Q. and Mrs. Way, who remained till 1859. The Rev. W. M. Lowrie came next, in the early part of April, 1845, and was killed by pirates in 1847. The Rev. M. S. and Mrs. Culbertson arrived with the latter, and removed to Shanghae in 1850. About the end of July, Mr. R. Cole arrived with Mrs. Cole, to take charge of the printing operations, and remained till near the close of 1847, when he left the mission. The Rev. A. W. Loomis, who had been working for more than a year in the neighbouring island of Chusan, went to strengthen the mission, in August, 1846, accompanied by Mrs. Loomis, but left for America in 1849. The Rev. J. W. Quarterman arrived on March 8th, 1847, and died in 1857. The Rev. J. K. and Mrs. Wight arrived in July, 1849, and were transferred to Shanghae in 1850. The Rev. H. V. V. Rankin arrived with Mrs. Rankin in August, 1849; but went to T'ăng-chow in 1863, and died there the same year. Mr. M. S. Coulter arrived with Mrs. Coulter, on August 24th, 1849, to take the superintendance of the press; but he died on December 12th, 1852. The Rev. S. N. D. and Mrs. Martin came in the summer of 1850, and remained till April, 1858, when he returned to America. The Rev. W. A. P. Martin, the brother of the preceding, arrived with Mrs. Martin about the same time, and remained till 1860. The Rev. J. L. and Mrs. Nevius arrived in March, 1854, and left in 1861. The Rev. E. B. Inslee arrived with Mrs. Inslee on January 1st, 1857, and remained till 1861, when he left the mission. In the summer of 1858, Mr. W. Gamble arrived to superintend the printing, but left for Shanghae in 1861. The Rev. D. D. and Mrs. Green arrived about the end of 1859, and removed to Hangchow in the beginning of 1865. The Rev. J. A. and Mrs. Danforth arrived with Mr. and Mrs. Green, but left for Tăngchow in 1861. The Rev. W. T. and

Mrs. Morrison arrived in July, 1860; but left for the United States in 1865, on account of his health. The Rev. S. Dodd arrived in the autumn of 1861, but subsequently settled with Mrs. Dodd at Hangchow. The Rev. J. A. and Mrs. Leyenberger arrived on April 10th, 1866, and he is still occupied in that sphere of labour.

We are indebted to the Rev. J. A. Leyenberger for the following summary received in 1875.

The Ningpo station was commenced in 1844.

From the commencement, there have been altogether twenty-three missionaries, nineteen of whom were married.

There are at present two ordained missionaries and two ladies.

The mission has fifteen chapels.

There are fifteen out-stations.

There are nine organized churches.

There are fifteen native preachers, seven of whom are ordained and have pastoral charges.

One of the native preachers is entirely supported by the native church, and six partly so.

There are seven students preparing for the ministry.

At present there are 183 male and 251 female members in church fellowship,—or 434 in all.

The native contributions in 1874, amounted to $322.00.

Mr. Leyenberger gives the following note in 1875, regarding the *Medical* work of this mission.

"Medical missionary work was commenced at this station in 1844; and a great deal has been done at Ningpo in connection with our mission—formerly by D. B. McCartee, M. D. and last year (1874), by S. A. Davenport, M. D. I regret to say, no statistics can be given, as they have not been preserved. The work has been carried on at the cost of the Board of Foreign Missions."

For the following notes on the *Itinerancy* of the mission given in 1875, we are indebted to the Rev. J. Butler.

The native assistants paid from the mission funds engage in this work. There was also one paid by the American Bible Society; but he did not prove satisfactory. The journeys are made principally by boats; but where there are no watercourses, they are accomplished on foot or by sedan chairs.

Mr. Butler has been through ten of the eleven prefectural cities in the province of Chekeang; and to thirty of the district cities. In the travelling season, his principal work is itineration among the nine out-stations in Sæn-poh, and also in the regions beyond. He has made a good many journeys, the longest of which was last spring, in company with the Revs. D. N. Lyon and F. Galpin. They travelled 3,020 *le*, or a little over a thousand miles. The most distant city reached was Lung-tseuen, on the border of Fuhkien province,—1500 *le* from Ningpo (see *Chinese Recorder*, vol. vii. p. 349—the *Itinerancy* of the American Presbyterian missionaries at Hangchow).

STATISTICS OF THE CHURCH MISSIONARY SOCIETY'S MISSION.

The following summary of statistics is given on the authority of Rt. Rev. Bishop Russell, D.D.—for 1875,—by whom, in conjunction with the Rev. R. H. Cobbold, this station was commenced in May, 1848.

There have been nine ordained missionaries from the commencement, and one lady missionary.

There are four ordained missionaries at present on the station, and one lady missionary.

The mission has twenty-two chapels and preaching rooms, eight of which are foreign built.

There are sixteen out-stations.

There are fourteen organized churches.

There are seventeen native preachers, one of whom is ordained, and fourteen in pastoral charges.

All the native preachers are partly supported by the native church.

There are three students in training for the ministry.

Six Bible-women are employed.

From the commencement, there have been in all 600 baptisms, including adults and children.

The number at present in church fellowship is 450, including male and female.

The native contributions for 1874 amounted to $180.

The Rev. A. E. Moule has furnished the following note regarding *Itinerancy* in the mission in 1875.

"The native catechists and evangelists are engaged in the work, and travel by boats, sedan chairs, or on foot. Journeys are undertaken in radii from Ningpo of sixty miles as a maximum and five miles as a minimum.

STATISTICS OF THE UNITED METHODIST FREE-CHURCH MISSION.

This mission was commenced by the Rev. W. R. Fuller, who arrived at Ningpo with Mrs. Fuller in October, 1864. and left the mission about 1868. The Rev. J. and Mrs. Mara arrived on September 2nd, 1865, and returned to England about 1869. The Rev. F. and

Mrs. Galpin arrived in 1868, since which he has continued to labour there up to February in the present year, when he left for a visit to England.

Mr. Galpin favoured us with the following statistics of his mission in 1875.

This society began its agency in Ningpo in 1863, being the commencement of its work in China.

From the first there have been four ordained missionaries, three of whom have been married.

There are at present two missionaries, one of whom is married.

The mission has two chapels.

There are four out-stations.

Two churches have been organized.

There are seven native preachers, three of whom are unpaid.

Two of the native preachers are partly supported by the native church.

One Bible-woman is employed.

The numbers baptized from the commencement are 160 adults and 30 children—or 190 in all.

The numbers at present in church fellowship are 72 males and 40 females—or 112 in all.

The annual contributions of the native members amount to $60.

We received the following notes on the *Itinerancy* of the mission, from Mr. Galpin in 1875.

The missionaries and native preachers all itinerate in turn; travelling by boats or sedan chairs

In the vicinity of Ningpo, a few market-towns, villages and stations are visited. The chief out-stations are at the district cities of 鎮海 Chin-hae and 象山 Seang-shan.

In 1872, Mr. Galpin made a journey with Mr. J. Williamson of the China Inland Mission, to the prefectural city of 處州 Choo-chow, near the boundary of the Chekeang and Fuhkeen provinces.

In 1875, Mr. Galpin made the same journey, in company with the Revs. J. Butler and D. N. Lyon; but they extended their tour to the prefectural city of 衢州 Keu-chow, and thence *viâ* Hangchow to Ningpo (see the *Itinerancy* of the American Presbyterian missionaries, *supra)*.

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The General Baptist Missionary Society in England sent two missionaries—the Revs. T. H. Hudson and W. Jarrom—to Ningpo in 1845, where they arrived towards the end of the year. When these statistics were made out, Mr. Hudson was still at Ningpo, having never quitted his post since his first arrival; but he is since dead. We have not received any report of the mission.

FUNGHWA STATION OF THE CHINA INLAND MISSION.

The city of Ningpo is one of the out-stations of the China Inland Mission, attached to the Shaou-hing station; but as there is a chief station of that mission at the district city of 奉化 Funghwa, in the prefecture of Ningpo, and forty miles south from that city, this seems the proper place to record the statistics we received in 1875, from Mr. Geo. Crombie the founder of that station, who still continues to preside there.

The station was commenced in May, 1866.

There have been two missionaries from the commencement, one of them married.

At present there is one missionary, who is married.

There is one chapel.

There are six out-stations.

There are four organized churches.

There are six native preachers, one of whom is ordained and in pastoral charge.

One of the native preachers is partly supported by the native church.

The mission has three colporteurs.

Two Bible-women are employed.

There have been 68 adults and 17 children baptized since the commencement, making 85 baptisms in all.

The present numbers of church members are 26 male and 33 female, or 59 in all.

The native subscriptions amount to $103.60.

The following notes on the *Itinerancy* of the mission were received from Mr. Crombie in 1875.

There being no water communication in this district, Mr. Crombie generally travels in a sedan chair, and the native assistants usually on foot.

Mr. Crombie's longest journey was made in March, 1874, to the prefectural city of 衢州 Keu-chow, three hundred and twelve miles distant from Ningpo.

Besides that, visits have been made to the prefectural cities of 杭州 Hang-chow, 紹興 Shaou-hing, 嚴州 Yen-chow, 金華 Kin-hwa, and 台州 T‘ae-chow, and the district cities of 富陽 Foo-yang, 桐廬 Tung-leu, 蘭谿 Lan-k‘e, 龍游 Lung-yew, 嵊 Shing, 薪昌

Sin-chang, 天台 Tʻeen-tʻae, 象山 Seang-shan, 慈谿 Tsze-kʻe, 餘姚 Yu-yaou, and 蕭山 Seaou-shan.

The following are the names &c., of the out-stations :—

Kyʻi-kʻeo, a town	in Funghwa district	15	miles	north,	opened in	1873.
'O-z, a village	,, ,,	20	,,	south-east,	,,	1862.
海寧 Ning-hae, a d. city	in Tʻae-chow pr.	50	,,	south	,,	1868.
天台 Tʻeen-tʻae,	,, ,,	87	,,	south-west	,,	1873.
Si-tien, a market town		20	,,	south	,,	1874.
Gyiao-bang, a town		23	,,	,,	,,	1870.

WANCHOW STATION OF THE CHINA INLAND MISSION.

We may here appropriately introduce the single mission at the prefectural sea-port city of 温州 Wăn-chow on the east coast of Che-keang, which was first occupied by Mr. G. Stott in 1867; and he still continues his labours there.

Mr. J. A. Jackson, who is also located at that station, favoured us with the following summany of the work in 1875.

This station was commenced in 1867.

There have been altogether two married missionaries from the commencement, who still continue there.

There is one chapel.

There are three out-stations.

There is one organized church.

There are two native preachers, one of whom is partly supported by the native church.

Two colporteurs are employed.

There have been 19 adult baptisms from the commencement.

The present numbers of church members are 12 male and 1 female, or 13 in all.

The native contributions amount to $32.00.

The following notes regarding the *Itinerancy*, were furnished by Mr. Jackson in 1875.

Besides the missionaries, one native preacher is engaged in this service; and travelling is done by boats and sedan chairs.

The most important journeys made, have been to Diu-tse, a village in the prefecture of Tʻae-chow, and to the prefectural city of Chʻoo-chow, distant from Wăn-chow city ninety-five miles. The following cities have also been constantly visited from 1870 to date (1875). The prefectural city of Tʻae-chow, and the district cities of 仙居 Seen-keu, 黃巖 Hwang-yen and 太平 Tae-pʻing, all in the same prefecture, and 青田 Tsʻing-teen in Chʻoo-chow prefecture.

THE dialect of Ningpo is a nearer approach to the Mandarin, than the more southern ones of Foochow, Amoy, &c. and differs from it less perhaps in the idiom than the pronunciation. A large number of missionaries have made themselves familiar with this dialect, but very little has yet been published for the benefit of their compatriots. The following is the only work we know of bearing on this subject.

An Anglo-Chinese Vocabulary of the Ningpo Dialect. By Rev. W. T. Morrison. Formerly Missionary in Ningpo. Revised and Enlarged. Shanghai: American Presbyterian Mission Press. 1876.

Books written in the dialect are not so rare; for although Ningpo has nothing like an adequate supply of Christian literature, yet if we except the Mandarin, Shanghae, and Foochow dialects, it has the largest colloquial literature in China. What has been written is almost entirely in the Roman character. The following are all that we have any knowledge of.

Sing jah djün shü. "*New Testament.*" Revs. W. A. Russell, W. A. P. Martin, H. V. V. Rankin, &c. 8vo. 260 leaves. Ningpo 1850-1860. Roman character.

Di-li shü lin væn-koh kwụ-kying z-tʻi yiu-tin kông-tsing. "*Geography.*" Rev. W. A. P. Martin. 4 books, pp. 185. Ningpo, 1852. Rom. char.

The first book was reprinted at Ningpo in 1859, in 52 pages, with two large folding plates.

Ih pe Tsiu. "*A Cup of Wine.*" Rev. F. F. Gough. pp. 12. Ningpo, 1852. Rom. char.

Se-lah teng Hæn-nah. "*Sarah and Hannah.*" Mrs. Russell. pp. 12. Ningpo, 1852. Rom. char.

Lu hyiao ts. "*Frank Lucas.*" D. B. McCartee, M. D. pp. 9. Ningpo, 1852. Rom. char.

Di gyiu du. Ng da-tsiu di-du. Peng-koh, peng-sang, peng-fu, Sæn-foh di-du, wa-yiu, Sing-kying di-du, lin Di-li veng-teh. "*Atlas and Geographical Catechism.*" Rev. W. A. P. Martin. Fol. pp. 10, and 10 large folding maps. Ningpo, 1853. Rom. char.

Tsʻing tao Yiæ-su u-sen læ. "*Come to Jesus.*" Rev. W. A. Russell. pp. 126. Ningpo, 1853. Rom. char.

This was reprinted at Shanghae, in 80 pages, in 1868. Rom. char.

Son-fah kʻæ-tong. "*Arithmetic.*" Rev. W. A. P. Martin. 4to. pp. 63. Ningpo, 1854. Rom. char.

旅人入勝 *Li jing jih tsing.* "*The Pilgrim's Progress.*" Rev. R. H. Cobbold. 8vo. pp. 254. Ningpo, 1855. Rom. char.

This was reprinted at Shanghae, in 149 pages, in 1864.

Spelling Book in the Ningpo colloquial dialect. Rev. R. H. Cobbold. pp. 16. Ningpo.

Ah tia tʻi ng-ts sön-tsiang. "*Dialogue between Henry and his father.*" Mrs. Russell. pp. 12. Ningpo. Rom. char.

This was reprinted at Shanghae, in 20 leaves, in 1856. Rom. char.

Hymn Book. Rev. S. N. D. Martin. pp. 32. Ningpo, 1855. Rom. char.

Jĭh tsih yuih le. "*Line upon Line.*" Rev. R. H. Cobbold. 2 vols. pp. 272, 158. Ningpo, 1856, 1857. Rom. char.

This was reprinted at Shanghae, in 536 pages, in 1868. Rom. char.

Siao-yiang tseo tsʻô-lu. "*The Lost Lamb.*" Mrs. Jones. pp. 12. Ningpo, 1857. Rom. char.

This was republished in 18 pages, at Shanghae, in 1875. Rom. char.

Sing-s. "*Selection of Psalms.*" Rev. W. A. P. Martin. pp. 72. Ningpo, 1857. Rom. char.

Tsœn-me s. "*Hymn Book.*" pp. 122. Ningpo, 1857.

寧波土話初學 *Nying-po tʻu-wô tsʻu-ʻôh.* "*Primer of the Ningpo colloquial Dialect.*" Rev. H. V. V. Rankin. pp. 92. Ningpo, 1857. Rom. char.

This was reprinted at Shanghae, in 79 pages, in 1863, 1868, and 1871.

Kong ka jih nyi kyün. "*Twelve Sermons.*" Rev. W. A. Russell. pp. x, 263. Ningpo, 1858. Rom. char.

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THOUGHTS ON THE TERM QUESTION.

By Rev. R. H. Graves, M.D.

I. *CONTROVERSY* is not to be deprecated in itself, for it is the wind that separates the chaff from the wheat. The steel and the flint must strike before the light is elicited. No harm should result from Christian missionaries comparing notes and presenting arguments on any subject. Controversy then is not to be decried; but we must beware of the *spirit* in which we conduct our discussions. If anywhere, certainly in discussing the term we are to use for "God," should we show a Christian temper. We should put off the shoes from our feet as we tread on this holy ground, all self-sufficiency, uncharitableness, sneering, and unfairness, should be for ever banished from the discussion. The moment a man shows these remains of a corrupt nature, he shows that however well qualified he may be intellectually, he is spiritually disqualified for the task he takes upon himself. In fact, sneers and unfairness and exclamation points are generally only tricks to cover up a weak point, and only serve to prejudice the calm earnest investigator against, rather than in favor of the writer. History shows us that where solemn questions are discussed, the *odium theologicum* is too often evolved, though it is often on the most petty points; somehow or other, the momentousness of the subjects discussed seems to justify a man's showing an unsanctified temper on the most trivial occasion.

It is to be hoped that these dangers will be avoided in the renewal of the discussion of the "Term" question, which is evidently upon us. What we specially need in this discussion are candor and common sense. Learning, acuteness and a vigorous pen should be subsidiary to these.

II. *Distinguishing the Question.* It seems to me, that much of the difference of opinion that has prevailed, and of the confusion of the discussion, have arisen from the fact, that men have failed to distinguish clearly that there are *two* questions under discussion. One is, *What is the most suitable Chinese term to designate the Supreme Being?* The other is different and should be always kept distinct, viz. *What is the best Chinese term by which to translate* אלהים *(elohim) and* θεος, θεοι *(theos, theoi) in the Bible?* Of course these two questions are intimately connected, and to some extent run into each other; yet for the sake of clearness and candor of discussion they should be kept separate. For the appellation of the Supreme Being we need a singular term. In the midst of polytheism, the more intensely singular our term is, the more do we call attention to the fact of the unity of God. To translate *elohim* and θεος, we need a term that is at least susceptible of a plural; for these words are often used in the plural, and are applied to false or imaginary deities, as well as to the true God.

III. *The Designation of the Supreme Being.* God cannot be defined. The nearest approach to a definition we find in the Scriptures are the expressions "God is a spirit," "God is love." Our only way to find an appellation is to emphasise some one of His attributes. This however gives a very imperfect conception of His essence, and we see sometimes one attribute and sometimes another appropriated to designate Him. Sometimes it is His *goodness,* as in the French expression *le bon Dieu,* and perhaps our English word *God.** "The name of the Supreme Being appears usually to have reference to His supremacy or power. (Webster)

The Chinese have a word for a superiorBeing 上帝 (*Shang-ti*) which (putting aside etymological niceties and subtleties) we may best translate "the Lord." Many scholars and probably most of the native Christians think that this *Shang-ti* of the Chinese classics is identical with Jehovah of the Bible; if this can be clearly shown, (and the *onus probandi* lies with those who assert it), we have good reason to use this term as an appellation of the Deity. Many others are not satisfied that the terms ever did refer to the same thing, and find an insuperable objection, in the fact that they are now the titles of deities in the Chinese pantheon (*Yuh-hwang and Peh-ti*), and will be understood of such if used in our books and chapels.

That the term is in itself an eminently suitable one, must be admitted. We find the same idea of rulership,—lordship,—sovereignty—in the Hebrew אדני (*Adonai*), the Greek Κυριος (*Kurios*) and our "the Lord." This idea has in its favor also the *consensus* of most of those who have attempted to express the idea of God in Chinese in other ways than by translations of the Bible. The Mohammedans use 眞主 (*Chin-chü*), "True Lord," and the Roman Catholics after much controversy settled on 天主 (*T'ien-chü*), "Heavenly Lord." When we add to this the fact, that in most languages the name for the Supreme Being is expressive of His power and lordship, we can easily understand why many missionaries insist so strongly on the term *Shang-ti* as the best that can be found in the Chinese language, to use for "God." It certainly has strong claims to be used as a designation of the Supreme Being.

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* In Saxon "God" and "good" are written alike. Some however derive our English word from Persic *goda,* "lord," or Sanscrit *guth,* "mysterious one." Vid. Webster,—Ogilvie, *sub voc.*

IV. *The translation of elohim and theos.* When we come to translate the Bible, we find our need of something more than a term suitable as an appellation of God. We need a generic term; for both *elohim* and *theos* are used in the plural, and used as including other objects of worship than the Supreme Being. A new question here opens out before us, viz. "*What Chinese word shall we use to express deities, whether true or false, imaginary or real?*"

Few, scarcely excepting the most extreme partisans on the *Shang-ti* side, will deny that 神 (*shin*) is the word which the Chinese employ to denote this idea. Can this generic term be used with individual reference. We have seen above that one way in which men have expressed their idea of God is to emphasize some one attribute and call Him "the Great One," "the Good One," &c.; another way is to take the generic term, and by the definite article or by some adjective, to endeavor to raise one of the class to an elevation *par excellence,* and so to distinguish the Supreme Being from other objects of worship. This is the way employed by the writers of the Old and New Testaments—guided by the inspiration of the Holy Spirit—to express the idea of God.

For instance, in the book of Genesis, Moses usually denotes the Creator, not by a term emphasizing any one attribute, but by taking the word *Elohim* which denotes false deities as well. The word is seldom used in the singular except in poetry, and in later usage; but even the plural form is retained; and the idea of unity is expressed by the use of a singular verb or adjective. By a Hebrew idiom (*pluralis majestatis*), the plural form only served to express a more intense unity of idea, especially when the corresponding verbs and adjectives are in the plural.

So in the New Testament, Paul went in the midst of the heathen Greeks. He found them using a term for their deities, θεοι, *theoi.* He did not scruple to put the definite article before it and say ὁ Θεος (*ho Theos*) for Jehovah. In modern languages the only distinction we make, is to write the word with a capital when referring to the Supreme

Being—*God.* Following this analogy, we are fully justified in using *Shin* for the Supreme Being, especially in translating the Bible.

V. *Neither term is free from objections.* Especially is this seen when we come to translate the Bible. With regard to *Shang-ti*—to use a specific term where a generic one is found in the original, must produce confusion. Hence the translators are obliged to interpolate or to use expressions which the Chinese say are simply ridiculous; *e. g.* in Gen. xxxi. 30, Labon accuses Jacob of having stolen his *elohim.* In Medhurst's version, *seang* "images" is interpolated; but this does not mend matters much, for the Chinese do not admit that the *Shang-ti* of the classics has any image. In Acts xix. 35, the Greek *θεα* "goddess" is translated by *Shang-ti*, and we have the singular combination—*Diana Shang-ti*—which no native scholar would allow. The fact that the deity worshipped was a female is necessarily omitted; for to say 女上帝 *neu Shang-ti* would be to make confusion worse confounded. So when the barbarians at Melita called Paul "a god" (Acts xxviii. 6), they by no means meant to call him the Supreme Being. To use *Shang-ti* here is utterly unallowable. So in many other cases. In fact where *Elohim* and *Theos* are in sense interchangeable with Jehovah, there alone is the use of *Shang-ti* possible.

Nor is the other term—*shin*—free from objections. While in some respects much like *elohim*, especially in the fact that it is both singular and plural, in others it differs widely. We cannot in Chinese as in Hebrew make any difference of singular and plural in our verbs and adjectives, nor have we any definite article by which we can single out one of a class. Not only so, but *shin* has a wider meaning than *elohim* or *theos*, and includes a portion of the ground covered in Hebrew and Greek by *ruach* and *pneuma*, "spirit." In many instances the Chinese reading the Bible would naturally refer *shin* to the human soul; *e. g.* in our Saviour's exclamation on the cross, 我神我神何遺我耶, "My God, my God, why hast Thou forsaken me?" the Chinese reader would naturally understand it as the Saviour's address to his own spirit, like the dying Roman emperor's "Anima blandula &c."

If we translate *elohim* and *theos* by *shin*, we are involved in difficulty on account of the fact that it covers too much ground, and that it is hard to give it the force of the singular; on the other hand if we translate by *Shang-ti*, we have the philological difficulty—that seems insuperable—of using an appellative of a single being for a class. Besides these, there are the practical difficulties arising from the paganism of the people with whom we are dealing; if we urge them to worship *Shin* they will understand it to mean "the gods;" if we urge them to worship *Shang-ti*, they understand us to mean the idols *Peh-ti* or *Yeh-hwang*. Whichever term is used must be explained.

We do not escape difficulties by using either of them; but are shut up to the choice of a term beset with difficulties. Shall we then use an appellative and speak of God as only "the God," "the Supreme Ruler," "the Judge;" or shall we, following the Scriptural analogy, endeavor to elevate one of a class as God κατ' ἐξοχὴν? It is not surprising that there should be differences of opinion here. On the whole I incline to the latter plan; though the parallel between *Elohim* and *Theos* and *Shin* is not a strict one, still there is a parallel.

There is perhaps a third method, *viz.* the interchangeable use of two terms as far as possible. Though extremists may object, still there is reason and Scriptural analogy for such a course. Moses used the generic term *Elohim* interchangeably with the appellative *Jehovah.* By applying sometimes one term and sometimes the other to the Supreme Being, he elevated the term *Elohim* from the level to which it had been dragged by polytheism. Perhaps some such solution of the difficulty may take place in the future in China, though *Shang-ti* is as deeply sunk in heathenism as *Shin.* In the providence of God both terms are in use in Chinese Christian literature; perhaps He, "from evil still educing good," may bring about in the future the interchangeable use of both terms.

VI. With regard to 天主 (*Tʻien-chü*), "Heavenly Lord," I can only say, that it seems to me open to all the objections that *Shang-ti* is obnoxious to, except that it is not the name of an idol. On the other hand, it is objectionable as implying, according to Chinese dualistic notions, a 地主 (*Tʻi-chü*), "Earthly Lord;" it is also open to the objection, that in actual usage it enters into the *distinctive* name of Roman Catholicism, 天主敎 (*Tʻien-chü kiau*). As an epithet for God it is suitable enough, but scarcely preferable to the Mohammedan term 眞主 (*Chin-chü*), "True Lord." The term 天父 (*Tʻien-fu*), "Heavenly Father" was an epithet which our Saviour loved to apply to God; it conveys the Gospel idea of the fatherhood of God, and is in many respects more suitable than one implying rulership merely. But these and many others, while suitable enough as appellatives, will not do for the ordinary word for "God."

VII. To sum up: i. *Shang-ti* is a term in itself appropriate as a title of the Supreme, and corresponding nearly to Κυρίος, *Dominus*, "Lord."

The objections to it as the ordinary word for God are.

1. It is not generic, and hence there is an insuperable difficulty in the way of using it to translate *elohim* and *theos.*
2. It is by no means certain that the *Shang-ti* of the classics refers to our God.
3. *Shang-ti* in popular usage is the name of an idol.
4. It was tried by the Roman Catholics and given up.

ii. *Shin* like *elohim* and *theos* is the ordinary word for objects of worship. It is open however to serious objection.

1. Because of the difficulty inherent in the Chinese language, of elevating one of the class as *Shin κατ' ἐξοχὴν.*

2. Because it is too wide and means "*spirit*" as well as "*gods.*"

As there appears to be nothing left us but to choose between the two terms, it seems to me that sound philology as well as Scripture analogy compel us to use *Shin,* notwithstanding the objections to it.

Appendix.

Our knowledge of the meaning of words is dependent on two sources, viz. *etymology* and *usage.* As etymology lies hidden in the depths of antiquity, it is sometimes uncertain, especially in the hands of one who has more imagination than judgment; still it is often of great use, especially in comparing the words of one language with those of another. Usage may be discovered in three ways: 1. By dictionaries; 2. By examining classic literature; and 3. By making ourselves acquainted with the modern popular use of a term. Besides these three, a *technical* usage of terms, which should generally be put aside as irrelevant; *e. g.* no one should translate *εκκλησια* by "lodge," because that term is used by Masons to express an organized body of men,—or *επιοκοπος* by "head-centre," because the Fenians use this expression. So in Chinese, certain Tauist or Buddhist uses of words, which are confined to the initiated, are not a part of the general language of the country, and ought to have no place in a discussion on the use of terms.

Perhaps western scholars might have made better dictionaries than the Chinese have, and may find fault with much of the work of Chinese scholars; still it must be admitted that the native dictionaries have moulded the language, and *Kang-hi* will be referred to as the ultimate authority by most Chinese.

Classic usage of course lies back of dictionaries, and perhaps we may draw from this usage conclusions different from some of those of the native dictionary-makers. Still it is not our ideas of the meaning of a word, but those of the commentators and dictionary-makers which will settle it in the minds of the Chinese as a people.

Present usage may differ from ancient usage. A living language is not a dead thing. It is constantly growing, assimilating new words and ideas, changing the force of others, and rendering others obsolete. Shakespeare and King James' version of the Bible may be called our English classics, yet who would refer to them for the modern use of a word. Why is a new translation of the Bible demanded? Partly at least, because many of the words have changed their meaning (*let* for *hinder,* for example). A man who lives in his study, in the companionship of rusty tomes, may be fully convinced that from his standpoint a certain word has a certain force, while another who mingles freely with the people—a living man among living men—may be just as certain that *according to present usage,* another word will convey the meaning better.

Let us look at the words under consideration in the light of these several sources of information.

(1.) 神 *Shin* is composed of two parts, the radical 示 *shé* and the phonetic 申 *shin.* The radical composed of "above" and "descend" means "an omen," "a manifestation from heaven;" and almost all the words under it are connected with worship or blessings conferred on man from on high. The phonetic in this case probably merely gives the sound.

The word *Shin* is described as the being (or energy) "that evolves or develops all things," and as that which "mysteriously influences all things." The chief idea seems to be that of a hidden, inscrutable power or being which produces the changes we see around us. It seems the nearest approach to the Creator that we can find in Chinese writers. The idea of mystery—inscrutability, seems inherent in the word. Compare with this our English word "God," which probably means "*the Secret or Mysterious One,*" from Sanscrit *guth,* "to cover, to conceal."—*Ogilvie.*

A secondary meaning of the word is the "human *soul* or *spirit;*" probably because it is the hidden power within us. I hold this to be secondary; not only because it is put so in the dictionaries, but because from the composition of the word we see, that the idea of heavenly energy is the primary one.

The word is used for "deities" in the common language of the people. When they are urged to worship the *Chin Shin* or *Shin,* they naturally understand the "true Deity" or the "Deity," as soon as they understand it is not used in a plural sense. It is never understood of the human spirit, unless used in connection with a man. It is the ordinary adjective for "divine," and the generic term for "gods" in such expressions as "gods and men."

(2.) 帝 *Ti,* like *shin,* has 上 "above" as a component part, and though now under the radical 巾 *kin,* "napkin," was anciently written with 朿 *ts‘ze,* "thorn," "to pierce." This probably was only used to give the sound; if there is any force in "pierce," it is akin to the Greek *δια* "right through" in *δια κρινω,* &c.

It is defined as "judge, investigate, *scrutator,*" and as "he who rules the empire." The meanings are probably derivative, and we are to find the primary meaning in such definitions as "a name for Heaven," "one whose virtue accords with Heaven's." The original idea expressed by the word seems to be "one who investigates, judges" human conduct. It is easy to see how such a title would be applied both to the supreme power in heaven and on earth.

In present usage, the word primarily means "the emperor." Any Chinese would understand 帝子 *Ti-tszè*, as the emperor's son," 帝恩 *Ti ngan*, as "the emperor's favor," &c. Alone it would never be referred to "the Judge—the Ruler of the universe." With the epithet 上 *Shang*, it might be understood as "the Lord," "the superior or supreme Judge—Ruler," &c. Whether in the Chinese classics, "the Lord," &c. meant Jehovah, or merely the supreme god in the Chinese pantheon, is a question which each investigator must settle for himself. If it originally referred to the Supreme Being, as I am inclined to think, it no doubt represented a very imperfect conception of that Being, who can be adequately known only by revelation. But if the term formerly had this meaning, it has been degraded by centuries of idolatry, and would not now be understood of the Supreme Being, especially by the common people; as it is already appropriated as the title of certain popular idols.

That *Shang-ti* is used as a designation of several objects of worship admits of no question, but that it is in any sense a generic term, or the designation of the beings worshipped as a class, is out of the question. Even the merest tyro in Chinese would never think of translating "gods and men" by 帝人 *Ti jin;* much less by 上帝人, *Shang-ti jin.* *Shang-ti* is either generic or it is not. If it is, it stands in this respect on precisely the same ground as *Shin,* and can only be used for God κατ' ἐξοχὴν, or must be preceded by some epithet to distinguish it from the rest of the class. If it is not, it may be used as a designation of God—especially if it can be proved that the *Shang-ti* of the classics refers to "the true God."

SHALL T'IEN-CHÜ SUPERSEDE SHANG-TE AND SHIN?

THE ARGUMENT FROM EXPERIENCE.

BY REV. A. B. HUTCHINSON, C. M. S.

THE old arguments which are continually reappearing in the discussion of the *quæstio vexata*, as to the term to be used by Chinese Christians for "God," may possibly be reinforced and some freshness—not to say attractiveness—imparted by the introduction of a consideration, not available twenty-five years since, but which now seems to present itself with irresistible force. I mean the argument from experience.

In the two southern provinces of Fuhkien and Kwangtung, there are shown (by easily accessible statistics) to be at the present time *over ten thousand* native Protestant Christians, of whom all but about five hundred use 上帝 *Shang-te* for "God." These Christians are organized into native churches, ministered to most effectually in many instances by a native ordained ministry. In various places and at divers seasons, individually and collectively, the members of these congregations have endured bitter persecutions for the sake of the Lord who bought them; and now in their walk as Christians, and in their zeal for the conversion of the heathen around, they exhibit unmistakeable signs that they are undoubtedly recipients of divine grace, and that, in no stinted measure. "They continue stedfast in the apostles' doctrine, in fellowship, in breaking of bread and in prayers." From them it is not too much to say "is sounded out the word of the Lord" on every side. That such grace has been wonderfully vouchsafed to these churches during the past twenty-five years, is patent to every one who will patiently investigate for himself. Nor have special instances of Divine blessing been wanting; take for instance one recently to hand from a letter of the Rev. J. R. Wolfe of Foochow to Bishop Alford in March last, published in the *Church Missionary Intelligencer* of October, 1876, describing a scene at the native conference of the church there:—"We all prayed for a blessing, and as we were praying we all felt an indescribable impulse which broke forth into deep moans, and then in the loud wail of a hundred praying souls. It was a wail, a cry, an agonizing cry to God for mercy upon the heathen and upon ourselves. I was dumb when we all got up from our knees. The tears flowed and speech came; I never had seen anything like this. I felt such a real presence of God."

Let us as we bear these things in mind, remember that they are written of worshippers of God under the name of *Shang-te*. And now let us look at the statements which are being deliberately and repeatedly made by some of our brethren, and see what they involve. I will quote first from the Rev. Canon McClatchie's *Confucian Cosmogony*, 1874. He says: p. 145, "*Shang-te* is the identical Jupiter of the west;" p. 152, "*Shang-te* is evidently the Priapus of the west, and the Baal-peor of Scripture," &c. p. 156, "*Shang-te* is the Sap-god of the Hellenes;" p. 159, "*Shang-te* is the same as the Chaldæan Bel or Baal." Again, in the Notes to the Translation of the *Yih King* (1876), by the same missionary, I find on p. 427, "The title Shang-te, it is plain, includes both the *male* and *female* origin of all things, and in this we have another striking proof that Shang-te is the Belus of ancient Babylon;" (See Note at end.) p. 451, "Shang-te is unquestionably the Baal-peor of Scripture, and *is represented* by the same indecent symbols," &c. idem, "Baal, Shang-te and Jupiter, being merely several designations of 'Heaven' or the Hermaphroditic Monad," &c. In all these statements—and they are but examples—there is no uncertainty implied—the assertion is clearly made that *Shang-te* is Bel, Baal, Priapus, Jupiter, &c.

Dr. Blodgett feels "that there is great danger of the converts using Shang-te becoming idolaters," and looks forward to the time when Shang-te shall be given up for Tien-chü, and so "the names of Baal be taken out of the mouths of the disciples of Chirst." Again from other quarters in which the use of Tien-chü is advocated, we hear of *Shang-te* being "a filthy idol," and equalled with the *Baal* of the Phœnicians and the *Zeus* of the Greeks.

Now let us suppose for a moment that these serious allegations, made by experinced missionaries, are true—that during the past years we in our pitiful ignorance have been teaching, and our converts in their blindness and prejudice have been worshipping—instead of the most High God blessed for ever—Jupiter, Bel and (*proh puder*) Priapus; how I ask is this assertion to be reconciled with the undoubted evidences which meet us on every side, that these converts have been richly dowered with heavenly grace? For the presence of this grace is undeniable. Whence then comes it? It must be either from the Being who is worshipped, or from one who is the very opposite of the object of that worship! Will the advocates of Tien-chü or *Chi-shin*—who assert that we worship those unclean idols—allow that such grace can come from them? The supposition is incredible! But will they then say that it comes from the most High, even from that God whose glory we must not give to another—comes too, to men who are giving God's praise to Baal and Jupiter? Such a conclusion is improbable in the highest degree; it is directly opposed to Scripture and to common sense. Isaiah xlii. 8. "I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images." The reply may possibly be made, that they mean to say nothing of the kind; they may even affect to ignore the difficulty they create; but the fact remains—that whenever the assertion is made that *Shang-te* is an idol, then is impugned either the reality or the source of the Christian grace exhibited by those who worship him. Look impartially at all the facts of the case, and then say, is not the just conclusion this—that we are right in worshipping the true God under the ancient monotheistic name *Shang-te*. Nor can it be said that this argument is self-destructive, because it cuts both ways, and would be equally available in the case of congregations using *Shin* and exhibiting like grace.

All I am concerned to prove is, that the use of *Shang-te* is indubitably right. It is well known here that in the case of many Chinese, whilst their mouths from sundry motives, utter in prayer Tien-chü or *Shin*, their hearts address *Shang-te*. Far be it from me to pronounce any judgment on the question, whether God may or may not be worshipped in China under another name than *Shang-te*; suffice it, that he is acceptably worshipped under that. Neither am I making counter-charges against the use of *Shin* or *T'ien-chü*, of a like horrible nature to those which are constantly being directed against the use of *Shang-te.* I do but protest in the name of Chistian charity, of common sense, and of well-grounded experience, against the continuance of language, condemnatory of the great majority of native Protestant Christians;—language which can only serve to divide effectually the native church, and alienate the hearts of its loyal members from all who so recklessly outrage their tenderest susceptibilities,—their holiest feelings.

This argument from experience, of the successful use of *Shang-te* for the past twenty-five years, disposes effectually of all objections that may be brought against it, to the effect that Nestorians, Mohammedans, and Romanists did not or do not use this but some other term. The Nestorians have gone and left not a trace in a living church; we would regard them as a warning rather than as an example in this matter. Certainly we need not go to the Mohammedan apostacy for instruction in divine worship; and other and cogent reasons make it most desirable, that we preserve the clear distinction at present existing between the Romish and Protestant churches; whilst, if the evidence of the *Lettres Edifiantes,* vol. xviii, as to the Jews is to be accepted, the use of these haters of idolatry for two thousand years is clearly in favour of *Shang-te.*

The argument from experience answers also, the objection to *Shang-te,* that because some Romanists feared it would endanger Christian doctrine and sacrifice the truth, therefore we ought to have the same fear—or as it is put in another form, that there is great danger of our disciples confounding the *Shang-te* of the Bible, with the *Shang-te* worshipped by the emperor at the altar of Heaven! I ask which of the thousands of native Christians using this name during the past twenty-five years, has ever suffered from having done so! Where is the idolatry to be found amongst them? Has one become again an idolater because of using *Shang-te?** Away then with unfounded dread that our converts by using *Shang-te* "are in danger of becoming idolaters." In the absence of any proofs that such has ever been the case, it is cruel and unjust to urge such an objection.

On the other hand, our possible identification with the Church of Rome, by reason of using the same name for God if we adopt *T'ien-chü* is a real and serious danger, which every one should seek to avert. That in other countries the same name is used for God by both Romanists and Protestants, is an argument that does not apply here; as the Romish church is principally known in China as the *T'ien-chü kiau,* from the term she uses for "God." Some Protestants—not Episcopalians—who for a time tried the experiment of using this term, have given it up on this account; and certainly if any form of Protestant worship is in more danger than another of being confounded with the Romish, it is the Episcopalian; hence it behoves all such to be doubly on their guard. The Chinese would be glad to have an excuse in the future, for not distinguishing between us, which they have not had in the past; let us be careful and not afford them such. Experience resulting from the use of *Shang-te* applies in another direction, as an argument for its continuance. I mean in the way of literature. Experience shows that this is the best working term for translating *Elohim, Theos* or "God," and for keeping the distinction clear between these words and *Adonai,* Κυριος or "Lord." This is a point of great importance to Bible and tract committees—to those who are concerned in translation either into the vernacular or book language, of hymn books, prayer books or works on theology generally. A various and undecided use of terms is a source of constant weakness and confusion. Accuracy and stability are specially required in dogmatic literature, and these requirements render impossible any compromise such as has been suggested in the use of two or even three terms for "God" in the same book. Nothing more satisfactory can be required than the results already attained in the case of catechists and candidates for the ministry, trained to the use of *Shang-te* for "God." It remains to be proved, that better results have been obtained by the use of *Shin,* or are likely to be by the adoption of *T'ien-chü.*

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* The Shang-te who grants fruitful seasons is to my mind the God of the Bible. The emperor's error is not in worshipping Him, but in the manner of worship; that is, in trying to approach God by another way than that He has revealed in Christ Jesus. But if any object to this view and regard the object of that worship as a different being from the God of Scripture, my argument remains unaffected by a difference of opinion on this point.

So far then, experience answers all objections which can be brought against this much-abused term; whilst it serves to convince us who use it, more than ever of the security of the ground on which we stand from a religious point of view.

If it be urged, that after all *Shang-te* is not "Jehovah," we reply neither is *Elohim*;—this is a mere truism, recognized in the Bible Society's version, by the use of the phrase "Jehovah *Shang-te,*" for "Jehovah *Elohim.*" But equally is it true, that *T'ien-chü* is also not Jehovah, nor can it be said that it is the name of the most High who revealed Himself to Abraham, and was revealed by Jesus Christ. This is the only God we recognize, or teach others to recognize; and we think He is to be recognized better under the term Shang-te than that of *T'ien-chü.*

I have thus endeavoured to present the question in a somewhat new light, and in doing so my attention has been directed more particularly to *T'ien-chü* than to *Shin.* Signs are not wanting, that as it was in the Romish missions so it will be with Protestants—the ultimate conflict will be between *Shang-te* and *T'ien-chü.* It is now generally known that simultaneous and energetic efforts are being made, to bring about a consensus of missionaries to the exclusive use of *T'ien-chü* for "God" in the place of *Shin* on the one hand, and *Shang-te* on the other. Several of the former supporters of *Shin* have abandoned their old position, and are prepared to accept *T'ien-chü* as a *via media;* whilst in some instances, Christian rites are withheld from those who refuse to abandon the term they believe to be right, for one to which they have an invincible repugnance. It is to be hoped, that none now using the time-honoured, divinely-blessed term *Shang-te,* will be led to abandon it for *T'ien-chü,* in the hope that thereby they will be accelerating an unanimous settlement of the question. The steady adherence of so many veterans in the field to the old use without a shadow of anxiety or idea of change or whisper of compromise, sincerely as they would hail unity in the matter, is surely a weighty reason why we later comers should imitate their example and *stare super antiquas vias.* In conclusion, when urged to give way, let us ask, what are our Churches to gain by the change to *T'ien-chü,* supposing for a moment that we could induce them to agree to it? Show us that in numbers of converts, in increasing depth of spirituality, in firmer grasp of sound doctrine, in more exemplary practice of Christian virtue and self-denial—in any or in all of these we are likely to be benefitted by abandoning *Shang-te* for *T'ien-chü;*—show us this, *not* theoretically, but by actual experience, and then, but not till then, will it be necessary for us to take counsel as to the carrying out of that change, which at present would be contrary to the teaching of all experience of Protestant missionaries in China during the past twenty-five years.

We feel therefore, that there is abundant warrant for answering the question,—shall *T'ien-chü* supersede *Shang-te* and *Shin?* decidedly, and that in the negative. It is sometimes said, that supposing its use were not so identified with the Romish church as is now the case, it might perhaps be thought a better term; but this is beside the mark, for we have to do with facts as we find them. Still we would reply,—*T'ien-chü* is very objectionable as a comparatively modern and unauthorized term, not to be found in the classics, and only occurring twice in Chinese literature (Chalmers' *The Name of God in Chinese,* p. 6), both times used of new idols. It was known* to *Kang-hi,* and yet is not in his dictionary. Whether the Romish missionaries took it from the above instances, or coined the expression anew, is doubtful; but it lies open to all the objections which attend the use of a term peculiar to foreigners, as well as those derived from the fact, that it is philologically much inferior to *Shang-te* in fullness of meaning.

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* See *Apologie des Dominicains,* Cologne, 1699, p. 82.

The conclusion then to which we are irresistibly led is this,—that so long as *Shang-te* can be used successfully in the propagation of Christianity (and I have shown that it is so used), there is not only no reason at all for—but the gravest against—so revolutionary a change; and that so long as *T‘ien-chü* remains the official and popular title of the Church of Rome in China, there are most weighty reasons for abstaining from and discouraging the use of that term in Protestant missions.

Hongkong, *December 2nd,* 1876.

Note.—In the *Yih King*, p. 427, 428. Canon M’Clatchie says,—"Belus or Baal (like 上帝) is merely a title signifying 'The Lord,' and under this title *both* the Great Father (Heaven) and the Great Mother (Earth) were included." It is very hard to reconcile this statement with the above quotations. If we agree for a moment with the learned Canon, that "*Shang-te* is merely a title," it clearly cannot be Jupiter, Baal, &c. for these are personal names of distinct beings; and for the same reason, it is not the chief God of the Chinese, *i.e.* as chief among many other false gods. But *Shang-te* is no other than the Supreme Being. We demur *in toto* to the statement, that "*Shang-te* is a title" signifying "the Lord" in the same sense in which Bel or Baal did. 主 *Chü* is undoubtedly the equivalent of "Lord," and therefore philologically *Baal* in China. Münter in his *Religion der Babylonier* quotes Sanchoniathon (p. 14, ed. Orelli), to the effect "that the Phœnicians considered the sun to be *μόνος οὐρανοῦ κύριος*, calling him 'Beelsamen, which is the Zeus of the Greeks.' Balsamen (*i.e.* Heb. *Baalshamin, lord of the heavens*) also occurs is Plautus, &c." (Kitto). Where then do we get the true equivalent in Chinese of Bel or Baal or Zeus but in 天主 *T‘ien-chü,* "the Lord of the heavens," a name first introduced into China, B.C. 220, by Shi Hwang-te for idolatrous purposes, and so used again by Wu of the Han, B.C. 87; the former of these being the first to degrade the sacred title *Te* 帝 by applying it to himself. The care of the prophet Daniel (ch. v. 23) to avoid the use of the idolatrous equivalent of "Lord" or *Chü*—in the phrase "Lord of Heaven"—is very noticeable; instead of *Belshamim* he said *Marê shmaia*—thus avoiding the use of Bel for the true God. Bel seems from the first to have been used idolatrously, as was *T‘ien-chü* until Rome adopted it. *Notes on Chaldæn account of Genesis* by G. Smith, 1876, p. 54, shows that the Supreme Being or "God" or 上帝 *Shang-te* of Assyria was Anu, but his worship was deserted for that of Bel (Lord) and Ishtar.

MISSIONARY STATISTICS.

IN accordance with suggestions made in previous numbers of the *Recorder*, we have received the following tables from three missions, and gladly give them insertion here.

SWATOW MISSION OF THE PRESBYTERIAN CHURCH OF ENGLAND.

Statistical Statement for the year ending 31*st December*, 1876.

Communicants at 31st December, 1875		413
Additions—		
Adults Baptized during the year	68	
Admitted to Communion, having been Baptized in Infancy ...	2	
Received by Certificate	2	
Restored to Communion	17	
		89
Deductions—		502
* Suspended during the year	20	
Died	11	
Gone elsewhere	8	
		39
Communicants at 31st December, 1876		463
(Children Baptized during the year 1876)		8
Total Baptized children, not yet admitted to Communion		131
* Members now under suspension		47
Total Membership of Adults and Children		649

CENSUS OF THE BASEL MISSION IN KWANGTUNG PROVINCE, FOR 1876.

STATION.	ESTAB.	OUT-STATION.	PERSONNEL.	COM.	BAPTIZED CHILDREN.	SCHOOLS.	
						BOYS.	GIRLS.
Hongkong ...	1858	2	2 Europeans (married). 1 Catechist. 2 Teachers. 1 Itinerant Preacher. 1 Colporteur.	149	110	20	72
Lilong ...	1852	8	3 Europeans (2 m.). 3 Catechists. 4 Evangelists. 3 Teachers.	309	160	77	
Chong-ts'un	1864	2	2 Europeans (1 m.). 1 Ordained Chinese (married). 6 Catechists, Evangelists & Teachers.	179	123	24	25
Nyen-hang li	1865	2	1 European (married). 1 Ordained Chinese (married). 4 Catechists. 6 Teachers.	316	138	127	
				953	531	248	97

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* This number includes fourteen persons who were led away by the Roman Catholics at Kieh-yang.

STATISTICS OF THE NINGPO PRESBYTERY OF THE AMERICAN PRESBYTERIAN CHURCH FOR 1876.

Membership in 1875 *	481.
Increase during 1876	36.
Total	517.
Girls Boarding school at Ningpo.	
Boys Do. Hangchow.	
Number of pupils in both schools	120.

THE PHŒNIX HILL.

Here while the winter sun in brightness bathes
The mighty city stretching far below;
Let fancy 'wake, and let the dead past live:
For here perchance the last Sung monarch stood,
And saw the matchless landscape round him glow.
Here in this half-choked pool in happier days
The gold-fish glittered to the courtiers' gaze.
Here from the hill top as the evening fell,
The lights were dancing o'er the merry lake,
And shouts of revellers all the echoes wake.
And hence the monarch first with pallid cheek,
Saw in the northern sky the war-cloud loom;
He hears fierce Bayan knocking at the gate,
Speeds down the slope, and in the waiting ships,
Flies but to southern climes to meet his doom.

Six hundred years with sun and storm since then
Have swept the stedfast summit of this hill,
The palace long has crumbled to the dust;
The ancient bounding walls are followed still,
But by the heaving gradients of the turf.
Still the great river with its shifting sands
Winds in broad reaches to the glimmering sea;
Or shudders backwards as the tidal wave
Rolls inland roaring loud with crested glee.
The mirrored islands loom still through the haze,
The southern mountains ridge on ridge recede,
With fainter blue into the far off sky.
Soon spring will set the pleasant slope ablaze,
And song of birds as in old summers wake;
Still smiles along the wall the azure lake.
But fancy cannot raise the long-gone dead,
Nor bring again the joyous stir of days long fled.

Hearken! in the great city from the skies,
A voice begins to sound in gentle tones;
The joyful tidings of eternal life.
Faint now, and often smothered by the roar
Of pleasure, ridicule, or bustling trade,
So still, in every land, the scoffers think it dead;
But while earth's glories die to rise no more,
This from the very grave to life shall bound,
Fresher and more enduring than the skies,
Or everlasting hills, or spring's new flowers.
Nor like these ancient buried dynasties,
Shall age decay the bloom or hush the sound
The still small voice shall swell to trumpet's call;
The clarion blast shall as the thunder roll;
The glorious echoes wider than the seas
Shall cover all the earth from pole to pole,
And with time's latest tide shall pass at length,
Back to the music home from which they came,
And blend into the song of Moses and the Lamb.

A. E. M

HANGCHOW, *January* 18*th*, 1877.

Correspondence.

What would Daniel do?

DEAR SIR:—

Your correspondent JEW seems to think that the prophet Daniel, if now living in China, would approve the use of *Shang-ti* for "God." Yet his language—for whatever reason—is not without qualification; for he says "seems to favor," and also "some such a term," and again "*Shang-ti* in itself considered."

Since Daniel was as he affirms, "in circumstances much like our own," let us suppose this prophet of the Lord to be the prime minister of the emperor of China, first in authority at Peking, and inquire how in such circumstances he would be likely to act.

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* Including native and foreign members.

He would find his imperial master at appointed times and in accordance with laws laid down with the greatest precision in the state regulations, either in person or by deputies, worshipping Heaven or *Shang-ti (Hwong-tien Shang-ti)*, the Earth, the sun, the moon, seven stars of Ursa Major, the five planets, the twenty-eight constellations, all the stars of heaven, the clouds, the winds, the rain, the thunder, the five *Yueh*, and three lesser mountains, the five *Chên*, and two other mountains; the four seas, the four rivers, his ancestors of the present dynasty near and remote, with the empresses of the first, second, third and fourth grade, the god of the soil, the god of the various kinds of grain, Keu-kung, Heu-tsih,[*] Shên-nung, the god of the year, the god of the first month, of the second month, and so onward of each month in the year, the emperors of all the preceding dynasties, beginning with the *San Hwong* and *Wu Ti*, and going on with each of the seventeen dynasties, the sage Confucius, the four lesser sages, Yien-tsz, Tsz-sz-tsz Tsêng-tsz, Mêng-tsz, the twelve wise men, the worthies and eminent scholars of all past times, the ancestors of Confucius for five generations, eleven of the most distinguished characters of antiquity, some of whom are now regarded as fabulous, others are known as renowned emperors or statesmen, and all of them are regarded as models of virtue, the wise and good, and the faithful magistrates of all past dynasties, the god Kwan-ti and his ancestors, all the gods in the Huo-shên miau, the Sung-yueh miau, the Hien-yeu kung, the Tu Chʻêng-hwong miau, the Dragon gods in three temples, also the gods in many other temples not here specified.

In this system of national religion, he would find the worship of Heaven and Earth, as it occupies the first place in the ritual, so also to take the precedence of all other worship in point of fact. He would find the altar to Heaven to be the most imposing place of worship in Peking; and the altar to Earth only second in magnificence to the altar to Heaven; the one in the southern suburb of the city, as belonging to the *Yang* principle, the other in the northern suburb, as belonging to the *Yin;* the one for the same reason of light color, being built of white marble, the other of dark color, being built of granite; the one regarded as facing the south, which is *Yang*, the other as facing the north, which is *Yin;* so that the worshipper on the one faces the north, while the worshipper on the other faces the south; the one round, to represent the shape of heaven, the other square, to represent the shape of the earth. He would find his imperial master at the winter solstice worshipping at the altar to Heaven, at the summer solstice worshipping at the altar to Earth. In the worship at the altar to Heaven, he would find a tablet to Imperial[†] Heaven Shang-ti, placed in a shrine or tent made of yellow satin, on the north side of the altar; and in the worship at the altar to Earth, a tablet to the goddess* Imperial Earth in like manner placed in a shrine on the south side of the altar. He would find the tablets to the ancestors of his imperial master, placed each in its own shrine on the altar to Heaven, on the east and west sides of the altar, as equal in rank and associated with Shang-ti in receiving worship (配位 *pʻei-wei);* in like manner the tablets to his ancestors placed each in its own shrine on the altar to Earth, in the same relative position to the tablet to Earth as on the altar to Heaven, to the tablet to Shang-ti or Heaven; and as equal in rank and associated with Earth in receiving worship. He would find on the altar to Heaven, in a secondary position, the tablet to the sun on the right side, to the moon on the left side, tablets to the seven stars of Ursa major, to the five planets, to the twenty-eight constellations, and to all the stars of heaven, placed in one shrine on the east side, and tablets to the clouds, to the wind, to the rain, and to the thunder, placed in one shrine on the west. At the altar to Earth, he would find in like manner, placed in a secondary position, tablets to the five *Yueh*, and to three other celebrated mountains, placed in one shrine on the east of the altar; and tablets to the five *Chên*, and to two other celebrated mountains, placed in one shrine on the west; tablets to the four seas on the east, and to the four great rivers on the west.

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[*] For the supernatural birth of Heu-tsih, the progenitor of the Cheu dynasty, from *Shang-ti* and Kiang-yuen, B. C. 2350, see the *Book of Odes, in loco;* also the translation in Morrison's *Dictionary*, part, 1st, p. 495.

[†] The characters 皇天上帝 *Hwang-tʻeen Shang-ti* and 昊天上帝 *Haou-tʻeen Shang-ti* are alike used in the worship at the altar to Heaven, and apparently without distinction. The last two are in apposition with the first two, *Shang-ti* is "Heaven." The writer in travelling some years since in the vicinity of Shên-cheu, fell in with a very large image of 昊天上帝 *Haou-tʻeen Shang-ti.* A friend of his travelling in Shantung, had a similar experience, both with regard to 昊天上帝 *Haou-tʻeen Shang-ti* and to 皇天上帝 *Hwang-tʻeen Shang-ti.*

The tablets being thus arranged, he would find his imperial master at the winter solstice offering his sacrifices to Heaven or Shang-ti; and also, as associated with Shang-ti in this honor, to his ancestors (the *pʻei-wei)*, and to the powers of heaven above specified (the *tsung-wei*). During this sacrifice he kneels on different occasions, nine times before the tablet to Shang-ti, and nine times before the tablets to his ancestors; also before the tablet to Shang-ti, this being the principal object of worship at this sacrifice, he performs the "three kneelings and nine prostrations" three times.† At the summer solstice, he would find his imperial master in like manner offering his sacrifices to the goddess Imperial Earth, and also, as associated with earth in this honor, to his ancestors (the *pʻei-wei*), and to the mountains, rivers and seas, as above specified (the *tsung-wei*). During this sacrifice he kneels on nine different occasions; nine times before the tablet to the Earth, and nine times before the tablets to his ancestors; also before the tablet to earth, which is the principal object of worship at this sacrifice, he performs the "three kneelings and nine prostrations" three times.

He would find his imperial master offering in sacrifice to Heaven or Shang-ti, on the altar to Heaven, a libation of wine, jade and silk, a young bullock, twenty-eight kinds of viands, consisting of fish, flesh, fruits and cereals; offering also to his ancestors, at the same place and time, the same offerings, including the bullock, omitting only the jade; and similar offerings, somewhat inferior in dignity, to the sun, the moon, the stars, the clouds, the winds, the rain, and the thunder.

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* 皇地祇 *Hwang-tʻe-ke.* In this case I translate 祇 *Ke* "goddess," because the words 父天母地 *Foo tʻeen moo tʻe*, "Father Heaven, Mother Earth" are in the mouth of every Chinese, be he learned or ignorant; and because the worship of Heaven and Earth is universal in China, so that not a wedding takes place without it.

† In the Tʻai miau also, the "three kneelings and nine prostrations" are thrice repeated by the emperor in sacrificing to his ancestors, and repeated in the same way three times at the Shé-tsi tʻan, in sacrificing to the gods of the soil, and of grain.

In like manner he would find him offering to the Earth on the altar to Earth, the libation of wine, the silk, the young bullock, the twenty-eight kinds of viands; offering also the same offerings to his ancestors, at the same place and time, the offerings in either case being the same as those offered to Heaven, excepting only the jade; and offering besides these, similar offerings, somewhat inferior in dignity, to the secondary tablets, those to the mountains, seas, and rivers.

Besides these offerings to the sun, moon, stars, winds, clouds, rain and thunder, in connection with the offerings to Shang-ti on the altar to Heaven, and the offerings to the mountains, seas, and rivers, in connection with the offerings to the Earth on the altar to Earth, he would find a separate altar to the sun on the east side of the city, where with appropriate sacrifices the emperor worships the sun, performing the "three kneelings and nine prostrations;" and an altar to the moon on the west side of the city, where also tablets to Ursa major, to the five planets, to the twenty-eight constellations, and to all the stars of heaven, are associated as *pʻei-wei*, with the tablet to the moon, in receiving the sacrifices and worship of the emperor. He would find in the southern suburb of the city, on the opposite side of the street from the altar to Heaven, an altar to the divine husbandman,* and an altar to the god of the year, where with appropriate sacrifices and "the three kneelings and nine prostrations," these gods are worshipped by the emperor. He would find also in the same enclosure, very near to each other, two altars of similar appearance and size, one to the *tʻien-shen* "gods of heaven," *i. e.* the gods of the clouds, of the wind, of the rain, and the thunder, to which altar the emperor sometimes goes in person—at other times by his deputies—to pray and offer sacrifices for rain; the other to the *ti-kʻi* "gods of the earth," *i. e.* the gods of the five *yueh*, of the five *ling*, of the five *chên*, of the four seas, of the four rivers, of the celebrated mountains in the region of the capital, of the celebrated rivers in the region of the capital; of the celebrated mountains of the whole empire, and of the celebrated rivers of the whole empire, to which altar the emperor deputes a high official to offer sacrifice and pray for rain.† He would find in the same enclosure a temple or altar to the god of the year, where the emperor in person offers sacrifice, performing the "three kneelings and nine prostrations" twice, and "two kneelings and six prostrations" once.

He would find his imperial master during the past winter and spring, to have prayed and offered sacrifices for snow and rain seventeen times, going himself in person thirteen times to the *Ta-kau tien*, where Yüh-hwang Shang-ti is worshipped, and deputing others to go four times; going to the *Shï-ying kung*, or "temple of the dragon god," or god of the rain twice; and deputing others to go fifteen times; to the *Chau-hien miau*, or "temple of the god of thunder" twice, and deputing others to go fifteen times; to the *Suen-jên miau*, or "temple of the god of the winds" twice, and deputing others to go fifteen times; to the *Ning-hŏ tien*, or "temple of the god of the clouds" twice, and deputing others to go fifteen times; deputing others to go to the *Kioh-shêng sï*, thirteen times; to the altar of the gods of heaven, the altar of the gods of earth, and the altar of the god of the year, each five times; twice to the altar of the gods of the soil and of the grain; thirteen times each to the altar of the black dragon, and to the altar of the white dragon; three times to the temple of Kwan-ti; three times to the temple of the city god; to the temples of the dragon god in two localities, each thirteen times.

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* For the birth of 神農 *Shin-nung* from 女登 *Neu-tăng* and 神龍 *Shin-lung*, B. C. 2737, see 三皇本記 *San hwang pun ke*. He is said to have had the head of an ox, and the body of a man.

† These two altars, the *Tʻien-shîn tʻan*, and the *Ti-kʻi tʻan*, are not to be confounded with the Tʻien tʻan and the Ti tʻan. Aside from the yearly sacrifice 雩 *yu*, it does not appear that prayer for rain is offered at the altar to Heaven; on the other hand, it is very common to pray for rain at these two altars.

The prophet Daniel would find this to be the *actual state* of the religion of his imperial master, which has come down in all its essential features from the highest antiquity, which pervades and is imbedded in the Chinese classics, and which is drawn out in the "Statutes of this dynasty" with a minuteness of detail as to time, place, rites, ceremonies, sacrificial vessels, sacrificial victims, and offerers of sacrifices, exceeding that of the law of Moses; which is also for substance the religion of the Chinese people; with whom, as with the emperor, the worship of Heaven and Earth stands at the head of all—a worship seen in its most perfect form in the worship of Imperial Heaven or Shang-ti* on the altar to Heaven, and the worship of the goddess Imperial Earth on the altar to Earth, as above described.

By our supposition, the prophet Daniel, who in childhood was steeped in the precepts of the law of Moses, so that he "would not defile himself with the portion of the king's meat"—who prayed three times daily *with his face toward Jerusalem*—who compelled the heathen monarch of his time to say, "Of a truth it is, that *your* God is a God of gods, and a Lord of kings;" and also to make a decree "that in every dominion of my kingdom men tremble and fear before *the God of Daniel;*"—this prophet is to be placed in the midst of these temples and altars—these heathen rites and ceremonies in the city of Peking.

Would Daniel in these circumstances identify, or do anything which might lead the heathen to suppose that he identified the God he worshiped—Jehovah—with *Shang-ti* or Heaven, the first and chief of the objects of worship of his imperial master? Would he ask his opinion in regard to the identity of the two, as the Jesuits in 1699 asked the opinion of *Kang-hi*, referring to it subsequently as authoritative? Would he not rather as a true Israelite refer to the law of Moses, and to the writings of the prophets, recalling such passages as the following, "I am Jehovah thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me," "the LORD (Jehovah) made heaven and earth, the sea, and all that in them is," "thou shalt worship no other God: for Jehovah, whose name is Jealous, is a jealous God:" Thou shalt fear Jehovah thy God." "Ye shall not go after other gods, of the gods of the people which are round about you." "ye shall destroy their altars, break down their images, &c." "If there arise among you a prophet,. . . . . .saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet,. . . . . .Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him." "make no mention of the name of other gods, neither let it be heard out of thy mouth." "their drink offerings of blood will I not offer, nor take up their names into my lips." "destroy the names of them out of that place." "all the gods of the nations are idols: but Jehovah made the heavens." "Thus saith God Jehovah, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:—I am Jehovah: that is my name; and my glory will I not give to another," "I have surnamed thee,* though thou hast not known me. I am Jehovah, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:" "I am Jehovah and there is none else." "saying, Surely God is in thee; and there is none else," "Behold, now I know that there is no God "I am Jehovah and there is none else." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "Hath a nation changed their gods, which are yet no gods?" "Jehovah is the true God, he is the living God, and an everlasting king:. . . . . .Thus shall ye say unto them. The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." "Jehovah of Hosts is his name."

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* *Ho Theos* did not stand at the head of a state and national religion, had no altar, no rites of sacrifice, no historical associations such as belong to *Shang-ti*.

Could Daniel, imbued with the spirit of such passages of Scripture, identify—as the Jesuits did—the God of Israel and the *T'ien* or *Shang-ti* of his imperial master? or could he seem to identify them by calling the God he worshiped by the same name, *Shang-ti*. I think not; I think he would not have used his "liberty" in this way. The prophets of the Lord have lived in Egypt, but they did not call God Osiris. They have lived in Babylon, but they did not call God Bel or Baal. They have lived in Greece, but they did not call God Zeus.†

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* Cyrus the Persian, the king whose minister Daniel was—in whose reign "Daniel prospered."

† The apostle Paul, in Acts xvii. 28, claims for God, *Ho Theos*, what the Greek poets Aratus and Cleanthes had ascribed to *Zeus;* but it is to be observed, that he does not call God *Zeus*, either here or elsewhere. In this he teaches us how we may use quotations from heathen writers, in which *Shang-ti* and *T'ien* are found, when we preach to the heathen. In the same discourse, the apostle—by a happy turn of the inscription TO THE UNKNOWN GOD, commences to declare to the Greeks the knowledge of the true God. On this verse Alford says,—"Paul does not identify the true God with the dedication of, or worship at, the altar mentioned; but speaks of *the divinity* (τὸ ϑε͂ιον) of whom they, by this inscription confessed themselves to be ignorant." In both these cases, the apostle is seeking to win the attention of, and to convince, his *heathen* auditors. In his epistles to the *Christian churches*, he writes, as above quoted, "the things which the Gentiles sacrifice, they sacrifice to devils, and not to God." "Even as the Gentiles which know not God." "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods."

They have lived in Rome, but they did not call God Jupiter. To us it seems that were Daniel now living in Peking, he would not call God by the name of the chief object of worship of the Chinese nation. The honor of his God was a very sacred thing in the eyes of Daniel. For this he went into the lions' den. For this his three friends went into the fiery furnace "that they might not serve nor worship any god, except their own God." We may be very sure that such men, in laying the foundations of the kingdom of God in this great heathen empire, would be very jealous for the honor of God, and would make no compromise with a pagan system. "Ye worship ye know not what." "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." We think Daniel would not call God Shang-ti.

H. BLODGET.

Dr. Williams' testimony that SHIN *does mean "spirit."*

DEAR SIR:—

In the November-December No. of the *Recorder*, Canon McClatchie reiterates with his usual dogmatism that "*shin never means 'spirit' or 'spiritual' under any circumstances.*" Really it is very strange to repeat such an assertion, after the publication of Mr. Chalmers' masterly treatise *(The question of Terms simplified, or the meanings of Shan, Ling and Ti in Chinese made plain by Induction)*,* without the slightest attempt to answer its reasonings, so cogent and yet so calm and courteous, or to explain the classical quotations, collected with such fairness, and presented in such variety and abundance (counted by the hundred), which demonstrate that *shin* answers with wonderful exactness to "spirit," in the whole range of its varied meanings. Whoever continues the argument on the other side without reference to such a work, deserves to be left unnoticed and unanswered. Yet it may be well to show the error of the Canon's statement, as some persons might be led to believe it, through the mere hardihood of assertion and force of reiteration, though he has given no proof of it, except what rests on his own view of one of the most uncertain of all studies —that of comparative mythology, or as he prefers to say "cosmogony."

I shall call only one witness, but surely he is unexceptionable; certainly he has no prejudices on my side; to the last he has vigorously opposed the use of *Shang-ti* for "God," and earnestly maintains that *Shin* is the proper word to be used in translating "God" or "god," and *ling* in translating "spirit." Indeed DR. WILLIAMS is the most distinguished name among the advocates of these views; and yet in his great *Dictionary*—beyond comparison the best that has yet been published—he bears testimony to the FACT, that one meaning of *shin* is "spirit" (proving this fact by a long list of examples), and that it also bears many such allied meanings—as "soul," "mind," &c.

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* In like manner, surely it is a pity that another writer in the same No. of the *Recorder*, should spend his strength in discussing the reprint of the English translation of a small Chinese tract by Mr. Chalmers, more than ten years old, instead of examining this latest and ripest fruit of his profound and accurate scholarship, written after he had completed the Herculean task of a new and improved edition of *Kang-hi's Imperial Dictionary*, which he is now carrying through the press.

which naturally flow from the root meaning of "spirit." In a previous letter I drew attention to the evidence supplied by the examples and renderings given by Dr. Williams, under the words "*shăn*" and "*ling;*" and now I proceed to supplement that evidence by examples which I have found *in other parts* of his dictionary, always giving the rendering in Dr. Williams' own words.

These examples are specially noteworthy, because they all occur incidentally in illustrating the meanings of *other words* than *shăn.* For though Dr. Williams would never think of concealing what appeared to him to be the true meaning of a phrase which it was necessary for him to translate; and though under the word *shăn* itself, he would of course endeavour to illustrate all the meanings of it which occurred to him (even when thereby supplying evidence against the controversial position of his party), yet in the case of phrases illustrating other words, there must be, even in the most candid mind, an involuntary and inevitable tendency not to use phrases, the translation of which would conflict with one's long cherished opinions, when other examples equally good could be found to illustrate the meanings of such words. The fact therefore that I have met with such phrases as the following scattered through Dr. Williams' *Dictionary,* is a proof that there must be a vast abundance of similar expressions in the rich stores of the literary language of China.

(1.) Translated "spirit," "mind," "soul," "ghost," "*manes,*" "animal spirits." 元神 "a Buddhist term for the soul going out of the body; the animal spirits." 神存乎身也 "a spirit confined within the body," (given as the definition of ⿰亻身). 神魂出現 "his ghost has appeared." 神具醉止 "the spirits have drunk to the full." 鬼哭神號 "demons wailing and spirits crying." 形者神之宅 "the body is the tenement of the animal spirits or the soul." 以諱事神 "worship their *manes* by their posthumous titles." 神罔時恫 "the spirits [of the ancestors] were not dissatisfied." 神保是饗 "their spirits tranquilly enjoy their offerings." 勝神洲 "the continent of 'those who conquer the *spirit;*' or 離體洲 'those who leave the *body.*'" 乘瑕則神 "a very sprite in taking advantage of another's mistake." 敎乎鬼神 "to worship the ancestral spirits." "The 三奇 or three essentials" are said to be (1) 精 (2) 氣 and (3) "the 神 animal spirits." 谷神不死 "to nurture the soul, so as not to have it dissipated or exhausted." 跳神 "to exorcise or invoke spirits." Under the word 佛 in stating the distinction between 神 and 佛, it is said that *shin* is "god or spirit."

Some reader very probably at once makes the objection,—"many of these cases are spirits which are worshipped;" but the objection is without point; for abundance of examples could be collected of kings, parents, mountains, &c., spoken of as worshipped, and yet they would supply no evidence that 王 or 父 母 or 山 can mean "god." Indeed this very fact, that in so many cases, even *when applied to objects of worship*, Dr. Williams translates *shin* by "spirit," is a *peculiarly strong* proof that "spirit" is the real meaning of the word.

(2). Various phrases applied to mental states, &c. 失神 "absent-minded; abstracted." 頗費神 "it requires great care, as a wearying job." 勞神 "to weary one's self; wearied of, tired." 捉你用神 "I can see all your thoughts." Under the word 硬 there occurs the phrase 通神 "arresting the attention."

(3). State of one's mind or spirit as manifested in the eyes. 瞪神 "in a fixed gaze." 凝神遠視 "to look afar with fixed gaze." 凝神遠矚 "to gaze at from afar with earnest attention." 養眼神 "to rest the eyes."

(4). External appearance in general. 丰神 "fair, handsome." 風神 "the style, bearing, or demeanour of a man." 摹寫傳神 "the figure is drawn to the life."

(5.) Appearance of health, sickness or weariness; or state of health. 形神支离 "his appearance is very much altered;—*i. e.* old or sickly." 形卸神短 "he looks exhausted and worn out." 爽神 "in good health." 薑通神明 "ginger exhilarates and clears the system."

(6.) 酒神降 "to relish the flavor of the wine."

(7.) Skilful, clever, &c. 、神機 "skilled in judging." 神策 "a good plan." 神童 "a bright lad." 神醫 "a skillful physician." 神針法灸 "a skillful needle and a healthy cautery."

The *seventh* group, if it stood alone, might possibly be explained as derived from such ideas as "divine," "supernatural," or "superhuman;" but taken in connexion with groups 2 and 3, the relation to "spirit" is much more natural.

(8.) The phrase 精神—in addition to the *one* example given under the word 神—supplies the following long and remarkable list: 束理精神 "to husband one's strength." 精神忽衍 "I am all at once utterly fagged out." 提攝精神 "to rouse to action, to reinvigorate the energies." 全副精神 "with undivided energies." 龍馬精神 "he has the vigor of a dragon or a horse." 精神怠倦 "listless, tired of a work; it is distasteful to me." 精神抖擻 "excited, ready for any effort, in prime spirits." 抖擻精神 "to excite or stir up "one's self or one's spirits." 振起精神 "to stir one's self up to exertion." 好精神 "in good spirits, vigorous, smart." 神精 "an idea, a sentiment, a brilliant conception." 題中精神血脈處 "the spirit and scope of the theme or quotation—must first be grasped clearly." Finally it is stated that 精 (which I leave untranslated) "is 神之本 the support of the animal spirits."

No! shouts the Canon,—"*shin* never means 'spirit'. . . . . .under any circumstances." Candid reader, which of the two is to be trusted?—the patient conscientious lexicographer, laboriously collecting and honestly publishing such abundant evidence, fitted to overthrow the position of his party; or the special pleader, who seems to consider it his peculiar vocation to publish huge controversial pamphlets (disguised under the form of translations) against *Shang-ti,* full of irrelevancies which we care not to discuss.

Of course in many examples—in very many, Dr. Williams translates *shin* by "god" or "divine." But we mantain that in such cases the sense is at least as good, and usually far better, if it be translated "spirit."

Therefore, in the face of such a multitude of phrases in which Dr. Williams finds that *shin* cannot be translated "god" or "divine," &c. how can it ever be possible to "Christianize" the word, so as to make it a fit designation for the one living and true God? In order to obtain such a result, it would be necessary to annihilate large groups of the commonest expressions, in fact to change the *usus loquendi* of the Chinese language.

CARSTAIRS DOUGLAS.

AMOY, *February* 1*st*, 1877.

A Remarkable Conversion.

MR. EDITOR:—

Your readers may be interested in an account of a work of the sovereign grace of God, that has strengthened and cheered those who have witnessed it. Adjoining the premises of the Southern Presbyterian Mission in Hangchow lives a mason. Last year failing to get a contract from the mission, he became an enemy, and took his son out of the mission school, assisted—at considerable expense—in establishing a school in opposition to the mission day-school; and ceasing to attend any of our services, was quite active in the support of a neighboring temple. His family were still occasionally visited and assisted with medicine; but no one had been to see them for a month or two previous to December, when his wife was taken sick with fever. In the excitement of the fever she saw in a dream—or vision as the case may be—Jesus pass by her. Again she saw the native Christian woman pass her; then she saw Jesus in a vast assembly; next she beheld Him condemning her to hell for not believing in Him; and finally she saw Him, as she expressed it, "glorious like a *Shen-fuh* (神佛). She awoke from the fourth view of Jesus, in a cold perspiration from terror. These views of Jesus were between 12 o'clock on Saturday night and 4 A.M. From this time to 8 A.M. she continued praying to the Saviour. She then sent for the Christian female teacher, who seeing her terror came for one of the ladies of the mission. These two tried to comfort her with the promises of the Gospel, and prayer with her. After they left her, she sent for them again in the same terror. She said to her husband, "You would not let me go to church. They exhorted us and we abused them. Now it is too late. Jesus will cast me down (to hell)." The brain was excited almost to delirium; but she was saner in her insanity, than her husband in his sanity; for while he was down-stairs feasting his ancestors whose spirits he thought were tormenting his wife, she was not only hearing the Gospel offers and prayers of Christians up-stairs, but had one to guard the door and the other to sit by her, saying, "Do not let any one come in; I am going to pray;" and for a quarter of an hour she sat up and prayed most intelligently to God; showing that far more knowledge of the plan of salvation had been imparted to her in the visits of the past, than any one dared to hope. The Christian women left her and came to church. Prayer went up for her from all the Christians; and in the afternoon the two ladies found her as full of joy as she had been of fear. Now she said the Saviour loved her and she would die and go to heaven. The name of Jesus and prayer quieted her, and she would only take medicine when told it was from Him for her good. This same peace and love for her Saviour was manifested through her entire sickness. When she was recovering, and the missionary lady visited her, she took a stool and sat at her feet; and with the affection of a child, took her hand, saying that her prayers had saved her life. Before her sickness she was a termagant, having cut her sister-in-law with a knife. Since her recovery she seems as docile as a child and anxious to learn of Jesus. At one time her husband forbade the Christians coming to see her; but in a few days he came to church with his son and brother-in-law. Now they all attend regularly. When the child was a month old, no idolatrous rites were performed. They have burned their idols, except a couple given to missionaries; and a few days since, the husband brought thirteen of his workmen to the mission house, that the gospel might be more fully explained to them, as he said he knew but little about it. We hope his change will be as marked as that of his wife.

Such is a general statement of this strange and cheering case; but the more the particulars are known, the more wonderful seems this work of the sovereign grace of Him who "doeth according to his will in the army of heaven, and among the inhabitants of the earth:" and to Him be the praise.

B. HELM.

HANGCHOW, *January 15th*, 1877.

The Mandarin dialect for Christian Literature.

DEAR SIR:—

As the time for the proposed conference is drawing near, will you allow a little space for remarks on the "Importance of a Vernacular Christian Literature,—with special reference to the Mandarin." While it is with gratitude that we see so large a Christian literature in Mandarin, are there not still a few points where we may improve? When Luther appeared in Germany, each little principality had its *patois* almost as dissimilar as those of China. But by putting their Bible and Christian literature into "high German," it became the language of the church, as well as of literature and commerce. In China, as yet, Christians going from one district to another, find the church services unintelligible, or much less edifying, because of the use of local dialects.

Should we not then aim to make Mandarin gradually take the place in China that high German has in that country. Not that I would advocate its introduction as yet, into the preaching, or extempore prayers, except in Mandarin-speaking districts, or those near akin thereto. We may have to wait for this, till preaching in vernacular, and a Mandarin Christian literature, has made the mass of the people familiar with Christian ideas. But could not the hymnology (and school-books) be in Mandarin from the first?

A little study of a small hymn book, that is in constant use, would soon make all Christians familiar with such phrases as differed from their *patois*, and then they would become as attached to them as if in vernacular. It would enrich the dialect with new phrases. It would accustom the people to a literature in a spoken language, and pave the way for casting aside their cumbersome *Wen-li* for a language that would not require years of study, before one was prepared to use it as a *medium* of learning, instead of an *object* of study; and thus the stores of western sciences would be opened to scholars, without wasting their best years getting the key (*Wen-li*) that would open up its treasures. It may be objected that so different are the pronunciations of Mandarin in different localities, as almost to destroy some of the proposed advantages. True, that to the ear this might be the case for a time; but as it became popular, all would strive for the recognized pronunciation, till the various ones would be assimilated; and in the mean time, those having books could follow the singing in any chapel with the understanding, or study in schools intelligibly, as they cannot where the books are in other *patois* than their own. Among other advantages arising out of the introduction of a Mandarin hymnology, would be the tendency to unify the church in China. At present, churches of the same denomination find it difficult to manifest a visible unity, because of dialectic difficulties. But let them sing the same hymns (and finally read and preach in the same dialect), and this evil will gradually disappear, till from Peking to Canton, Christians can meet in their church courts, and join in united praise to their one God and Father. Yet another advantage will be, the saving to the churches in printing. Small editions are expensive; and yet almost every dialect has its hymn books; and unfortunately some of them have quite a number. If the various missions could agree to use one dialect (and this is practicable in central and northern China at least), then one book would do for a denomination over many provinces. But could we not go much further in economy and unity, by appointing a committee, at least, from quite a number, if not all denominations, which could select from the various translations, the best hymns, and print one book for all. In the west, all denominations to a great extent, have the same hymns in their books.

Let them then select, or make translations of such, and print larger and smaller volumes for churches and sabbath-schools. Denominational peculiarities, as far as expressed in hymns, might be printed by each separate body and bound together with the other.

This unity can be carried much further—to the printing of Bibles and tracts. The difficulty as to "terms" is one that is already met by simply a change of names in the parts of the edition intended for the respective parties.

But to secure the full advantages of Mandarin, it would have to be romanized; and this is one of the chief aims I have in writing. The necessity for a *settled* system is felt in the church; for some Christians are unable to learn sufficient of the characters to read even Mandarin; and hence books in romanized *patois* have been resorted to; and this may still be used with advantage for some kinds of books. Settle a system of romanizing Mandarin, and persons would feel justified in spending time and money to prepare books in it. In your columns, Dr. S. Wells Williams very properly called attention to this need, with reference to geographical and proper names when writing for the public. Here then, all foreigners in China are interested in the settlement of some system. Could not the conference which is to meet next May, appoint a committee of qualified persons—men as capable of yielding a point as of forming an opinion—secure co-operative committees from the consular service, and from the customs, and agree to accept the system which they may adopt, though it may not commend itself to every one as the best? A bad system adhered to by all, is preferable to no system. The universal alphabet prepared by Leipsius, upon the basis of which the languages of some of the islands of the Pacific have been romanized, might be made the basis; thus bringing it into harmony with the mode of writing other languages. Then this would become the rule for other dialects in China.

If the above crude thoughts should call forth the views of others, or lead to any action in the direction suggested, it will not have been in vain that your time and space have been taxed, by

Your Correspondent,
B. HELM.

Chinese and Dead Languages.

DEAR SIR :—

I cheerfully recognize the ability of Mr. Helm's article in the last number of the *Recorder*—in which he criticises a pamphlet of mine—and thank him for pointing out logical defects in it. As I have said elsewhere, "perfect precision of language is not attainable," and the English of the pamphlet in question has the disadvantage of being an attempt at literal translation, the original text being in Chinese. A great deal is safely left to be understood in the Chinese ; as for instance, that the *Shang-ti* worshipped by Shun, instead of being an idol (偶像), served with licentious rites, and propitiated by human sacrifices, as Baal was (Smith's *Dictionary*), was a righteous spirit (神), dwelling in heaven, visiting men with inward promptings to virtue, blessing the good, and by no means clearing the guilty (Legge's *She* and *Shoo*, Indexes,—word "God"). In other words, *Shang-ti* had some of the leading features of the *Elohim* worshipped by the patriarchs, and nothing to the contrary. There is one argument against the use of *Shang-ti*, but it tells equally against all words used for God by those who do not—like good Protestants—worship and pray to Him only. Shun, after worshipping *Shang-ti*, turned his reverent attention to a host of other objects; but the only sect which uses *T‘ien-chü* in China, turns also aside from Him, to adore and pray to His mother and to His saints. Would it not be better to drop that argument? I am unable to see why my fellow missionaries should still be my opponents in this matter, but accepting the fact, I have now to admit that my language was altogether too elliptical for an *opponent* to tolerate. I think Mr. Helm is also right in regard to the word "have" in the first commandment; that it is not so much recognizing the existence of other gods, as worshipping them, that is prohibited. When, however, he goes on to quote Greek in illustration of his own views, suggesting *ἀληϑίνον πνευμα* as equivalent both to "true God" and to "true spirit," and stating that the Greeks "used *κακοϑεος* and *κακος-δαιμων* 'evil gods' and 'evil deities,'" I confess I cannot follow him. Where does the first Greek combination come from? or what does it specially mean? If it means nothing to the purpose, more or less than "true spirit," why not write plain English words instead of bad Greek? The next Greek word is an *adjective* of rare occurrence, certainly not meaning "evil gods." The last expression, which Mr. Helm translates "evil deities," would be more happily rendered "evil devil," if King James' version be not quite out of date. Of course if it could be shewn that "evil gods" was an expression as common in Greek as 惡神 and 邪神 are in Chinese, that would be a point gained by the advocates of *Shan.* But we must have the fact put beyond dispute; because I have been told again and again in private letters and in print, that the Greeks used θεος, and the Romans used *deus,* for the human spirit, a statement which betrays such gross ignorance, on the part too of doctors and divines, as to cause a grave suspicion of any new arguments drawn from the dead languages.

The constant appeal to Greek and Hebrew, as the original languages of Holy Scripture, has an imposing and plausible appearance, but beware of it. And beware also, I say to every young missionary to the Chinese, of appeals from the books of China (put on the shelf as "the classics") to the colloquial. The Chinese book-language is not a dead language, and you have got to learn it and use it as well as the colloquial, whatever becomes of your Hebrew and Greek. If I had the selection of men for China, I would be quite content if I had proof that they *could* master Hebrew and Greek if they had occasion and would stick to their purpose of acquiring them like a leech; but I would impress upon them that when they come here, their powers of acquisition must be devoted to Chinese in *both* its departments, the colloquial and the book-language; that the book-language, though regulated by the classics of two thousand years ago, is the language of to-day, and that a business letter or an advertisement written in any part of China in the year 1877, will be as a rule in the book-language. It is to the latter that I have had reference in all that I have written about the translation of words in the Holy Scriptures. Should not the Bible, the Book of books, be given to a people in their book-language? We may and must colloquialize it. That is our daily work, and the work of our native agents, who can do it, each in his own province, more idiomatically than we can do, testifying to the truth with the living voice. But no man can interfere with the colloquial of another province than his own. A Cantonese can no more tell whether 天老爺 *T'ien laou-yay* would be a becoming title for "God" in Chili or Shantung, than he can tell whether *Kami* be the right word in Japan. All he can say is that the expression will not do for Canton. With the book-language it is entirely different, because we all use the same, and in *that* a provincialism would be a blemish. I am particular about this distinction, because some people blame me for not taking the colloquial more into account; others when they use the word "classic" or "classics," seem to include all that I mean by book-language, and some again use "classic" and "Confucian" with what may be to themselves a convenient—but is to others a most inconvenient—vagueness.

Now, to come to the point with Mr. Helm, does he mean to say that *Shin-ming* (神 明) is preferable to render "God," and *shin* for "gods," in the translation of the Scriptures into the book-language of China? Because, if this is his meaning, he will probably be left in a minority of one. Yours &c.

JOHN CHALMERS.

Missionary Cares in Kwangtung Province.

DEAR SIR:—

Nearly a year ago, a few of the members of the congregation connected with our mission at Kieh-yang left us to join the Roman Catholics. As a brief statement on the subject may be interesting to readers of the *Recorder*, and possibly helpful to brethren labouring in other parts of China, I send the following.

The district city of Kieh-yang is about thirty-six miles north-west from Swatow, and was occupied by us as a mission station ten years ago. The congregation there has steadily grown year by year, so that now there have been nearly a hundred adults baptized, and there are still many inquirers. Some inquirers have left us, as they found that there was no worldly advantage to be reaped by entering the church; others are still unbaptized, because we are in some doubt as to the motives that influence them in seeking admission; while a few are from time to time received, as, so far as we can judge, they have repented towards God and believed in the Lord Jesus Christ. We often find it necessary to impress upon the converts that they are not to look to us for help in such matters as lawsuits or alleged cases of wrong or injustice, that are manifestly not cases of persecution for the Gospel's sake; telling them that prayer on their behalf and instruction in the Word of God are the only ways in which we can help or comfort them. Some of them are very slow to accept this answer to their requests for our interference; and when, about a year ago, we refused to take up the case of a man, who was involved in a lawsuit, that had nothing to do with his profession of Christianity, the discontent was so great on the part of a few, that they left us and united with the Roman Catholics. Neither this man himself nor his friends ever pretended that his troubles were connected with his being a professing Christian; and yet we had to meet with deputation after deputation of the congregation, headed by the elders and deacons, urging us to take up the case, and arguing that of we did not, all our people would join the Roman Catholics. We considered the matter and sought guidance from our Lord and Master; and we unanimously concluded that we ought not to interfere, believing that to do so would be very hurtful to our work as missionaries. We wished the church to understand clearly, that we would refrain from interference in such cases, not because we were indifferent to the troubles of the brethren, but because we had to consider higher interests still. We were persuaded that our interference in native disputes and lawsuits on behalf of the converts, would unquestionably lead to ideas of the church quite inconsistent with its purity and real progress; and, in the long run, to more bitter hostility on the part of both rulers and people, than as yet prevails against us and those who unite with us. Our native brethren do not yet see this, and we have to bear with their complaints of our want of love for them, &c. This is trying and disagreeable, but it may be well endured if we believe that we are taking the right course, both for their highest interests and for the future of the church.

What we are bound to labour for, is the conversion of the heathen to God, and the growth and extension of His church in purity and fruit-bearing to His praise. If the work progresses slowly, and if many sorrows and trials have to be endured, yet we need not be staggered by these things, but stirred up to work on, all the more patiently and resolutely. Were we to take to managing, either in person or by means of the native preachers, the "cases" of the converts, truly we should have our hands full, but not of the work to which we have been sent forth; and we should soon have multitudes of professing Christians—chaff, not wheat—men seeking merely temporal advantages under pretence of seeking salvation.

Even had the lamentable perversions to Roman Catholicism been more numerous than they have been, we still think we did the right thing in declining the "case" that we were urged to take up. So far as we can now learn, only some fourteen of the Kieh-yang members have joined the Roman Catholics. I cannot but hope that some of these will yet return to us, even as some three or four, who at first were reported as leaving us, have since returned. We still pray for those who are alienated, that God would for His name's sake restore their souls and deliver them from the delusions of that grevious apostacy.

In regard to the great bulk of the congregation, I believe that all that has occurred has been overruled for their good, for their enlightenment as to the errors and sin of Popery, for the confirming of their faith in the truth, and for their making some progress to a more correct view of the relations that should subsist between the native church and the foreign missionaries. There is still a congregation of more than seventy communicants at Kieh-yang, and the progress made during the past year has been very encouraging. The Lord is, we trust, filling up the breach made by the enemy, more having been added to the church there during the past year than those who left us. A circumstance that is fitted to lead both the converts and ourselves to see the hand of God in this matter, is the fact that the bad man who was the chief agent in deceiving and leading astray our members, has been cast off by the priest. For a little time that man seemed to carry everything before him; and the few with whom he prevailed to leave us, thought that at last they had got the power and influence which they in vain sought through their connection with us. They are to some extent undeceived now; and those whom he did not succeed in beguiling, are more than ever confirmed in their attachment to us as opposed to Rome.

Such is a brief statement of a matter, that for several months caused us no small anxiety and sorrow. We have not yet given up hope that some of those who left us may return; and even if they do not, we shall still cherish the hope that their profession of faith when they were baptized was a true one, though they now err so grievously. There are many Roman Catholics in this part of China, and what has recently occurred has made more apparent, the necessity of instructing our congregations as fully as we can, as to the wide essential difference between Protestantism and Roman Catholicism.

On Sunday, the 28th inst., two of those who left us—a mother and her son—were in our chapel at Kieh-yang. The mother was present all day, and the son called in to see us. He acknowledged his sin in leaving, and that he did wrong in joining the Roman Catholics. I am very hopeful that he and his family will yet return to us. He was one whose defection was very painful to us, as we always looked on him as one of the most promising of the converts.

H. L. MACKENZIE,
Missionary of the Presbyterian Church of England.
SWATOW, *January* 30*th*, 1877.

Statistics of Missions in China.

DEAR SIR :—

I am sure there is not a missionary in China but will sympathize with the object Mr. Foster has in view in his letter to you of October 10th, on "Statistics of Missions." At the same time there is one aspect of the subject which deserves careful attention. Missionaries need servants and teachers. Every right-minded man desires the enlightenment and conversion of those under his influence. Missionaries therefore strive by example and precept and prayer to promote the highest interests of all in their households and employment. If any are brought to newness of life, are they to be discharged? or if retained, are their names to be entered in a different column as if under a stigma?

For myself, and I think I speak for many besides, not a few who have come as servants, have in the course of years, been led to true repentance and reformation, and some of our first heathen teachers are now our most intelligent and powerful preachers.

I am not blind to the evil referred to, but we cannot do without native helpers; and if we are careful in their selection and superintendence, and give them only salaries approximating to that which they would receive in similar situations among their own countrymen, I do not see what more can be done. The odium which still affixes itself to those who enter our service, helps us in some measure also to sift their motives. Having done what we can, and are satisfied with the integrity of our employés I do not think it would be seemly that any undue reflection be thrown on men who have entered our service, in one capacity or another, and afterwards spontaneously cast in their lot with the church of Christ.

The "statistics" will of course indicate who, and what number are employed as preachers, school-teachers, colporteurs, Bible-women, &c. &c. and that is, I submit, all that need be asked for. As for trying to disarm hostile criticism "amongst the foes of missions," this is a species of penance I have long ago given up.

Yours truly,
January 31*st*, 1877. ONESIMUS.

Orthography of Chinese Words.

DEAR SIR :—

I beg respectfully to tender my support to the proposition of the Rev. John Chalmers in your last issue, regarding the desirability of uniformity of spelling as regards Chinese names, and the rendering of Chinese sounds. As has been pointed out by Dr. Williams and himself, this matter is of great importance in many respects, and the persistency of individuals in forming standards for themselves, has in certain cases, rendered otherwise valuable articles unintelligible.

One if not more of the local conferences suggested that this subject should be considered at the forthcoming General Conference, but owing to the multiplicity of questions demanding attention, the committee of arrangements laid this one aside. I regret this, inasumch as I imagine it could easily be accomplished. The conference, at one of its early sederunts, might appoint a small committee of our most competent men, of whom Mr. Chalmers is one of the foremost, to consider this matter, and report at a future meeting.

I feel sure agreement could be attained; and if the missionaries were to adopt some uniform system it would go a great way towards the settlement of the question for all in China. I therefore venture to submit this proposal.

Yours truly,

CHEFOO, *January* 31*st*, 1877. A. WILLIAMSON.

Chinese Orthography.

DEAR SIR:—

Your correspondent in the last number of this journal proposes the use of Williams' system of spelling by missionaries. To this no doubt the great majority would assent, but it seems there would be difficulty in securing its adoption by foreigners generally; as he says, "leaving others to follow Wade."

The approaching General Conference ought to aim as far as possible at practical results. It is clear that at some time in the remote future the Chinese must change their system of writing. Now if some fixed method of spelling were used by all foreigners who speak Chinese, might it not be at least an entering wedge?

To secure this the following is suggested. Let the conference appoint six missionaries, who would invite six gentlemen from the customs and consular services—a committee of twelve—to confer with them and decide upon a fixed value for every character. A primer of *sounds* could be printed, the first part romanized, with a syllabic arrangement, having the characters under each sound, so that one with a book printed in the Roman letters could find what character was represented by that combination; the second part, with a list of characters, arranged according to the radicals, with the spelling attached. Of course we could not force the adoption of this, but it is likely it would be generally used.

Perhaps a better plan would be: Let committees of six be appointed in the three cities of Peking, Hankow and Shanghai (Shanghai and Ningpo considered as one); three from among the missionaries and three from the consular and customs services. They could correspond and perhaps thus agree; or if not, delegates from the three local committees could meet and decide upon a system of orthography. Those chosen should have a knowledge of other dialects besides the Mandarin, as Drs. Martin and Edkins of Peking.

The question of the Mandarin as a written language for the empire is committed to the Rev. C. Goodrich. If there were a fixed system of writing, it is probable it would be adopted by a large part of the mission schools, and there are many thousand children gathered in these. How much valuable time has been comparatively wasted on books in the local dialects? Valuable works have been issued in small editions and never renewed. If it were thought advisable to print an arithmetic or geography in a local dialect, another edition might easily be prepared for general use.

We might too have a romanized edition of the Bible which could be used over the empire.

SOOCHOW, *February* 16*th*, 1877. A. B.

Hangchow Missionary Association.

MR. EDITOR:—

At the meeting of the Hangchow Missionary Association on February 27th, a translation was read of two tracts issued at the American Presbyterian Press, Shanghai. One was 救世要論 *Kew she yaou lun*, regarding which the association adopted the following resolution as expressing its view of this tract, "That this association regards the tract 救世要論 *Kew she yaou lun* as suited for general distribution, though, being the Introduction to Dr. Martin's "Evidences of Christianity" 天道溯原 *T'eën taou soo yuen*, it is rather brief in its statements of doctrine; and owing to its brevity, not always so clear as is desirable in a book intended for heathen readers. The prayer in verse at the close is not deemed a conclusion worthy of the book, either as to its substance or style." The prayer was objected to by all on one ground or another. The style is inferior to the body of the tract. It is rhyme but can scarcely be called poetry; and sacrifices simplicity and directness of thought for the sake of the rhyme. Some thought the prayer would have been better in prose, and less likely to be flippantly repeated. But others justified it on the same ground as our child's prayer "Now I lay me down to sleep." In this form it will be more striking and more readily remembered.

The other tract 論復新之理 *Lun fow sin che le*, was the subject of more serious objection. Some regarded much of it as overdrawn—an ideal of what should be rather than what is seen in believers. While others thought some of the evidences of faith (such as seen on page 3, lines 6, 7, 所願者不外靈魂之救 *So yuen chay puh wae ling hwăn che kew*), to be unscriptural, *cf.* "Give us this day our daily bread." It was generally agreed that it was unsuited for general distribution, and only fit for Christians engaged in self-examination, or for a theological class. As there are better tracts, it is doubtful if it should be re-issued. The association adopted the following: "Resolved, that the tract 論復新之理 *Lun fow sin che le* contains most important doctrines, which ought to be impressed on a people so legalistically inclined as the Chinese, but that it is *far* better suited for those seeking to know their own hearts than for the unawakened heathen; and that its statements of penitent grief and attainments in grace (see page 2, line 4, and page 3, lines 4-8) and consecration of Christians (see page 6, lines 8-9) are an overdrawn ideal rather than what is seen; and would be better of modification in these respects." No hypercritical spirit has been manifested in discussing these tracts;

and the translations by members of the association a represerved; so that, if desired at any future day, any or all of them can be furnished to the missionary community, as has been done in India.

Respectfully and truly,
B. HELM.

The Term Question.

DEAR SIR:—

I am really sorry to add one word to the too much that has been already said on the "term" question; but now that so much has been said, and because it seems that there is "more to follow," I would like to ask my seniors in the mission field if they could not even yet let the question drop? Is it any use arguing the subject further at present? Are they gaining anything by it? Some of themselves admit that little or nothing is to be gained by renewing the controversy. Why then should they renew it? Would it not be a pity to stir up, in the minds of the younger race of missionaries, the same amount of feeling—to use a mild expression—which tradition reports to have been manifested in the contest before our time? Have they really anything new to say? Has not pretty nearly all that can be said been said times and again? Do they—the senior missionaries—hope to convert—or pervert, if you like—each other? Or are these literary encounters meant for the edification of us younger men? If so, it may not be uninteresting to hear what effect they produce on one who supposes that his case is not singular. Circumstances have frequently thrown me into contact with pious and learned sinologues, contending valiantly for opposite views on this question, and the general impression produced by these encounters was, that neither side made much of it. Careful consideration of the—perhaps exhaustive—array of arguments and facts produced on these occasions, leads to the belief that no one term is much better or worse than another, and raises in the mind a feeling of surprise and regret, that honoured and esteemed men of piety and ability should allow themselves to be so much attracted to or repelled from any one of the terms under discussion. It is a source of unqualified regret, that some of the elder men in the field allow themselves to be carried away by the subject, and that they seem to be inclined to elevate—for themselves that is—into the region of conscience, a question which calm and mature consideration seems to relegate to the region of the indifferent. I feel for such men greatly—respect what I cannot but regard as their prejudices, love them for themselves and their work's sake, and pray that, when as old as they are, I may be able to look back on a life of such faithful perseverance as they have shown in the cause of Christ; but I would consider it a thousand pities, that any younger men should ever be led to think so strongly on such a debatable question, as some of our honoured brethren now think on the "term" question. To come to this conclusion, it is not necessary to wait till acquiring a knowledge of the language and literature of China, sufficient to entitle the possessor to settle the question on its own merits. It is only necessary to open unprejudiced eyes, and see ranged on opposite sides, men whose ability, piety, and conscientiousness no one questions. With these good and able men, some on one side, some on the other, it is impossible to believe that either side is absolutely right or utterly wrong; and it is almost equally impossible to believe that there can be much if any harm in any one term that these good and able men can conscientiously use. Seeing such things are so, would it not be a pity to increase by converts from the younger ranks, the small and perhaps decreasing number of those who tell you that they cannot use some one or other of the terms in question without wronging their conscience, and feeling themselves to be traitors to the cause? And if so, why agitate the question? The present discussion of the question seems most lamentable, The sore appeared to be partly healed and to be healing fast, when some few individuals must needs poke into it again and probe it to the bottom, leading one at the same time, by their language, to believe, that they do not expect much good to come of it? If much good cannot come of meddling with it, why not let it alone?

The course for younger men at least seems to be clear. If older men will not let it alone, do not let us imitate the mistakes of our elders. Our elders are worthy men, to whom is due and to whom we accord all honour. We shall not turn out badly if we do as well as they. But no man is perfect, neither are they perfect; and we should be unworthy to be their successors, if we did not learn wisdom by their experience, but went on imitating their mistakes as well as their virtues. Let us then take our seniors—who feel so keenly, and who fight so valiantly for some one term or other—as warnings, not as examples; and if THEY will not give up the strife, let us stand aloof, so that the strife may die with them and not be perpetuated in us. I have no doubt that should this ever be printed and come to the eyes of any of the aforesaid seniors, they will think poorly of the lax-principled generation that is to follow them. Well I should be sorry to lose their esteem, but after all it would be better any day to lose their esteem than to partake in their errors. It is said that years ago orthodox Wesleyan young ministers used to aim at going forth equipped not only to do battle with evil, but also with the Calvanists. Better days have come. The opposite sides in divinity now think less of guarding against each other, and employ their powers more in generous and brotherly rivalry against the common foe, exciting each other to works of love. Doubtless there are individuals who look ruefully on what they think the lax principles of the present day, and lament the degeneracy of the times; but enlightened good men rejoice in the better state of things that now obtains. In the same way, should missionaries come to regard the "term" question as only of secondary importance, and banish it from the region of principle and conscience, to the domain of unimportant opinion, there would not be wanting those who would consider it as a bad sign of the times and bear terrible testimony against it accordingly. LET THEM,—but let us do the right, and no longer sacrifice peace and union for the very small imaginary—or real if you like—advantage, that any one term possesses over another.

Let me mention one thing more. A recent pamphleteer states for fact, that for a long term of years, a large and influential mission in China, has shown the wnderful sight of a numerous band of workers keeping together in unbroken unanimity on this "term" question. The writer of the pamphlet simply states it and leaves it. I am acquainted with another mission, which also shows a similar spectacle of unanimity on the same question, and I have heard this circumstance alluded to in a way anything but complimentry to these united brethren. Now I rejoice equally and doubly over each and both of these cases, and hail them, if their supposed existence be correct, as the first dawn of the coming of better days. It is hardly to be supposed that a large company of missionaries should, upon examination, have decided unanimously for years upon one term being superior to the other. It makes it less possible that they should have rested their opinions upon the results of literary investigation, when we find that these unanimous companies take each different terms. It is almost impossible not to conclude that they had grace enough given them to see, that the supposed advantage offered by any one term over any other was not of such a nature, as to justify them in refusing to accept the term in use among their brethren, and that the same grace enabled them to sink their individual preferences for the sake of harmony. All honour to them for it, and all thanks to the Author of this grace; and may He give more grace, so that we all, the Protestant missionaries in China, may some day or other be able to sink our personal preferences—yes, and our prejudices too—in a sea of universal harmony—as far at least as terms are concerned. Things seemed in a fair way towards a perhaps distant, peaceful settlement of the question, when, lo and behold, in rush old combatants, who hack away at each other, and are in danger of embroiling us younger men and so perpetuating the feud. In the name of all that is serious and solemn, I ask them to beware what they are doing. By reviving this dying discussion, it is not impossible that they may scatter seeds of strife, that may hereafter, produce evil that will more than counterbalance all the good they have ever done in China. Old men, beware! Young men, let us endeavour to stand aloof from the strife, and to keep approaching each other in harmony; and it is just possible that we may yet live to see the day, when the rod of peace will take away from us the reproach of this strife, which now we continue to attach to His name.

MAN OF PEACE.

Missionary News.

Births and Marriage.

BIRTHS.

AT Tokio, Japan, on February 24th, the wife of the Rev. H. Faulds, M.D., of the United Presbyterian Church Mission—of a son.

AT Newchwang, on March 1st, the wife of the Rev. J. MacIntyre, of the same mission—of a son.

AT Amoy, on March 1st, the wife of the Rev. J. Macgowan—of a daughter.

MARRIAGE.

AT Union Chapel, Manchester, England, on January 18th, by the Rev. A. McLaren, B.A., the Rev. E. R. BARRETT, B.A., of the London Mission, Shanghae, to MAY, youngest daughter of the late RICHARD HOPE, of York Place, Manchester.

T'EENTSIN.—Distressing accounts still reach us from this city regarding the sufferings of the starving poor. A statement is generally current, that a third of the refugees have died;—which if not literally correct, at least implies a frightful mortality among them. We are again privileged to quote from the letter of a missionary brother on the spot, under date of March 20th.

"What the state of things in the country districts is and will be, one can only guess. One or two of our own converts in the Tsang-cheu (滄州) district who were over the other day, and who are themselves *comparatively* well off, told me that very many of their neighbours had even burnt their farming implements for fuel in the winter, while others had sold them for trifling sums. With no cattle, implements, or seed, and no chance of obtaining them except by loans at ruinous interest from the rich, even the exceptionally promising state of the soil this spring will but seem to mock the hopes of the poor. And how are they to exist till harvest? Nearly all the funds we have received (including those you kindly forwarded) have been spent in the Lauling district, under the superintendence of our Methodist brethren. As much as possible, the area of relief has been confined to particular villages, the needs of which were carefully examined. This was plainly better than attempting too much. As it is, the strain has been almost more thou our friends could bear. As far as I can learn, the plan pursued has been good—the establishment of several centres for the regular distribution of grain &c. to families whose needs were well known. For the most part there has been no question asked except as to the real need of applicants, and unhappily that was too often plain enough. The *quiet* suffering of the crowds of applicants seems to have impressed those who saw it more than anything. H. speaks of it as terrible in its sadness. No disorder—no violence—the poor creatures seeming to fear the least exertion, lest it should exhaust their small remaining strength and increase their hunger. Hundreds sometimes waiting, kneeling in the snow—without a word. And to think that in wide districts which we only know of by report, this distress has continued all through the winter without help from any! I ought to add that, of course money which has been specially given for the relief of native Christians has been so appropriated. It has been a pleasing feature of our effort, that sums have been sent by native churches in several places for the use of their suffering brethren. It strikes me that a fact like this must seem a new and significant one to the Chinese. Although there has been no attempt to unite the work of relief with that of evangelization, it is evident that the mere fact that the help given comes from foreign sources and is in the hands of Christian men, must have its influence. Whether this will in the long run be really favourable to the healthy development of the native churches yonder is another question. It will undoubtedly bring its dangers However, many, as might be expected, are now showing an interest in the Gospel who never did so before. In fact, from the accounts of our brethren, the state of things there, religiously considered, is most remarkable. But the cheering part of the matter is, that even in the suffering districts there *was already* an unusual awakening, as indicated by crowded chapels and increasing numbers of enquirers BEFORE there was any hint of help being forthcoming, and also that at some of the stations where the greatest success has been lately gained, there *has been no relief at all, nor any call for it.* The truth appears to be, that a wonderful work of the Spirit of God has manifested itself in Shantung synchronously with the famine in certain places. I cannot give any details —probably it is too early even for our brethren to say much about them. But—and again let me say that several of the most prosperous stations are unaffected by the famine—there have been very large additions to the churches, and the enquirers just now are counted by hundreds. There can be little doubt, that in many parts of our northern missions, the seed already sown so abundantly is germinating, and will in all likelihood yield a large harvest ere long. We feel this in Tientsin itself. The large daily congregations in our chapels, in which are constantly seen numbers of regular and earnest hearers who have never yet ventured to avow themselves even as enquirers, the constantly increasing number of those who—when spoken to—declare that they have totally relinquished idolatry, and the gradual but decided change in the popular tone of speaking about Christianity, are all hopeful indications. I do not lay much stress on these things. We can hardly suppose that —except in a few instances—there is more than a nascent intellectual conviction that idolatry is false, and a suspicion that the new faith presented to them is true, yet we have gained much if we have secured thus much. And every day that *knowledge* of truth which is the necessary prerequisite of spiritual life, is becoming more widely diffused. We have only to work on trustfully and prayerfully, and by and by the Divine Spirit will move upon these multitudes with victorious power. ....We opened a third city chapel a week or two since, in the great north suburb. Thus far it has been exceptionally promising, and probably several men will be received very soon from there."

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CHEFOO.—Mr. J. Archibald, who has come out from England in the service of the National Bible Society of Scotland, arrived at Shanghae per *Nestor*, on March 16th; and left on the 18th by the *Dragon* for this port, where he arrived on the 20th.

⁂

SHANGHAE.—The Rev. E. R. and Mrs. Barrett of the London Mission arrived from England by the *Agamemnon*, on March 24th.

⁂

SING-Z.—In our last volume, p. 385, we noticed a disturbance that had occurred at this place in connection with the "paper men" excitement, in which the Protestant chapel was destroyed. As we there intimated, the local mandarin was prompt in repairing damages; and from subsequent information we learn, that by his advice the native pastor withdrew temporarily, with the promise that he and the other sufferers should be indemnified for all losses. The Rev. S. Dodd of Hangchow has favoured us with the following reflections on the subject:—

"The repairs on the chapel were completed in a reasonably short time; and the pastor was publicly reinstated in the premises; but the promised compensation for losses has not yet been awarded, and I am afraid will not be. It is very hard to assign any adequate reason for such an outbreak. The dreaded power of "paper men," and supposed efficacy of gongs and other brazen instruments in warding off the threatening calamity, are superstitions of long standing; but why they should have occasioned suspicion to rest specially on the Christians is difficult to perceive. The number of Christians in this part of China is by no means sufficient to account for it. There is no reason whatever to suspect that the magistrates have any hand in getting up the rumours, or any wish to see the peace disturbed in such a manner. They have been prompt to suppress it whenever they have fairly learned the facts. That the White Lotus sect—who are charged in some of the official proclamations with sending out the "paper men" &c.—should have the power of doing so, is just as incredible to our minds as that the Christians should. If the excitement—gotten up from whatever cause—should become sufficiently strong to set the magistrates at defiance over any extensive proportion of the empire, and the power should fall from the hands of those who at present wield it, it would of course be grasped by other hands. Whether there may not be at the bottom of the rumours, some such scheme, much wider in its reachings than a few chapels or a few tens of Christian families, our successors may perhaps be able to tell."

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SWATOW.—The Rev. W. Duffus and his family left in the latter part of February for a visit to England, and sailed from Hongkong in the *Achilles*, about March 1st.

⁂

HONGKONG.—On February 26th, the Protestant missionaries of Hongkong, consisting of the Revs. E. J. Eitel, Ph. D., J. C. Edge, A. B. Hutchinson, R. Lechler, C. Piton, and Pastor Klitzke, waited on H. E. Sir Arthur Kennedy the Governor, with an address on the occasion of his departure from the colony. In the course of the address they expressed their gratitude for the Marriage Ordinance of 1875, and the Grant-in-aid Scheme for Elementary Schools; dwelling especially on the beneficial results of the latter. The encouragement His Excellency had given to the formation of a Chinese Educational Literature, was also appropriately adverted to. In his reply, Sir Arthur remarked,—"While it was impossible for me to be the advocate of any particular class or creed at the expense of others, I have had no hesitation in supporting the schools of any body of Christians who inculcate peace and good-will, and teach our duty to God and our neighbour." A lengthened and interesting conversation ensued, in regard to the various interests of the Chinese, in particular referring to the coolie traffic. Mr. Hutchinson noticed the fact that a distinctive religious teaching in the schools, had not at all repelled the Chinese from taking advantage of them. His Excellency expressed himself gratified to hear it. He did not believe that any of the Chinese think the less of people for being Christian; he only thonght it was wrong to force anything of the kind upon them.

The additions to the native church of the Church of England Mission in this colony in 1876 have been 10 adults and 4 children. The London Mission has added 50 new members, and the Basel Mission 259.

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UNITED STATES OF AMERICA.—The Rev. I. Pierson of the American Board Mission is hoping to return to China in autumn accompanied by his sister, Miss Lizzie B. Pierson.

The Rev. S. B. Tuckerman, a graduate of Amherst College and of Yale Theological Seminary, is now studying medicine in New York city, planning to join the North-China Mission of the American Board some time next year.

Notices of Recent Publications.

Science Papers, chiefly Pharmacological and Botanical. By Daniel Hanbury, F. R. S., Fellow of the Linnean, Chemical, and Microscopical Societies of London; Member and late Examiner of the Pharmaceutical Society of Great Britain; Member of the Imperial Leopoldine-Caroline Academy; Corresponding Member of the Sociétés de Pharmacie of Paris, Brussels, &c. Edited, with Memoir, by Joseph Ince, F. L. S., F. C. S. London: Macmillan and Co. 1876.

To use the words of the biographer of Daniel Hanbury,—"an Englishman by birth, he lived and worked for all civilized peoples." In the volume before us, we have part of the results of a busy life, cut short at the early age of forty-nine. It is the fit memorial of an enthusiastic investigator of the works of nature,—of one who, while scrupulously fulfilling the onerous duties of a secular occupation, could yet rise to a position of the highest eminence in one department of the field of science. We are indebted to the compiler of this work, for having brought together in one volume, the many literary productions of Mr. Hanbury scattered up and down among a number of scientific serials; which—if we except his last great work, the *Pharmacographia*, brought out in concert with Dr. Flückiger of Berne, and his voluminous correspondence—probably comprise the bulk of his literary labours. The lamented author made conscience of whatever he wrote; and it is not so much the amount of matter that strikes one, as the exhaustive character of his investigations, and the spirit of rigorous exactitude that we note in all that fell from his pen. Pharmacy and the allied sciences formed his hobby, and while these papers have served their object in tending to the elevation of such studies, there is much in them of great interest to the most general reader. A considerable section of the volume is of more than passing interest to the student of Chinese, and we only regret that the subject is not greatly more extended. His biographer observes :—

> "His contributions to the history of CHINESE MATERIA MEDICA were probably his most elaborate venture in the path of continuous research; one series extended over three years, and was prized highly by competent authorities.....The original pamphlet was translated by his friend and correspondent, Dr. Theodor W. C. Martius into German in 1863, under the title of *Beiträge zur Materia Medica China's.*"

Besides this there are frequent references to the botany of China throughout the work. The articles on "the Green dye," "Insect wax," "Cinnabar," "Camphor," &c. are full of curious information. For these and kindred subjects he had peculiar facilities, from his continued correspondence with China residents. His opening addresses as president of the Pharmaceutical Conferences at Norwich and at Exeter, are very readable digests of the progress of the science; and in his Memoir of Jacob Bell the well-known chemist, of Oxford-street, London, he gives an account of the origin and formation of the Pharmaceutical Society of Great Britain. Mr. Hanbury's published papers are eighty-two in number, and there is scacely one of these but has added something to the accumulating stores of pharmacology or generally useful information. We have pleasure in adding his nane to the number of Christian scientists, undemonstrative in his favourite pursuits, as he was amiable and consistent in private life. We must avail ourselves in conclusion, of an extract from his memoir.

> "It is due to the fine character of Daniel Hanbury to reveal the source of his unbroken equanimity—a deep spirit of devotion which found its expression, not in outward declarations, but in the uniform tenor of his life. Sometimes, indeed, the angel troubled the waters, and he was not afraid to give utterance to the sentiments of his heart—once more especially, when in an earnest conversation he contended for the spirituality and the vital influence of the communion of which he was a member. No pressure of literary work was allowed to interfere with his morning's reading in the Tauchnitz edition of the New Testament. His name is absent from the lists of charity, but in works of benevolence he was munificent. A constitutional reserve of manner did him perpetual injustice. He will be mourned longest and most sincerely by those who were his associates, and by those whom his openhanded generosity relieved in their hour of need."

The work is got up in the best style of one of the first-class London publishers, and is illustrated by fifty-nine carefully-executed lithographs and wood-engravings, with a steel-plate portrait. The latter apparently is taken in one of his thoughtful moods, and as it appears to us, does not fairly represent the habitually genial countenance of Daniel Hanbury.

History of the Mongols from the 9th to the 19th century. PART I. *The Mongols proper and the Kalmuks.* By Henry H. Howorth, F. S. A. with two maps by E. G. Ravenstein, F.R.G.S. London: Longmans, Green, and Co. 1876.

THE very name of the Mongols involuntarily recalls to many minds the great Genghiz. Among the mighty conquerors in the history of the world, such as Alexander, Attila, and Napoleon, surely this redoubtable hero holds a most prominent position, and as the author of this work says, "it is not creditable to English literature that no satisfactory account of Jingis Khan exists in the language." Mr. Howorth has set such a task before him, and the detailed account of the great warrior forms no inconsiderable portion of the present bulky volume. Although faint traces of the Mongol name may be found in eastern history some centuries earlier, yet before the period alluded to, there is nothing specially to direct attention to these children of the desert. The glory initiated with the name of Genghiz shone brightly during the reigns of four or five generations of his descendants; but in the course of some two centuries, the lustre had waned almost to extinction, *ichabod* was inscribed upon the failing fortunes of the Genghizkhanides, and to the traveller who wanders over the steppes inhabited by these nomades at the present day, it costs an effort to believe that they are the descendants of the men who claimed the submission of some of the haughtiest of European princes. The volume now before us goes far to remove the reproach from English literature; and it is a remarkable testimony to the zeal and erudition of the learned author. "The history of the Mongols," as he remarks, "is necessarily a 'drum and trumpet history.' It deals chiefly with the conquests of great kings and the struggles of rival tribes, and many of its pages are crowded with incidents of butchery, and a terrible story of ravage and destruction." Such is a not inapt epitome of the early fortunes of this renowned dynasty; while the fuller details bear so much of the interest of novelty and romance, as to give a peculiar fascination to these annals of oriental despotism. The first chapter gives a concise notice of the various Asiatic nations contemporary with the Yuen dynasty of China. Many of these are now extinct, and their names well-nigh unknown. The next chapter traces the ancestral history and surroundings of the great Genghiz; the third being occupied with the life and victories of that "Scourge of God" as he has been called. The following chapter on the histories of Ogodai and Guyuk khans is full of thrilling interest; which is even surpassed by the fifth, recounting the adventures, victories and magnificence of the sovereignties of Mangu and Kubilai. The latter, being the conqueror and first Mongol ruler of China, is dwelt upon at greater length, the materials for his reign being more abundant and accessible. The sixth chapter carries us through the eight succeeding reigns to the close of the Yuen dynasty in 1367; and the continuation of the khanate at Karakorum —the old seat of empire,—down to 1634. The seventh chapter treats of the Chakhar tribe bordering on the Great wall, and the Forty-nine banners or Inner Mongols, subject to China. The eighth chapter gives an account of the Eighty-six banners of the Khalkas or Outer Mongols subject to China, stretching over the vast sweeps of the desert of Gobi, as far west nearly as the Teenshan mountains and the confines of Sungaria. So far all is tolerably fair sailing, the author having merely to follow the authorities which are freely abundant for the main line of the Mongol race; and he has shewn his skill and competency in dealing with these,—sifting evidence, reconciling contradictions, and drawing from the whole a graphic picture of the vicissitudes through which these oriental nomades passed. In the last four chapters, on the Kalmuks or western Mongols, Mr. Howorth has had to attack a problem of greater complexity. In dealing with the collateral branches and scattered tribes of central Asia, he has fallen on a veritable ethnological quagmire, which in ordinary hands would almost bid defiance to anything like orderly treatment. Our author however approaches the subject with a practiced eye. The study of these shifting tribes has for some years past been a speciality with him, and by his clear penetration, he has gained a facility in extricating the kernel of truth from the mass of conflicting evidence. The book forms a treasury of legend and anecdote clustering round the main line of history; and every statement is authenticated by a profuse quotation of authorities in a variety of languages. The principal of these are—Sanang Setzen's Mongol History, translated by Schmidt, and other works by the translator, also De Mailla, Gaubil, Visdelou, De Guignes, Pauthier, De la Marre, Amiot, Hyacinthe, Timkowski, Schott, and Bergman, among Europeans; beside the various Persian histories of the Mongols, as translated by De la Croix, D'Ohsson, Von Hammer, Erdmann, &c. and the writings of mediæval European travellers, as Caapini, Rubruquis, Haython, Marco Polo, and others who visited the court of the Great khans, and have left invaluable records of the actual condition of these semi-barbaric potentates. With such an amplitude of evidence, it may savour of hypercriticism, to allude to the independent records locked up in the Russian language; but we could have wished the author had been able to avail himself more largely of the side-lights opened up by the native annalists of China. Dr. Bretschneider has shewn us how these may be turned to advantage. The many allusions to the institution and history of Lamaism in Tibet form an acceptable contribution to the elucidation of that wondrous system; and above all the scattered notices of the result of Christian missions in the far east, and the widespread profession of the Christian faith in mediæval ages, which, although well authenticated, is perhaps not so generally understood or realized as we might expect. We believe the progress of civilization is far more indebted to Christianity, than is Christianity to civilization; and in harmony with this belief, we may point to the fact, that it was from the Christian Uigours that the Mongols received their written characters; and the ancestors of the reigning family in China, in turn, received their system of writing from the Mongols. We are inclined to coincide with the author in making the ancient Keraits a Turkish tribe, allied to the Uigour branch rather than Mongols. Several of the Mongol monarchs formed alliances with professing Christian princes by marriage, and we are told of instances in which these ladies had influence to restrain the atrocities of their barbaric lords. The mother of the great Kubilai was a niece of the far-famed Prester John, and we do not know how far maternal training may have modified the national character, and given birth to some of those noble traits, which almost take us by surprise in a grandson of Genghiz. Chinese history speaks of this lady's image having been set up in a Christian church in what is now the province of Kansuh; and by the care of her imperial descendants, it was removed to the Hall of Ancestors in the palace in Peking. These and many other interesting facts have been brought to light by the Archimandrite Palladius. Mr. Howorth's book ought to be on the table of every student of Chinese history, and we shall look forward with much interest for the second volume.

A Chinese Dictionary in the Cantonese Dialect. By Ernest John Eitel, Ph. D. Tübing. London: Trübner and Co., 57 & 59, Ludgate Hill. Hongkong: Lane, Crawford & Co. 1877.

Dictionaries of the local dialects are a desideratum in China; and we could wish the number of such works was much greater than it is. The Canton has been more favoured in the matter of dictionaries and manuals than any other local dialect. So early as 1828, Morrison published his *Vocabulary of the Canton Dialect.* In 1856, Dr. S. W. Williams issued *A tonic Dictionary of the Chinese Language in the Canton Dialect,* which was much prized by students, but has now been long out of print. The Rev. J. Chalmers published *An English and Cantonese Pocket-Dictionary, for the use of those who wish to learn the spoken language of Canton province,* in 1859; of which four editions have already been given to the public, each enlarging and improving upon its predecessor. We feel like treading lightly in the presence of a dictionary maker; and are more disposed to reverence than to criticize the men who devote themselves to this arduous but useful service. Dr. Eitel has already distinguished himself by his literary labours, and it is well the present work has fallen into his hands; for he will leave no stone unturned, that he may render it a creditable production. Looking upon the Cantonese as one of the oldest forms of the Chinese language extant, we incline to the belief indicated by Dr. Eitel that it still retains characteristics of a very early type. The fourth section of his second division of the Introduction treats of "Tones and Tone-marks," and will repay perusal by all who are interested in the theory of language. To us his hypothesis of the tones being the outcome of a restricted system of vocables, seems natural and probable; but we do not feel so much at liberty to accept his faintly expressed statement that the Chinese colloquial is a monosyllabic language. On the contrary, had we come in contact with it altogether independent of the adjunct of the Chinese written character, we believe no one would have thought of writing it down a monosyllabic tongue. It appears to us that agglutination is found in the Chinese, as in every other spoken language. Let Dr. Eitel furnish the examples: 靠得住 *kʻáo꜄-tak꜆-chü꜅* trustworthy.—花名 *꜀fá-꜁meng* nickname.—好相與 *꜂hò-꜀séng-꜃ü* friendly.—好似 *꜂hò-꜃tʻsz* like.—差不多 *꜀chʻà-pat꜆-꜀to* nearly.—斧削 *꜂fü-séuk꜆* to correct. The number of these might be increased *ad libitum.* It is only necessary to open Mr. Chalmers' *Pocket Dictionary* to see to what an extent this principle obtains. Let any one ignore the written character, and join the isolated syllables as they are pronounced, and say which is the more monosyllabic, the Chinese or the English. We do not hesitate to say that good Saxon English is by far more monosyllabic than colloquial Chinese. Now to turn to more practical matter, we have here the first part of a dictionary A—K. of the Canton Dialect, which will be a great help to students of that special branch of the language; but its utility is not limited to that particular sphere. It is to a great extent a dictionary of the general language of China; and with the *radical* index, which we understand is to be appended, will go far towards meeting the necessities of most students. Based on the *Tonic Dictionary* of Dr. Williams, the analysis of Legge's *Classics*, and the native Kang-he Dictionary, Dr. Eitel has given himself with earnestness to bring out a work worthy of *his* pen, and of the enlightened patronage which has encouraged him in his labours. Although not laying claim to perfection—and where is the author that would venture to do so?—his work will be a boon to those who are seeking to gain an insight into Chinese linguistry. The author has adopted a plan of classification under each heading; the want of something of the kind having frequently proved embarrassing in other works of kindred character. His plan is first to put the definitions found in Kang-he; and then the additional meanings given in the classics. Next we have a class of phrases he terms "Mixed," being both classical and colloquial. This is followed by purely colloquial terms. Buddhist, Taouist and technical phraseology is indicated as one or the other; and in many cases particular books are referred to as authority. Variants and abbreviated characters are given, as well as many erroneous forms pointed out. A very useful feature is the figures placed over a great majority of the characters, giving the number of the radical and the number of additional strokes. As the leading native dictionaries are arranged according to the 214 radicals, this is a great advantage often in assisting one to examine native authorities when necessary. The book is clearly printed and got up in good style, but we think it a pity there is such a discrepancy between the size of the Roman and the Chinese type. In this respect it compares at a great disadvantage with Williams' *Syllabic Dictionary*. The Chinese type in the latter is admirably fitted for European book work, and we think it is almost a necessity that every printing office undertaking work of this kind, should be furnished with a font of Gamble's small-pica type. Much room also is needlessly lost on the left-hand margin of the columns. Now that we have begun to find fault we may as well allude to what has always been an eyesore to us in some dictionaries. We mean substituting a stroke ⌉ for the leading character. We think every artifice that can facilitate the examination of the work should be adopted; but this only tends to confuse the reader, without a single resulting advantage that we can see. In former days when the cost of the production of Chinese type was an item of consequence, there might be some apology for such a practice; but in these days of electrotypography we see no excuse for adding to the burdens of the student, who already it may be feels his task sufficiently onerous. After all, typographical details are but of secondary importance; and we are glad to bear testimony to the comparative accuracy and practical usefulness of what will be known as *Eitel's Dictionary*.

An Essay on the proper Rendering of the words Elohim and Theos into the Chinese Language. By William J. Boone, D.D. Missionary Bishop of the Protestant Episcopal Church of the U. S. to China. [Reprinted from the Chinese Repository, Vol. xvii, 1848.] Shanghai: American Presbyterian Mission Press. MDCCCLXXVI.

An Essay on the proper Rendering of the words Elohim and Theos into the Chinese Language. By Inquirer. Shanghai: American Presbyterian Mission Press. MDCCCLXXVII.

THESE two homonymous pamphlets, though separated in date by a space of nearly thirty years, yet bear such a striking resemblance in substance as well as name, that we may practically look at them as one. The tone of Christian courtesy running through both commend them to the attention of all earnest seekers after the truth;—even though they may fail to produce intellectual conviction. It is well that Bishop Boone's essay should be placed within reach of all missionaries; as it is to it especially that we are indebted for that plausible misconception that has tinged the whole controversy on the terms for "God" and "spirit," since the time of its first appearance. That we may not misrepresent the Bishop, we quote his own words:—"1. *Elohim*, in the Old Testament, is not a proper name of the true God, but is a generic term, applied to heathen Deities as well as to Jehovah......3. It is necessary to use the generic term for God, in order to render correctly the First Commandment, and many other parts of Scripture which forbid polytheism." It will be observed that the Bishop takes for granted that Jehovah necessarily belongs to the same class as the heathen deities, a position to which we entirely demur. We see nothing in common between the two, except the fact that both are objects of worship. If we must classify, then Jehovah forms one class by himself, whose very existence forbids the possibility of a second; while heathen deities form another class entirely distinct. The distinction is as clear in philology as in theology. It is true, as the Bishop remarks, that in the Old Testament, *Elohim* covers both these classes, and is therefore the generic for both; but this is a mere accident—and not a necessity—of the language. We cannot now trace the history of this word, and must therefore be content to accept it as a fact in the Hebrew language. In his second count the Bishop says:—"In using the generic name for God, under the circumstances we are considering, a translator follows the example of the inspired men, who wrote in the Greek and Latin languages." We are not very sure who the inspired men alluded to were, who wrote in the *Latin* language; but we know that the evangelists and apostles found in their own vernacular, a phraseology made ready to their hands, so that no choice was left them. Inquirer thus expresses himself:—"now by the prevalence of monotheism, Θεος has come to mean God κατ' ἐξοχὴν." p. 23. Can Inquirer point to any period in the history of the Greeks when monotheism was not held by a part of the nation? We trow not. There is strong reason to believe that *Theos* was the designation of the Divine Being in the Greek language prior to the prevalence of polytheism; and when that nation began to give to their idol vanities, the glory due to the only living and true God, *along with the worship they also usurped the name.* Inquirer, speaking of Paul's discourse to the Athenians on Mars hill, says:—"It was not because Θεος had the meaning of God κατ' ἐξοχὴν, that it suited the apostle to use it for this purpose. It was because it was the word by which they designated their false gods collectively and also individually, that he used it to make known to them *the only true object* of worship, the one Divine Being that made the world, &c." We believe it was just the reverse of this. In pointing to God as the Great Unity, we believe he was using language perfectly familiar to the assembly. His function was not to correct the language of the nation, but to declare the character of that Being whose existence was acknowledged and spoken of by men of intelligence among them. As the mass of the people believed in the "thirty thousand *theoi*," so the philosophers and wise men held the belief of *ho Theos*; and so the two terms bore the relative values of "gods" and "God" in English. If it is necessary to sustain this position by evidence, it is sufficient to refer to Cudworth's *Intellectual System*, an authority frequently quoted in the Bishop's essay. This author shews by a formidable array of excerpts from pagan writers, that the belief in one Supreme God (*ho Theos*)—not one of a class, but essentially different from the host of divinities (*theoi*)—was by no means a rarity throughout the heathen world, centuries before the advent of the Saviour; so that it was not left for Christianity to raise the term from a degraded usage, to a purpose it had never before served,—as some have asserted. Our Saviour and His apostles had only to accept the language as it stood, and found it amply sufficient to set forth the fuller light that was then revealed. From among a host of witnesses, we select the following. Thales—as quoted by Laertius—says:—"God (ὁ ϑεὸς) is the oldest of all things, because he is unmade or unproduced, and the only thing that is so." (*Intel. Syst.* vol i. p. 373.) Onatus the Pythagorean is quoted by Stobæus to the following effect:—"It seemeth to me that there is not only one God (ὁ ϑεὸς) but that there is one the greatest and highest God, that governeth the whole world, &c. (*l.c.* p. 374.) Plato thus expresses himself:—"These two words [Zena and Dia] compounded together declare the nature of God (τοῦ ϑεοῦ)........so that God is rightly thus called, he being that by whom all things live, &c." (*l.c.* p. 425.) Aristotle says:—"What is there therefore that can be better than knowledge, but only God (ὁ θεὸς)." (*l.c.* p. 429.)* Our space forbids our extending these quotations; suffice it, that these and numerous such declarations shew clearly that *Theos* was used for God *κατ' ἐξοχὴν* before the Christian era; and when the "true light" came, it only remained to give to that word the full force of meaning it had never had before. The word was not diverted from its original use. But had it been otherwise, the very nature of the subject is sufficient to teach us, that the true God and false gods belong to different categories. The true God forms a class by himself "without compare," as the Chinese have it; so that we have a word in Greek apparently belonging properly to God alone, degraded to embrace the whole class of heathen deities; but applied to no other use whatever. Is there then any word in Chinese that embraces both classes and nothing more? Both Bishop Boone and Inquirer admit at once that there is not; but contend that there is a generic for the one class, 神 *shin*, which ought to be elevated to include the other also;—a process we may remark in passing, for which we have no precedent, Inquirer's suggestions to the contrary notwithstanding. At the outset, this writer says:—"it is readily admitted that *shin* 神 also means 'soul, spirit, animal spirits, intelligence,' &c. &c. but that in addition, it is used to distinctively designate a class of spiritual beings which are the *false gods* of this heathen people; and that hence it is in the Chinese language the generic word of 'god' in the polytheistic sense." Among a number of definitions which he gives of the word "god," we may quote Webster as substantially embodying the others:—"An object of worship, a being conceived of as possessing divine power, and to be propitiated by sacrifice, worship, &c." We venture to think this definition is faulty in some respects;—in one, which we may illustrate by reference to Roman Catholic countries. If "an object of worship" is to be considered the definition of the generic for "god," then surely in Spain *sánto*, and in Ireland *saint*, are the obvious generics for that term. How would it do, by elevating the word *saint*, to replace the term "God" by it! Grant however that the above is a correct definition, how then stands the word *shin* in relation to it. It is contended that we must have a word embracing all the objects of worship in China; but it is just here that the word *shin* fails; for it is not used technically as a designation of the multitudinous objects of Buddhist worship. True they are included under the name *shin* in a loose way of speaking; but the idea there is *shin* as "a spiritual being"—not as "an object of worship." As objects of worship, the line is clearly drawn between the *shin* and the *fuh* or *poo-sä*. Williams, in his *Dictionary* says:—"a Budha is considered by the Chinese to be radically distinct from *shăn* 神 a god or spirit." In support of this we may quote the 神仙通鑑 *Shin seen t'ung keen*, a work in 23 volumes, giving an account of all—or nearly all—the worshipped *shin* in China. In this comprehensive cyclopædia, there is no enumeration or mention of any of the Buddhist objects of worship.

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* We may here state that Bishop Boone also admits this fact, as in his quotation from Waterland:—"The pagans, though they professed generally (as is well known to the learned) *one only supreme God*, &c." p. 31. This was something very different from "the

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chief god." He was not merely assumed to be *supreme* over all the pagan deities, but over angels, men, and all creation; an attribute never ascribed to any of the gods of polytheism.

Are these to be excluded from the class of gods?—then it is evident, either the definition is at fault, or *shin* is not the generic word for the class.* Perhaps colloquial usage somewhere may include the Buddhist idols among the *shin*; but on the other hand we are told that at Ningpo, *Poo-sa* is the generic term for all objects of worship. It is plain we must lay aside the usage of local dialects, in rendering the Bible into the Chinese language. Inquirer candidly admits the fact of *shin* being used in widely different meanings, and that it is only in certain cases that it refers to gods or objects of worship. That these objects were *shin* or "spirits" simply before they were exalted to the status of "gods" is admitted. It becomes then an interesting enquiry how they became translated from the category of mere "spirits" into that of "gods." Inquirer tells us:—"Some of this class of beings were originally men and women. After death they have become included among the number of the [worshipped?] *shin* 神. How did they become so included? There are two recognized authorities by which mortals may be constituted as belonging to the *shin* 神. One of them is *Yuh-hwang Shang-ti* 玉皇上帝; the other is the emperor of China. It is a little obscure as to how the emperor above makes known his will.....It is better known how it is done by the emperor [of China]; when the claim of any deceased person to be recognized as a *shin* is brought before the emperor, he refers it to the Board of Ceremonies to report upon the matter. If the board reports favourably, the statement of the meritorious services, &c......are incorporated in a suitable memorial to the emperor; when he issues his mandate 'Thus let it be,' and the edict goes forth. This transaction by which a deceased mortal is constituted one of the class called *shin*, is expressed in Chinese by *fung shin* 封神." The writer has here struck on a rich vein, which as he rightly says "ought to help us to arrive at the meaning of *shin* [as an object of worship]." The words in brackets we believe to convey Inquirer's meaning; otherwise the sense is incomplete; for we think he will agree with us, that before consecration these objects are already *shin* in the sense of "spiritual beings," and only become objects of worship or "gods," after the emperor has issued his mandate. Now such being the authority by which a worshipped *shin* is created, however we may blame the act in itself, we have obviously no right to object to the term used to designate such an act or such an object; and all remonstrance notwithstanding, that will remain—and rightly remain—the designation by which the creatures of the emperor's authority—and caprice it may be—are known. We cannot deny the fact that they are *shin;* nor can we shew that by appropriating this designation, they are usurping any divine prerogative; and could we succeed in getting the natives to abandon the nomenclature, our progress towards a correct theology would not be one whit advanced. According to Inquirer's straight-forward explanation, the *shin* are creatures of the emperor's will. While accepting the *shin* as such then, we see no harm in translating the word "god" in the heathen sense; and think it may be so used in some places to render that term, in the Bible. We would however suggest the question, whether 神佛 *Shin-fuh* may not in other instances be the more appropriate term. This is a Chinese expression, and would have the advantage of covering nearly all the polytheistic objects of worship in China.*

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* Inquirer refers to this difficulty in a foot note on p. 24, but a mere reference to it does not remove it. The remarks quoted from Sir. T. Wade's book, if they were of *any force*, would still be of *no authority* as a quotation; for they are not given as the views of Sir T. Wade, but the essence of conversations held on several occasions with three or four teachers, and published merely as an exercise in the spoken language. It avails nothing to say that these idols were originally from a foreign country. The fact remains, that they are a very numerous—perhaps the most numerous—class of objects worshipped by the natives of China; and still they are not included under the word *shin* as an object of worship. Thus we find the term *shin* utterly breaks down in the very quality for which it is specially selected. Here are the words upon which Inquirer relies:—"*Fo* is a *shên* worshipped by foreign nations, but, although a *shên*, he is not included in the number of our (Chinese) *shên*. *Fo* the *shên* and the *hsien*, (fairies,) are each independent of the other; *Fo* and the *hsien* are of equal rank with the *shên*." This—although as we said above, it is not given as expressing Sir. T. Wade's opinion, yet—is probably a tolerably fair expression of the views of the Chinese generally on the subject. We have here examples of the two meanings of *shin* (acknowledged by Inquirer, pp. 1,6): "*Fo* is a *shên* [*i. e.* "spirit"], but, although a *shên* [spirit], he is not included in the number of our (Chinese) *shên* [*i. e.* "worshipped beings"]." But Inquirer's inference from these words is:—"From this statement it appears that the objects of worship in other countries and of other religions, are regarded as *shin*, and that therefore *shin* 神 will comprehend *all the false gods* of China." Again he says:—It is clear that *shin* includes all 'gods' from the other fact, that all Chinese writers when they write about the customs and manners of foreign nations, use *shin* in speaking of their objects of worship." As to the first statement, we presume no one will deny that the word *shin* will cover *all the false gods* of China. The complaint against it is, that it covers that and so much besides in its acceptation as "spirit;" but that it comprehends *all the false gods* in the sense of "worshipped beings" is just what remains to be proved. As to the other statement, that "all Chinese writers" use *shin* in speaking of the objects of worship in foreign nations,—we must say it is contrary to our experience. We distinctly remember having found 佛 *fuh* used on so many occasions, in native geographical works for the objects of worship of non-Buddhistic nations in the west, as to impress us with the belief that 佛 *fuh* is used as the generic for "god" in such cases. As we write, the books are not within reach; and if they were, our limits prevent our making extensive quotations; but they will be forthcoming if required. At present we will content ourselves by quoting from an article by Dr. Bretschneider in the *China Review*, extracted from the 明史 *Ming she*, "History of the Ming." Our first reference is to the city of Tabriz, of which Marco Polo, in his customary manner, describes the religions followed there thus:—"There are Armenians, Nestorians, Jacobites, Georgians, Persians, and finally the natives of the city themselves, who are worshippers of Mahommet" (Yule's *Marco Polo*. 2nd ed. vol. i, p. 76.) The Chinese historian simply says:—"俗侫佛 *sŭh ning fuh*," which the translator renders:—"The people show reverence to God;" and adds this foot note:—"俗侫佛 means properly: they show reverence to Buddha But it seems to me that the Chinese author does not speak of a Buddhist country. We shall see, that this phrase appears several times in the Ming shi, referring to countries of Western Asia." (*China Review*, vol. v, p. 171.) A little farther on we read regarding the country of A-su,—"敬佛畏神 *king fuh wei shin*," which Dr. B. translates:—"They show reverence to God and dread spirits." (*l. c.* p. 179.) Again, of the island of *Sha-ha-lu*, it is said:—"好佛 *haou fŭh*;" which he renders also:—"They show reverence to God." (*l.c.* p. 179.) Facts of this class are surely far from showing "that *all Chinese writers*, when they write about the customs and manners of foreign nations, use *shin* in speaking of their objects of worship."

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* The term is also used colloquially,—see our present No. p. 163, *supra.*

Having arrived at the above conception of *shin*, we may well ask, shall we apply this name to the Most High God over all, blessed for ever? Inquirer says:—"Jehovah in His condescension to human weakness and folly, classes Himself in the category *of beings* that are worshipped; so that the same word *shin* must be applied to Him to shew that He is *the true Shin*." This is a truly alarming sequitur; and if the explanation of the status of *shin* above given be correct, it would imply that Jehovah is *the true creature of the emperor's will*. We do not for a moment pretend that Inquirer had any such idea, but we think that is the logical deduction from his position. We beg to dissent entirely from the proposal; for as Jehovah will not give his glory to another, nor his praise to graven images, we are surely justified in saying, that neither is it consistent to apply to Him the designation rightly conferred on dumb idols. What is this then that is proposed to be done? We have not yet seen the claim put forward by any advocate of *shin*, that this term has ever been applied to God κατ' ἐξοχὴν by the Chinese; but the proposal is to raise the word *shin* to a κατ' ἐξοχὴν sense. How is this to be done? We must bear in mind the different meanings of *shin*. As a "spirit" or spiritual being, God is a *shin* by his very nature; and in that sense, the word so applied, is not raised out of its ordinary acceptation. But if we apply *Shin* to Him as an "object of worship"—as we have seen already—we merely place God among the creatures of the emperor's mandate; the effect of which is rather to lower the conception of "God," than to exalt the meaning of *shin*. Is it a wonder then, that when the natives get clear views of Christian theology, they become eager to remove the August Sovereign of the universe from this degraded class of objects? Have the Chinese then a name for the great God who is over all and above all? They have, and that name is *Shang-te*, or the synonym *Tʻëĕn*. To any one who has lived and moved among the Chinese for a length of time, no laboured argument is needed to prove this. He must have frequently been struck with the way in which they speak of and appeal to *Tʻëĕn* or "Heaven," invoking Him in a way they do no idol or false god. As *Tʻëĕn* is used orally, so is *Shang-te* in books and documents. As a Being, he is never classed by the Chinese with the *shin* as objects of worship. The line of division between the two classes is very clear. The *shin* are the creatures of the emperor; the emperor is the creature of *Shang-te*. *Shang-te* is never represented by an image, nor is there any idea of form or figure connected with the name.*

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* Dr. Blodget tells us that "in the vicinity of Shên-cheu, he fell in with a very large image of 昊天上帝 *Haou-tʻeen Shang-ti*;" and that a friend of his "had a similar experience, both with regard to 昊天上帝 *Haou-tʻeen Shang-ti* and 皇天上帝 *Hwang-tʻeen Shang-ti*." (p. 155, *supra*—note.) It is a pity that Dr. Blodget did not tell his readers that these images found in the Taouist temples, are never identified with the Being he is speaking of as worshipped by the emperor. As an analogous case we may mention that Jesus is included among the Taouist deities in the *Shin seen tʻung keen* spoken of above, which gives an unintelligible jumble of a story, with just sufficient to shew unmistakably that it is our Blessed Lord that is thus degraded; and this is accompanied by a wretched woodcut caricature. Shall we then abandon the sacred name of

In this sense *Shang-te* is truly a *Shin*, *i. e.* a "Spirit." Apropos to this, we may quote Dr. Cudworth's careful and thoughtful definition of the Deity from a Christian standpoint:—"God is a being absolutely perfect, unmade or self-originated, and necessarily existing; that hath an infinite fecundity in him, and virtually contains all things;........Lastly, who contains and upholds all things, and governs them after the best manner also, and that without any force or violence, they being all naturally subject to his authority, and readily obeying his law." (*Intel. Syst.* vol. i. p. 317.) Let any unprejudiced reader carefully investigate the attributes of *Shang-te*, as handed down by tradition, and embodied in the national literature, and say whether the above is not a very exact expression of his character; nor do we find anything attributed to him that is unworthy of the Christian's God. There is nothing degrading; there are no immoral legends connected with the name; and attributes and functions are ascribed to him alone, which belong only to God. To him "no beginning is attributed;—a Being of moral rectitude, represented as rewarding the just and punishing the wicked; a Being of universal sovereignty and the source of providence." "By Him kings rule and princes decree justice." How can we expect a generic for this lofty conception, when but one being of the class is acknowledged? In the absence of such a generic, let us beware of lowering the dignity of the high and holy One who inhabiteth eternity. Referring to the above definition of the Deity, Cudworth remarks:—"It is impossible, that any man in his wits should believe a multiplicity of gods, according to that idea of God before declared, that is, a multiplicity of supreme, omnipotent, or infinitely powerful beings; it is certain, that the pagan polytheism, and multiplicity of gods, must be understood according to some other notion of the word gods, or some equivocation in the use of it." (*l.c.* p. 321.) The same learned writer says:—"All the multiplicity of pagan gods, which make so great a show and noise, was really either nothing but several names and notions of one supreme Deity, according to its different manifestations, gifts and effects in the world, personated; &c." What a parallelism of ideas do we find to this in the Chinese phrase 上帝即天也聚天之神而言之則謂之上帝 *Shang te tseĭh t‘een yay Tseú t‘een che shîn úrh yen che tsih wei che Shang te*, (Bishop Boone's

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Jesus 耶穌 *Yay-soo*—that is above every name—because we find it thus abused? In the cases mentioned by Dr. Blodget, we see instances of incipient polytheism, analogous to what we find in other nations; from which we learn that it is not so much the form of the name as the different attributes that constitute the strange gods. As we find in Greece, the name of God the supreme degenerating into the god Minerva, the god Neptune, the god Bacchus, &c. all assuming at first the place of the One Supreme; so we find in China the Divine name 上帝 *Shang-te*, degenerating in its application from the One Supreme, to such beings as 玉皇上帝 *Yuh-hwang Shang-te*, 玄天上帝 *Huen-t‘een Shang-te* and other *Shang-tes*; and we even see the commencement of the apotheosis of deceased heroes, in the case of the warrior 關羽 *Kwan Yu*, deified under the designation 協天上帝 *Hëĕ-t‘ëen Shang-te*, who is also known as 武帝 *Woo-te*, "the god of war." Shall we be offended with the word, because this species of polytheism has not run to greater excess?

Essay, p. 24.) which may be rendered:—"Shang-te (God) is equivalent to *T‘een* (Heaven—'Deity'); when we speak of the spiritual manifestations of the Deity (天 *T‘een*—'Heaven') in the aggregate, we say *Shang-te*." The same thought is neatly expressed in the proverb:—千神萬神都是一神 *Ts‘een shîn wan shîn too she yih shîn*.* "The thousands and ten thousands of spiritual agencies, are all but one spiritual energy." Inquirer has done good service to the cause of the controversy, by the collection of four hundred and eighty-five quotations from the native literature appended to his essay; for which he deserves the thanks of all interested in the question. We hope they may be carefully studied. The mistranslation of Chinese quotations in Dr. Boone's *Essay* may be pardoned, in view of the early period at which it was written; but it is difficult to understand how any one at the present day, considering the essay of sufficient importance to reprint, should be satisfied to reproduce it verbatim, without correction, and without note or comment, to shew how unfortunately the Bishop misunderstood the texts he was quoting.

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* Scarborough's *Collection of Chinese Proverbs*, p. 401.

The Chinese Term for God. A Letter to His Grace the Lord Archbishop of Canterbury, by J. S. Burdon, Bishop of Victoria, Hongkong. Hongkong: Printed by De Souza & Co. 1877.

If His Grace the Primate of England has been so fortunate hitherto, as to escape contact with our local controversy on the "term" for "God," it appears that he is now doomed no longer to enjoy that immunity. Bishop Burdon feels he has some information to communicate to his chief, and has published it in this little brochure, which has just come to hand. The drift of the letter is to set forth the relative claims of the three terms proposed to be employed in Chinese for GOD, god, and gods, *i. e.*, Shang-ti, Shin, and Tien-chu. His statement as regards Shin is very fair and impartial. His advocacy of Tien-chu is admissible, though he does not state the objections to the term so strongly as they might be put. But in laying down the principle that should guide us in accepting or rejecting Shang-ti, we are sorry to think that he should have expressed himself as he has. When he says:—"I am on the side of Christianity as against heathenism;" does he really intend His Grace to understand that the majority of his brethren in China are advocating or teaching heathenism? We can scarcely think he intends that, and yet his words imply it. There is very little in his argument, but what has been said over and over again; but it may probably be new to His Grace the Archbishop, and we have every confidence that his Lordship will master the position. There are a few errors in detail, which we feel confident are unintentional. *e. g.* "I cannot but regard it as a weighty consideration, that until Protestant Missionaries came to China, no class of Believers in the true God who came to this country from the West, either as Missionaries or as Settlers, ever used Shang-ti for the true God, except the Jesuits." This is scarcely fair pleading. It is well known that the Jesuits did not stand alone on the "term" question; although they formed the majority. Strife between the several orders was at that time very active in Europe, and the feeling against the Jesuits was strong and general. That being the case, some of those who had used Tien and Shangti in China joined the current when they got to Rome, in condemning their brethren of the Jesuit order; so that when the papal decree for the use of Tien-chu was given in 1715 it was more a question of party contention, than a decision according to the merits of the case. From that time the pope's term has been used generally by all the orders; but as Protestant missionaries are not bound by papal bulls, there is no reason why we should abandon the native term and adopt one of at least questionable propriety. Again Bishop Burdon says:—"Bishop Smith seems to have been the first to suggest the Roman Catholic term, as the best way out of the difficulty, in a letter to Dr. Miller, &c." Without imputing—or believing that there is—any intention on the part of Bishop Burdon to mislead, we certainly think such is the tendency of this paragraph. In December, 1850, soon after his arrival in China, Bishop Smith had an interview with the governor of Fuhkeen at Fuhchow, on which occasion the question of terms was introduced; and His Excellency suggested the term 天神 *Tʻeen-shin* as suitable. With a view to effect a compromise, the Bishop wrote to Mr. Miller of the Bible Society on February 25th, 1851, proposing the adoption of this same *Tʻeen-shin.* His second argument in favour of this term was that it was synonymous with *Teen-choo;* implying that those who preferred *Tʻeen-choo* need not object to *Tʻeen-shin.* His reasoning here was based on a singular misreading of a passage in the Kang-he dictionary, where he took 天主 *Tʻeen choo* for a name; the fact being that *Tʻeen* in this place signifies the "Deity," and *choo* is a verb active. Bishop Smith's proposal was *Tʻeen-shin;* but he would have accepted *Tʻeen-choo*, if by that means a compromise might be effected. Failing to effect the compromise by this means, he declared himself decidedly and strongly in favour of the use of *Shang-te* for "God," which term he used to the end. His remarks on this subject are well worth reading, being published in a tract entitled;—*The National Religion of China, as illustrative of the proper word for translating "God" into the Chinese Language. Being an extract from the Bishop of Victoria's Charge to the Anglican Clergy, delivered at Shanghae, China, on October 20th,* 1853. We cannot well understand the Bishop's object in introducing the case of the church at Foochow, as it certainly says nothing in favour of his argument. He remarks:—"The converts of China, as a rule, follow their Foreign Teachers in the term or terms used;" and in order to explain the case of the Foochow converts where it was strikingly the reverse, he adds:—"I have always understood, and was indeed informed on the occasion of my late visit to Foochow, that the change was mainly the doing of a Foreign Missionary, who really did not belong to Foochow and was simply there on a visit. He was a man most highly and deservedly respected for his earnest piety and self-denying labours. His influence told powerfully on the native converts in this one matter of the terms; but his Christian character however excellent, proved nothing about the suitability or otherwise of Shangti as a term for God. The change in the usage of the Missions that he (if I am informed rightly) inaugurated simply showed, that he himself was very strong in his belief that Shangti ought to be taken as the term for God, and that he was a man capable of exerting a powerful influence on others." Do our readers need to be informed that the man here referred to was the late lamented Rev. W. C. Burns, of world-wide renown for his sanctity of character and purity and simplicity of life. He made the Word of God his daily bread, and his single aim was to make known Christ and him crucified; and doubtless his effectual fervent prayers availed much—perhaps more even than his unremitting self-denying labours. But he was also a man of a fine mind and a cultured intellect. He was very familar with the original language of the New Testament, having been a Greek tutor in his native land, and could well appreciate the force of the words of Scripture. He had a peculiar facility in picking up dialects, and a fair knowledge of the Chinese written language, and was not likely to be mistaken as to the force of the term he was using for God. Can it be believed that such a man was teaching heathenism because he used Shang-te? We sincerely hope Bishop Burdon will come to look more favourably on the action of his brethren in China.

The Chinese Term for God.—Statement and Reply. Hongkong: Printed at the "Daily Press" office, Wyndham Street. 1876.

The Chinese Term for God.—A Letter to the Protestant Missionaries of China, by J. S. Burdon, Bishop of Victoria, Hongkong. Printed by De Souza & Co. 1877.

Protest of the Missionaries of the Rhenish, Basel and Berlin Missionary Societies. 1877.

THESE are three contributions to the controversy on the term for "God" in China, of which it is sufficient to put the titles on record.

Inaugural Lecture, on the Constituting of a Chinese Chair in the University of Oxford; delivered in the Sheldonian Theatre, October 27, 1876. By Rev. James Legge, M. A. Oxford, LL.D. Aberdeen, Professor of the Chinese Language and Literature. Oxford and London: James Parker and Co. London: Trübner and Co., 57 and 59, Ludgate Hill. 1876.

WE notice this pamphlet with pleasure,—as much for what it indicates as for what it contains. The constitution of a Chinese Chair in one of the oldest and most honoured universities of Great Britain, is an auspicious event, and augurs well for the progress of oriental studies. The bare suggestion of such a possibility fifty years ago, would have been sufficient to induce suspicions as to the judgment of the proposer. At the beginning of the century, almost the only Englishman who had any knowledge of the language was Sir George Staunton; while with some it was a matter of doubt, whether such an attainment was within the compass of a European. Now however that we can point to the

Chinese professorship as a *fait accompli,* we feel that the university is to be congratulated on the event. The stake that England has in China is too great to be longer ignored. If the missionary cause is not sufficient to justify the step, there is now the diplomatic and consular corps, the mercantile body, and the customs staff, to none of whom is some knowledge of the language a matter of indifference. The incumbent of the Chair is known to most of our readers, if not personally, at least by reputation; and we believe they will agree with us, that while it is a public benefit to place facilities in the way of Dr. Legge for the completion of his important work on the Chinese classics, it is the university that is honoured by the appointment. The first part of the lecture is historical, detailing the progress of Chinese studies in Europe; which is followed by reasons justifying the constitution of such a Chair in the university. Very little is said on the nature of the language, and the hope held out of its acquirement by European students is stated with great moderation. We trust this may be but the first of a long series of lectures by the same learned professor.

The Influence of Christianity on Human Institutions and Occupations. A Sermon preached at the Sixty-seventh Annual Meeting of the American Board of Commissioners for Foreign Missions. Hartford, October 3, 1876. By William M. Taylor, D.D. of New York. Boston: Printed by Thomas Todd, Congregational House, 1876.

THIS is a thoughtful and eloquent sermon, valuable for its suggestions and instructive in its statements. As its title indicates, it discusses "the indirect effects of the Gospel on the relationships and pursuits of men," rather than the primary and most important blessings which it brings to those who accept it. In times when not a few suppose that science and commerce and all that we mean by civilization, are going to do more, than the Gospel, to uplift and benefit barbarous peoples, it is obviously fitting that attention should be called to what Christianity has done for the "Institutions and Occupations of mankind," and therefrom to infer what it would do as a civilizing power in those lands into which it is being sent. This the preacher has attempted to do, in a brief but suggestive way, tracing the influence of Christianity on man's social condition and civil liberty, and on literature, science and commerce. "Christianity is the only thing that has given purity and loveliness to the household. Indeed in its true ideal, the family may be said to have been virtually the creation of Christianity." We have only to remember the condition of domestic life in the best days of Greece or Rome, or even to look abroad on the households of the Chinese now, to realize how true this is. It is the Christian idea of *purity* which has made the peace and grace and charm of the life of the best homes in all the earth. And it is this alone that can conserve it. Human passions do not wear out with civilization. Argument is no match for them. They can be successfully opposed only by a rival spring of feeling which shall overpower and destroy them, and at the same time purify and sweeten all the life. Purity is one of those things which Christian ideas and influences produced, and they alone can save it. Christianity too has been the great promoter of "kindness between man and man." When to personal purity of deed and even thought, Christ adds the command and gives the power to love one's neighbour as one's self, and to be kind even to one's enemy, the ideal is reached. Civil liberty is shown to have been secured by Christian men and religious reformations; and to be greatest in those lands in which the Gospel is most widely known, believed and obeyed. The great literatures of the world may be said to have been created by the Bible; the very languages of Germany, France and England were moulded by it; while the greatest themes of the greatest writers in those languages are more or less directly connected with religious thought and life. The sermon also deals with science and commerce as affected by Christianity and closes with a very stirring appeal. We think it is calculated to increase the numbers of those who sympathize with Christian missions, as well as to stimulate the hearts of those who are already engaged in carrying on the work. We fully believe also that Christianity could be so lived, *and so applied to society*, that in two generations, legislators and statesmen would begin their careers by a study of the teachings and the life of Christ.

J. T.

Report of the Missionary Physician Protestant Episcopal Church.

THIS is a report of the missionary hospital connected with the American Episcopal Church at Woochang, and conducted by A. C. Bunn, M.D.—for the year ending June 30, 1876. It is a model of brevity, but tells of not a little work accomplished,—4,548 native patients having attended the dispensary, and 31 cases, numbering nearly as many different diseases, having been treated in the hospital. Five-sixths of these have been attended to during six months, the physician having been absent for two months, and prostrated by sickness for other four. From the testimony of both natives and foreigners, Dr. Bunn has reason to feel encouraged, and we cordially sympathize with him in his Good Samaritan labours. He remarks:—"A short daily service is held in the new hospital. At the Fu Kai chapel, with which our street dispensary is connected, preaching, for the benefit of the patients in waiting, as well as of all others who can be attracted thither, is regularly kept up by the Reverend Clergy of the Mission and the native assistant...... Two advanced pupils of the Bishop Boone school for boys have begun the study of medicine under my direction."

聖書論略 *Shing shoo lun leŏ.* "*Introduction to the Study of the Bible.*" By Rev. W. Aitchison. Peking, 1870.

哥林多後書註釋 *Ko lin to how shoo choo shïh.* "*Commentary on the Second Epistle to the Corinthians.*" By Rev. S. Dodd. Shanghae, 1876.

ALTHOUGH—as the date shows—the first of the above tracts is not a recent publication, yet as it has been sent to us for notice, and has not been noticed before in our pages, we gladly draw attention to it. The subject is one to which our sympathies are peculiarly susceptible; and it is with feelings somewhat akin to gratitude that we welcome this memento of one who was endeared to all whose privilege it was to make his acquaintance—a privilege in which it is our happiness to share. There is something touching in the brief memoir of Mr. Aitchison, which is prefixed by Dr. Blodget. From this we learn that the present treatise, and another entitled 聖書地理 *Shing shoo te le*, or "Bible Geography," were the only two MS. he left behind him. We do not know whether the latter has been published or not. The present tract is divided into five sections, *i.e.* Preliminary statement, The Bible is God's revelation, Literary History of the Bible, The Bible doctrine is great, and its application extensive, and The way to read the Bible. This is not a mere translation, but bears traces of the author's devout feeling and precision of thought; the ample allusions to the customs and literature indicating a diligent use of the opportunities he enjoyed during his limited career in the mission field. We think Dr. Blodget has done well to put the little work into circulation.

We continue to note the progress of Mr. Dodd's commentary, and are glad to find he keeps moving in the matter. We have just received the Second Epistle to the Corinthians, with prolegomena prefixed, giving some account of the city of Corinth, Paul's visits, and the foundation of the Christian church there. The occasions of Paul's two epistles to the Corinthian church, and some other particulars are given. We are not informed however why Mr. Dodd has commenced with the second epistle, the first not having yet appeared; but there is doubtless some good reason for it. Nor is it plain to us in what order he is taking up the several books. We thank him nevertheless in the name of the native Christians for the work he is carrying on, and wish him Godspeed in it. In noticing the Epistles of John and Jude in our last volume, p. 469, we omitted—by an oversight—to state that the commentary on Jude was by the Rev. D. D. Green of the same mission, having been left in MS. at his death.

聖日禱文 *Shing yat t'o mun.* "*Sabbath Liturgy.*" By Rev. A. B. Hutchinson, Hongkong, 1877.

THIS is in the Canton dialect, which puts it beyond the range of criticism for all who are not skilled in the vernacular of that province. As we are told there is a call for colloquial books in Hongkong, we think it very commendable in those who like Mr. Hutchinson, set themselves to supply this want. This is a translation of the Collects, Epistles and Gospels for the Sundays and Saints' days throughout the year. It is apparently supplementary to Mr. Piper's 聖會禱文 *Shing ooi t'o mun;* or "Church Ritual," the two combined forming the greater part of the Book of Common Prayer.

☞ We have papers still in reserve from Rev. C. Douglas, LL.D. Rev. J. Edkins, D.D. Rev. Chauncey Goodrich. *Gustavus*, Rev. A. P. Happer, D.D. *Hoinos*. Rev. Jonathan Lees. Rev. C. W. Mateer. Rev. C. F. Preston. J. R. Rev. John Ross, &c.

THE
Chinese Recorder
AND
MISSIONARY JOURNAL.

Vol. VIII. MAY-JUNE, 1877. No. 3.

THE RISE AND PROGRESS OF THE MANJOWS.

(Continued from page 24.)

CONQUEST OF COREA.

COREA, from north to south, is two thousand *li*. It is divided into eight provinces, containing forty-one circuits, in which are thirty-three *foo*, thirty-eight *jow*, and seventy *hien* cities, *i. e.* in all a hundred and forty-one walled cities. It is bounded on the north by Liao, and on the east, west and south by the sea; the whole of which coast is locked in by very high mountain ranges and islands cut off the main land, there being only Fooshan, opposite to Madao (island), into which vessels can sail, and which is the resort of Japanese pirates.

Going to the capital from Fooshan, it is necessary to pass through the two provinces of Chüenlwo and Chingshang.

Between these two provinces is a very high range of mountains, precipitous in the extreme, and easily defended. Liw Ting kept Chüenlwo for two years with only five thousand men, in the time of Wanli, and cut out all to the east of him.

The capital is in the heart of the eight provinces, the north protected by Tsoongshan, and the south by Tsangchiao mountains.

Joongjow has on its right and left Jinling and Maling, with a winding path where only one man can walk. Here at the south side the Japanese held the path against the Chinese with a few men; while at the north end, the Chinese with a few men blocked the way against the Japanese. These natural defences are of the utmost importance.

The men of An, Ping, Hien, and Jing (provinces?) are fearless, fond of the bow and of riding. The men are hardy and can endure cold and privation. They make excellent soldiers.

Their cities are few, and they are ignorant of the proper style of etiquette for their king and great men, as also of the art of defence in war. Their soldiers mostly wear long garments of fine linen, and are not properly drilled. Office and honour are hereditary, and have their hereditary servants (or serfs). The people always remain the people; for no amount of ability will entitle a man born outside the official class to become a magistrate.

On the east of Corea is Japan, and on its west Liao, so that it is encompassed by difficulty and danger, and is the refuge for the fugitives of both.

Pingyang stands between the Yaloo on the west and the Jin jiang on the north, both which run into Bwohai on the south. When therefore the Japanese barbarians fought in Corea, they took Pingyang* and cut off all succour from the south-west.

If a kingdom is able to take care of itself by its own strength, well; the next best thing is to have a sure ally. The Coreans have therefore under the Ming and Ching dynasties looked to China for assistance; which was sure to be given, for the reputation and skill of China were at their disposal. The helmet and coat of mail of Corea is faithfulness; propriety and rectitude are its surest defence.

Corea has been more or less under Chinese influence and control, ever since the first emperor of the Tang dynasty drove the Coreans eastwards out of Manchuria or Liaodoong, and across the Yaloo river, which he made the boundary of Corea proper; leaving a hundred *li* of neutral ground to the west of that river, cutting a deep and wide ditch between Funghwang shan on the east, and the low line of hills running parallel with and to the west of it. A village was formed underneath the shadow of Funghwang shan, on the Chinese side of the ditch, where merchandise could be exchanged and tribute paid; and Fungwang chung either grew out of, or increased by the change. All the other neutral territory north and south of this divided valley is so mountainous, that no army could cross either way. Far north at Ngaiyang, where another glen runs eastwards to Corea, the narrow mouth of the glen was shut in by a gate and commanded by a city.

The first contact of Coreans with the Manjows was in 1619, at the great battles of Hingjing, where twenty thousand of the former, marching westwards to Kwandien, joined that division of the Chinese army which threatened Hingjing from the south. The Coreans were defeated with the Chinese, and their leader with five thousand men deserted.

Taidsoo sent ten of these deserters to the Corean king Li Hwi with an epistle, stating that, because of old the Chinese sent assistance† to the Coreans, it was very natural and right that the Chinese should now be assisted by them; that he was therefore not the least offended by their fidelity to their allies, and in proof of his goodwill he would send to his home every man of the Coreans who had deserted.

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* This description is of course literally translated, and refers to historical times.

† Referring doubtless to assistance against the Japanese.

His generosity had not the desired effect; for Corea remained firm and did not even give thanks for the men sent back.

One of the divisions of Doonghai, right across the north of the Yaloo, south of Hingjing and bordering Corea, was Warka, against which Taidsoo sent several expeditions and took many of its sparse population. Coreans crossed the border to assist the men of Warka. They also abetted Boojantai, chief of Woola, in the north. When Taidsoo died, they sent no letter of condolence, as even the Chinese and Mongols did. They permitted the dsoongbing or Chinese general Mao Wunloong to land on their shores with a good many thousand men of Liaodoong whom he had collected at Pi* (Skin) island; for in Corea he had a vantage ground, whence he made incursions into Manjow territory and annoyed them much and long.

As the Manjows found it impossible to take Ningyooen while it was under governor Choonghwan, they made the above *casus belli* against the Coreans, and employing two fugitive Coreans as guides, four beiluas led a large army against Corea in 1627, the 1st year of Tiendsoong, the 7th of Tienchi and the 3rd of the Corean Li Dsoongsu. They crossed the Yaloo on the ice in February, and first attacked Mao Wunloong in Tieshan. He was defeated and fled back to Pi island. Yijow was next attacked and taken, then Dingjow, and Hanshan chung; many myriads of the people, soldiers and citizens were slain, and incalculable quantities of grain and stores burnt.

That same month they crossed the Chingchüen jiang and took Anjow, which had been taken by the first Tang emperor under the name of Anboo.

The large city of Pingyang† was next attacked. The officials and citizens all fled, and the army crossed Datoong jiang and entered Joonghua. Next month they arrived at Gwangjow, and the whole kingdom in great terror, sent to the Chinese for urgent aid.

Choonghwan despatched a number of large vessels and soldiers to support Pi island, and nine thousand picked men to Sancha hua on the west of the Liao, just above Newchwang.

This move terrified the Manjows lest the weakness of their position should be discovered, for their army was far away. They therefore collected every available man and kept the most careful watch over the Liao river.

Meantime the Corean capital was besieged, the queen and her children with all the great ladies were removed to Jianghwa island, south of the city of Kaijow,[*] which was inaccessible to the Manjows, who were destitute of vessels.

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* An island off the port of Pidsuwo in the south-east corner of Liaodoong peninsula, which has often since—perhaps always since—been the head-quarters of thousands of robbers, only lately driven off.

† From the capital, 400 *li* west, and from Yaloo, 300 *li*.

The army encamped on Pingshan, to which the king sent a younger brother, the prince of Yooenchang, with a hundred horses, a hundred tiger-skins, a hundred leopards, a hundred pieces each of satin, pongee, and linen, with fifteen thousand pieces of cotton cloth.

Messengers were thereupon sent to Jianghwa island to make a treaty, at the ratification of which a white horse and black ox were sacrificed, and a paper with the treaty provisions burnt to inform Heaven and Earth. The principal part of the treaty was that by which the two kingdoms were called "elder and younger brothers."

The treaty was first sought by the Corean king, but the Manjow chiefs were not slow in making it; for they were becoming apprehensive lest the Chinese or Mongols should advance in their absence. But the beilua Amin, coveting the beauty of the situation,—of the capital,—of its noble palaces and halls, refused to be a party to the treaty. The other beiluas, therefore, ordered the division of Amin to camp on Pingshan, concluded their treaty separately, and then informed Amin, who replied that he was not satisfied with the provisions—led out his army and laid waste the country. He afterwards concluded a treaty of his own with the prince of Yooenchang at Pingyang.

Taidsoong sent a courier to order Amin never again to destroy the produce of autumn, and also to order him to garrison Yijow with three thousand men. The rest of the army was recalled.

In May, Li Jiao the prince of Yooenchang, accompanied the army to court; and in the following autumn the Corean king plead the recall of the garrison in Yijow, promising to redeem all the prisoners. The amount of tribute to be paid yearly was fixed, and an agreement made to hold a market[†] for exchange of products on the west of the *Joong jiang*, or "Middle river," as the Yaloo is now called.

This same year Choonghwan put Mao Wunloong[‡] to death on Shwang (Double) island, one authority stating that this was because Choonghwan suspected Mao of treachery; another, that it was for private reasons of his own, fearing his reputation might by and by be overshadowed by Mao. This latter is probably the correct reason; for the death of Mao so shocked the emperor, that he recalled Choonghwan to Peking. He was however again employed by his successor; but in 1629 he was put to death by one of the cleverest stratagems of the Manjows.

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[*] From the capital, 200 *li* west, and from Yaloo, 500 *li*.

[†] This was at the place now called the "Corean Gate" which is to the south of Fungwhang shan, its ditch running south across the narrow valley, to the low line of hills stretching south-south-west. Trade here destroyed the old "Corean Gate" village west of Fungwhang shan, and set up the present long straggling street, where exchange of produce is effected between the two peoples to the value of a few hundred thousand taels per annum, and a great deal more by smuggling.

[‡] Mao had gradually risen to power by frequent and successful raids against the Manjows along the south, and east, and north-east coasts of Liaodoong or Manchuria.

The death of Mao deprived the islands of the south-east coast of Liaodoong and south-west of Corea, of their master, and the most of the soldiers disbanded across to Shantung. The Manjows were eager to take possession, and ordered the Corean king to provide vessels. On the third day after the arrival of the ambassador, the king who was ready to submit to have his hands bound down, rebelled from the idea of active hostility against the Chinese, who, he said, had been to him a father, and how could he attack his own father? By this act he annulled the former treaty.

In 1633 a despatch was forwarded to the Corean king accusing him of neglecting to pay the promised tribute—of harbouring fugitives,—of encroaching on Manjow ginsheng and pasture land,—of deliberating to withdraw and send no more ambassadors—and of threatening to stop the Yaloo market.

In the summer of this year, the assistance of the Coreans was rendered less essential by the desertion of three famous men, who had served under Mao Wunloong, and had at his death, gone across to Shantung, got commissions, revolted, were defeated, took ship and came across the gulf to join the Manjows with twenty thousand soldiers. These were Koong Yoodua, Shang Kuasi and Gung Joongming, afterwards occupying such important positions in the south of China.

Immediately on their arrival, some vessels were laden with grain, and messengers sent to Corea with an epistle stating:—"Your kingdom has looked upon the Chinese government as your father, yet it has entirely ceased giving you any grain. We wish now to act the part of elder brother for once. Even though we know you are unwilling to agree to this relationship, as soon as Koong and Gung came over to us with ships, we at once seized the opportunity, and now forward you corn in these vessels. We look in return for the restoration of those fugitives from Hwining,* and the men of Boojantai†, about whom we have so frequently sent you detailed information; and whom you have employed in rebuilding Hwang, Hai, Ping, An, and other cities, twelve in all, on three different roads."‡

The Coreans were also upbraided for stopping the market for exchange at the gate, for ceasing to deliver the tribute of satin and cotton, and deteriorating the quality of ginsheng. The original price of this article mutually agreed to, was sixteen taels of silver per oz. The

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* Hwining is an ancient city east and in the neighbourhood of Ninggoota.
† Boojantai was the last prince of Woola in the same neighbourhood.
‡ Or "in three provinces" of the eight into which Corea is divided.

Coreans afterwards stopped the tribute of ginsheng, and gave instead, nine taels of silver; hence the complaint. The ginsheng of Ninggoota known to Woo and Han, produced violent diarrhœa if half a catty were eaten! The Coreans were also blamed for interfering with Manjow operations against Warka, because these were Nüjun, and therefore of the same "family" as the Manjows.

In the spring of 1634 Taidsoong was anxious to come to terms with the Chinese emperor, and asked the Corean king to transmit his letter; for his former letters had all miscarried. The Corean instead of doing so, informed the commandant on Pi island, that he was anxious no terms should be made with the Manjows. He sent on a messenger stating that he could neither deliver up the fugitives nor open the market at the gate; the messenger also assumed an arrogant tone, and desired the Manjow ministers to sit lower down than himself, in order to mark their inferiority. This conduct enraged Taidsoo, who refused to accept his presents, and detained the minister.

Formerly the Coreans sent ambassadors to the Manjow court; and on several occasions, the Manjows returned the visits and gave presents in return for the Corean tribute. Special ambassadors were sent to condole with the Corean king on the death of his mother and wife. His "petition" the Corean king now called a "letter," and to the "tribute" he gave the name of "presents." He also wished the terms "honourable and humble kingdom" should be exchanged for the term "neighbouring kingdoms," and that mutual presents be given.

Just at that time the army had overrun and taken the Mongol Chahar, where the long-lost imperial seal of the Yooen dynasty was found in the possession of an old Mongol princess. The forty-nine beiluas of Mongolia hereupon all tendered their submission to the Manjows.

Taidsoong, still desirous to gain Corea by kindness, was anxious that all the beiluas should combine in forming a treaty, to which they agreed; but which, after much and angry discussion by the Corean ministers, was rejected. The Coreans besides set a guard over the ambassador Yingwortai, who—probably apprehensive of murder—at the head of his party rode against, pushed open the gate, and fled. The Corean king sent a messenger with a despatch after him, and another to the officer commanding on the border, to warn him to be watchful.

Negotiations were broken off in 1636, and when Corean ambassadors came to the court they refused to pay the accustomed reverence, but handed in their credentials, as all that was necessary. There was no return embassy sent, and as, just at that time, the Chinese army had been utterly routed by the combined Manjow and Mongol armies, there was no immediate danger of an attack from that quarter, preparations were made to march into Corea.

In January, 1637, Mongol and Manjow forces were told off, some to keep watch over internal affairs, and some to guard the Liao and seaside from any possible Chinese attack.

Dworgwun, who had been made Zooi chin-wang, with the beilua Haogua, were ordered to march from Kwandien through Changshan pass,* with the left wing. Taidsoong himself led the rest of the army (altogether a hundred thousand men), and crossing the Jun jiang, arrived at Gwoshan city, received the keys of Dingjow and Anjow, and marched to Lingjin jiang, more than a hundred *li* north of the Corean capital. The capital was thus threatened from the north, while a portion of this army, told off for the purpose, seconded them from the Han jiang, south of the capital. The season when the river should be frozen over, was not yet come, but on the arrival of the carts and horses, it became fast frozen all of a sudden, and the whole army crossed over, which was of course a special miracle.

Yü chin-wang Dwodwo, who led the van of fifteen hundred men, came up with the Corean picked soldiers to the number of several thousands, and defeated them just before the gate of the capital.

The king sent out messengers to welcome and feast the enemy's soldiers, in order doubtless to gain some little goodwill; while he himself, after sending away his queen and children with the principal ladies of the court to Jianghwa island, started off with his best troops to reinforce south Hanshan city.†

The Manjow army now entered the capital, and was soon joined by Yü chin-wang and the beilua Ywotwo, who had taken Pingyang. The united army marched against and surrounded south Hanshan.

Thrice were relieving armies defeated, and two sallies by the city army were driven back. Thereupon over three hundred families who had entered Corea from Warka, its northern Nüjun neighbour, came over to the Manjows.

Taidsoong ordered the capital to be plundered, while he crossed the river and routed the relieving armies from Chüenlwo, and Joongching.‡ Ambassadors were sent to the Corean king, complaining of his chief ministers.

In March the Manjows encamped on the north bank of the river, twenty *li* from the capital. Zooi chin-wang who had marched eastwards through Changshan pass took Changjow, and defeated the relieving armies—from An, Hwang, Ning, and the other border cities—

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* This long and geologically singular pass runs east from the rich mineral district of Saima-ji; so that this wing could enter Corea at its remote north-west corner, while Taidsoong passed down by Funghwang-chung, and entered by the west side.

† Another name given to Han *jiang* or "river" is Hiwngjin jiang, on which is situated Hanshan city. By it all provisions enter the capital, and its preservation was of the first importance to the kingdom.

‡ Two eastern maritime provinces.

numbering fifteen thousand men. He now joined the main body at the capital. The beilua Dwodwo also arrived with the heavy artillery, having come down by the Lin jin river, and reunited with the main army.

Long before, the Corean king sent messengers for aid from the Chinese, who however had their hands too full with the robbers then covering the land with their armies. The dsoongbing of Tungchow and Laichow in Shantung was ordered to cross over, but a contrary wind blowing at the time, he dared not cross.

The Coreans had therefore no hope from outside, and their own armies from the east and south, raised to relieve the capital, dispersed, while those on the west and north dared not advance. The city was running short of provisions, while the Manjows were plundering outside in all directions. What they did not take they burnt, and the greatest terror prevailed.

The king was at last brought to reason, and sent ambassadors to pray for peace, who however would be listened to only on condition, that the ministers who urged the king to renounce the former treaty, be handed over to the Manjows. The king was unwilling to grant those terms, and pleaded to be permitted to remain in the city. At that time, his wife and children with the wives of the great ministers were all in Jianghwa island.

Zooi chin-wang embarked in small boats, taking with him some great guns by means of which he shattered thirty large vessels of the enemy guarding Jianghwa; and crossing to the island in his small boats, defeated the guards who defended it, numbering over a thousand. He then entered the city, took the queen, the heir to the throne and seventy-six numbers of the royal family, with a hundred and sixty-six wives of the principal ministers whom he treated with the greatest respect and kindness. Taidsoong reported to the Corean king what had happened. The king besought leave to go to see his family, sending to the Manjows the principal ministers who had advised the annulling of the treaty.

Taidsoong now demanded that the Coreans should renounce their allegiance to the Chinese, and hand over two of the king's sons as hostages; in war they were to assist the Manjows, and if attacked, to feed the army sent to their aid. Every year they must send congratulations and presents, as they did formerly to the court of the Ming. No city was to be built or fortified without permission; and as to the customs left by the three centuries of ancestors, and the limits of their country, they were to remain unaltered.

The king received the conditions, bowing to the ground. In March, several scores of horsemen marched out of the city, and set up an altar at Santien doo, on the east bank, and prepared a yellow tent for Taidsoong, who, after arranging the order of procedure, crossed the river with a guard, and ascended the altar, while music was being played, the soldiers being all drawn up in order.

The Corean king at the head of all his ministers started from Nanshan, and when within five *li* of the altar came forward on foot. Messengers were sent more than a *li* from the altar to welcome him, and inform him as to the proper ceremonies to be observed.

Taidsoong came down from his high seat, conducted forward the Corean king, who with his sons and ministers, joined Taidsoong in worshipping Heaven. When this ceremony was over, Taidsoong again sat down, while the king at the head of his inferiors prostrated themselves on the ground confessing their crime, and were pardoned. The king with all his sons and ministers then bowed nine times to the ground, returning thanks; after which he was made to sit down at the left hand, facing west,* above all the Manjow wangs. After the ceremony of conferring these favours was over, all the ministers and the king's family were permitted to enter the capital. In this same month, the separate bands of the army were recalled and ordered westwards, the king, his sons and ministers accompanying them ten *li*, and kneeling when taking leave.

Because Corea had suffered so much recently from his army, Taidsoong remitted the tribute of the next two years, fixing the autumn of the third year for the first payment; and if thereafter they should find themselves unable to meet their engagements, they could settle the abatement or nonpayment at the time. Just below the altar at Santien doo, the Coreans, ministers and people set up a slab with an inscription in praise of Taidsoong's clemency.

Two months after, the king forwarded his two hostage sons to Moukden, and next month Koong Yoodua and the other deserters guided the Corean vessels against the island of Pi, took several myriad men on that and the neighbouring islands, and terminated the reign of this Manjow scourge; for the Chinese made no subsequent attempt to garrison those islands during that war.

At the command of the Manjows, the Coreans,—in 1638—attacked and took prisoners the people of Koorka, a tribe of Nüjun living on their northern border, beyond the Toomun and east of Changbai shan, who had rebelled against Manjow rule, and fled to Hiwng (Bear) island, north-east of the Corean coast.† This was their first service under their new masters, but they served with a bad grace; for in 1641 they were reprimanded, because that having been entrusted with the conveyance of ten thousand *dan* (石) of grain to west Jinjow,[*] where the Manjows were at war with the Chinese, the thirty-two Corean ships in which the grain had been stowed were never seen. The same quantity was again transmitted in a hundred and fifteen ships from the mouths of Daling and Siaoling rivers, east of Jinjow for Sanshan dao,[†] on which over fifty ships were dashed to pieces by the wind, or taken by the Chinese. Of the whole, fifty-two made their way across the gulf to Gaijow, but failed to enter the small river. The Corean officials petitioned to be permitted to forward the grain overland, but received an angry reply. To complete the sum of their sins, three Corean ships, under some pretence, sailed into Chinese waters, where they naturally acted as friends; and it was known to the Manjows that these ships had sailed out of their proper course, and had therefore sought and not avoided Chinese waters. The Manjows therefore wrote an angry disapproval of this Corean conduct, stating that the Coreans were at liberty to do what they would with their grain, to throw it overboard, or recall it to their own country at their pleasure.

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* The emperor and gods are all represented as facing south; the post of honour is on the left hand facing west; the next on the right hand facing east.

† That Koorka land is now Russian territory.

The Corean minister Li Chingye was terrified, and entreated to be once again permitted to brave the dangers of the sea in transporting the grain. He was allowed however to transport it by dry land. A thousand Corean soldiers bearing firearms, with five hundred camp-followers were retained, and the rest sent home.

Soon after, messengers were again sent to Corea, to reprove the ministers and make investigation why it was that after waiting a long period, neither grain, soldiers nor horses appeared. Several of the principal Corean ministers were apprehended as guilty.

In 1642, after the crushing defeat at west Jinjow, the Chinese sent an ambassage for terms of peace, which the Manjows were willing to grant, on terms however which the Chinese could not or would not accept. Immediately afterwards a despatch was forwarded to the Corean king, complaining that two Chinese vessels had been received in Corean waters, and strictly forbidding such conduct for the future. The king was also commanded to cease slaying his people, and rather to calm them by useful and wise administration.[‡]

A deputation had been sent to Funghwang chung some time before, to examine into the truth of a charge made by the Corean king[‖] against two of his own ministers, who were said to be in secret communication with the Chinese. The charge was proved; for Tsooi

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[*] 錦 州, written Kingchow on maps.

[†] 三 山 島, 45 *li* south of Jinjow.

[‡] An admonition not out of place now, if one half the stories of official atrocities spoken of in that overcrowded land be true.

[‖] In the *Doong hwa loo* this and several remarks of a similar nature already made, seem to imply that the hereditary ministers lorded it over the king, which is probable enough.

Mingji and Lin Chingye, two of the principal ministers had, in the temple of ancestors at Pingyang, with Lin Shanghua the governor of that province, forwarded a letter to the Chinese. They were now handed over to the above ambassage, along with the messengers who delivered the letters and presents. They were all punished; Mingji was imprisoned, Chingye fled, his wife was imprisoned, and Shanghua was degraded.

The Corean king had sent eight messengers with presents of silver, rice, ginsheng, and friendly letters to the Manjows. The messengers sold the presents at Tungchow in Shantung, and in Ningyooen. The king put these men to death. In the end of the year he sent soldiers to Taidsoong, who were met, welcomed and feasted.

The Coreans had a third of their tribute remitted in 1643, after the death of Taidsoong; and in the following year when sending home the king's son, who had gone to Peking to have his title to the crown confirmed, a half was remitted, and a pardon proclaimed to all in Corea who were condemned to die.

Kanghi, *Yoongjung* and *Chienloong* frequently remitted the tribute, demanding only a tithe, treating the Coreans like Chinese.

Since the time of *Kanghi*, when Corea has been threatened with famine, grain has been sent them by sea. If a rebellion has cropped up, soldiers are sent to their aid with ten thousand taels.

The "Ming history" is incorrect[*] in stating, that there was in Corea a revolution, and that Li Dsoong ascended the throne by their aid, overturning the former dynasty.

When at dinner, the Corean ministers pass the time in making verses, and the ambassadors sent to the Manjow court made impromptu verses superior to those of the Manjow ministers, whether native or Chinese; for though ignorant of the art of war, the learning of the Coreans is of the highest class; a character imprinted on the nation ever since the time of Jidsu,[†] younger brother of king Jow, who founded the kingdom.[‡]

The capital, from the time of Jidsu to the Tang dynasty,[||] was in Pingyang. It was removed to Kaijow in the beginning of the 10th century; and still further east when the Ming dynasty was established, in the middle of the 14th century, where it has remained, between the two rivers Hiwngjin and Lingjin.

The Corean mountain chains run south-east at right angles to and from the south of Changbai shan, and extend over two thousand *li* to Fooshan on the coast, a half-day's sail from the Japanese Ma island.

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[*] So says the *Shung woo ji*, but the above statement of the Ming historian would go far to explain the attachment to the Chinese.

[†] 箕子.

[‡] *Shung woo ji*, and Corean tradition.

[||] When the Coreans were driven beyond the Yaloo in the beginning of the 7th century.

In 1638, the Japanese sent ambassadors to demand an increased tribute* of the products of the soil. The Corean king replied by referring them to the change in his position, as being now under the Manjows. The ambassadors having satisfied themselves that the Manjows were a terrible lot, and not to be trifled with, thought it best to return to their own country, leaving the Coreans unmolested.

The Coreans heard of the French expedition against them with the greatest terror. But they attributed the withdrawal of that and the later American navy, not to the extraordinary low tides in their river, which rendered the large vessels of both expeditions utterly useless, but to their own hitherto undeveloped bravery. In the east they were considered, and regarded themselves, as the poorest of eastern soldiers; but after the tides compelled the Americans to retire, they carried their heads as high as the donkey who pursued the fleeing lion, whom he believed he had frightened. The Japanese have dared, in spite of the "majestic terror" of the Manjows, to inaugurate a new system, which we hope, for the sake of Corean serfs, will speedily open up Corea to modern thought and civilization, liberate the serf, and introduce the religion of righteousness and peace.

To be continued. J. R.

STATISTICS OF THE PROTESTANT MISSIONS OF PEKING AND NORTH CHINA.

PEKING.

STATISTICS OF THE LONDON MISSION.

THE first Protestant missionary who settled in Peking was W. Lockhart, F. R. C. S., who arrived in September, 1861. Soon after, he opened a hospital, having already had a long experience of similar work in Shanghae. He remained till the spring of 1864, when he left for England. In May, 1863, Mr. Lockhart was joined by the Rev. J. Edkins, B. A. and Mrs. Edkins, who still occupy the same post. In March, 1864, J. Dudgeon, M.D. arrived with Mrs. Dudgeon, to continue the work initiated by Mr. Lockhart, and which is still under his charge. The Rev. S. E. Meech joined the mission in 1872, where he has remained since that time.

The following summary has been furnished to us regarding this station, for the latter part of 1875.

Missionary operations were commenced in Peking in October, 1861.

There have been four missionaries from the commencement, all married.

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* Implying there had been a previous tribute.

There are at present three missionaries, all married.

There are three chapels.

There are seven out-stations.

There is one organized church.

There are six native preachers.

The numbers baptized from the commencement have been 433 adults and 88 children—in all 521.

The number at present in church fellowship in 234.

Regarding the *Medical* agency of the station, Dr. Dudgeon gave us the following summary in 1875.

Medical work was commenced in 1861.

There is one hospital, with about fifty beds.

There are two dispensaries.

There is a medical missionary and three native assistants.

Three natives are in training for the work.

The patients include some of all classes of society, from the highest to the lowest.

About sixty patients are treated in the wards annually.

About ten thousand separate patients are treated annually in the dispensary, giving an aggregate of 18,894 visits.

The annual expense of the establishment is 365 taels.

The funds are derived from local subscriptions, with some from England. Of the former, 125 taels was raised by native contributions in 1874.

The following publications have been issued in connection with the hospital.

施醫信錄 *She e sin lŭh.* "Report of the London Mission Hospital at Peking." By J. Dudgeon, M.D. 8vo. 15 leaves. Peking, 1870.

西醫舉隅 *Se e keu yu.* "Miscellaneous Essays on Western Medicine." By J. Dudgeon, M.D. 4to. 92 leaves. Peking, 1875.

身體骨格部位臟腑血脉全圖 *Shin tʻe kwŭh kĭh pʻoo wei tsang foo heŭ ma tseûen tʻoo.* "Anatomical Atlas." By J. Dudgeon, M.D. folio. 20 leaves. Peking, 1875.

Sheet tract on Christianity and Healing the body. By J. Dudgeon, M.D.

The First Report of the London Missionary Society's Chinese Hospital, at Peking. From October 1*st* 1861, *to December* 31*st* 1862. W. Lockhart, F. R. C. S. 1862. pp. 27.

The Second Report of the London Missionary Society's Chinese Hospital, at Peking, under the care of W. Lockhart, F. R. C. S. For the year 1863. Shanghae, 1864. 8vo. pp. 17.

The Third Annual Report of the Peking Hospital, under the care of J. Dudgeon, M. D. C. M. for the year 1864. Peking, 1865. 8vo. pp. 37.

The Fourth Annual Report of the Peking Hospital, in connexion with the London Missionary Society under the care of John Dudgeon, M.D., C. M. for the year 1865. Shanghai, 1865. 8vo. pp. 50.

The fifth Annual Report of the Peking Hospital, in connection with the London Missionary Society, under the care of John Dudgeon, M.D., C. M. for the year 1866. Tientsin, 1866. 8vo. pp. 48.

The Sixth Annual Report of the Peking Hospital. in connexion with The London Missionary Society, under the care of John Dudgeon, M.D., C. M. for the year 1867. Shanghai, 1868. 8vo. pp. 24.

The Seventh Annual Report of the Peking Hospital, in connection with the London Missionary Society, under the care of John Dudgeon, M.D., C. M. for the year 1868. Tientsin, 1869. 8vo. pp. 25.

Eighth Annual Report of the Peking Hospital in connection with the London Missionary Society For the year 1869. By John Dudgeon, M.D., C. M. Peking, 1870. 8vo. pp. 24.

Ninth Annual Report of the Peking Hospital in connexion with the London Missionary Society For 1870. By John Dudgeon, M.D., C. M. Peking, 1871. 8vo. pp. 16.

Tenth Annual Report of the Peking Hospital, for 1871, *in connection with the London Missionary Society.* By John Dudgeon, M.D., C. M. Shanghai, 1872. 8vo. pp. 18.

Eleventh Annual Report of the Peking Hospital, for 1872, *in connection with the London Missionary Society.* By John Dudgeon, M.D., C. M. Shanghai, 1873. 8vo. pp. 23.

Twelfth Annual Report of the Peking Hospital, for 1873, *in connection with the Landon Missionary Society.* By John Dudgeon, M.D., C. M. Shanghai, 1874. 8vo. pp. 24.

Thirteenth Annual Report of the Peking Hospital. for 1874, *in connection with the London Missionary Society.* By John Dudgeon, M.D., C. M. Shanghai, 1875. 8vo. pp. 45.

The Medical Missionary in China: a narrative of twenty years' experience. By William Lockhart, F. R. C. S. F. R. G. S. of the London Missionary Society. London, 1861. 8vo. pp. xi, 404.

CHURCH MISSIONARY SOCIETY'S MISSION.

This mission was commenced by the Rev. J. S. Burdon, who arrived in Peking in the latter part of 1861, as chaplain to the British Legation, which office he sustained for a time in conjunction with his missionary duties. He continued his labours there till about 1874, when he left for England. The Rev. W. H. Collins, M. R. C. S. with Mrs. Collins and family joined the mission in 1863, and he has continued his work there since that time. The Rev. W. and Mrs. Atkinson arrived in the spring of 1866, but only remained there a year or two. The Rev. T. McClatchie, M. A. was for a short time also connected with the mission. The Rev. W. Brereton arrived to reinforce the mission in 1875, and still resides there.

We have received no report from this mission.

AMERICAN PRESBYTERIAN MISSION.

The first representative of this mission in Peking was the Rev. W. A. P. Martin, D. D. who arrived in 1863. The Rev. D. C. McCoy and J. L. Whiting, who had come out as agents of the American Board, connected themselves with the mission about 1870. The Rev. J. Wherry and family, who had been residing in Shanghae, went to Peking to strengthen the mission about the same time.

We have received no report from this mission.

PRESBYTERIAN CHURCH OF ENGLAND MISSION.

The Rev. W. C. Burns of this mission arrived in Peking in the autumn of 1863, and left for the port of Newchwang in the latter part of 1867. Although these four years of close and conscientious work were far from being without effect, there are no results that can be tabulated.

STATISTICS OF THE AMERICAN BOARD MISSION.

The Peking station of this mission was commenced by the Rev. H. Blodget, who still resides there.

The following statistics of the mission were placed at our disposal in 1875, by the Rev. I. Pierson.

Peking was first occupied as a station of this mission in 1864.

There have been altogether sixteen male missionaries and nineteen ladies. Of this number, two married missionaries left the mission after a year's work, and joined the American Presbyterian Mission.

The present numbers are thirteen male missionaries and thirteen ladies.

There are eleven chapels.

There are four out-stations.

There are six organized churches.

There is one native preacher.

One candidate is preparing for the ministry.

Five colporteurs are employed.

The mission has one Bible-woman.

In furnishing the following facts regarding the *Itinerancy* of this mission in 1875, Mr. Pierson informs us, that besides the missionaries, native Christians are employed in this service as helpers or catechists.

The mode of travelling on the great plain is mostly by carts, but sometimes by saddle-horses or boats. Upon the highlands of Kalgan and Yu chow, saddle-horses, donkies and litters are used. The helpers generally travel on foot.

In 1865, the Rev. J. T. and Mrs. Gulick made a tour into Mongolia, as far as 喇嘛廟 Lama-meaou, about 330 miles north of Peking.

For several years past, the same devoted workers have made yearly tours in Mongolia, spending about two months of the year in tents, at distances of from thirty to fifty miles north of Kalgan.

For five or six years past, the Rev. T. W. Thompson has been in the habit of making tours into Shanse province, as far as the prefectural city of 大同 Ta-t'ung.

In 1871, A. O. Treat, M. D. made a journey to the departmental city of 遵化 Tsun-hwa, about 85 miles east of Peking.

The longest, and probably most important tour made by members of this mission, was accomplished in 1874, by the Revs. C. Goodrich, C. Holcombe and A. H. Smith. Having met at the provincial city of Paou-ting, they left on October 2nd, passed through the prefectural city of 正定 Ching-ting in Chihli, the provincial city of T'ae-yuen, and the prefectural cities of 平陽 Ping-yang and 蒲州 P'oo-chow in Shanse, the large town of 潼關 Tung-kwan in Honan, and the provincial city of 西安 Se-gan in Shen-se, the farthest point reached, being 800 miles south-west from Peking. Returning by the 五臺 Woo-t'ae mountain famous for its lama temples, and the prefectural city of Ta-t'ung in Shanse, they extended the journey to Chang-kea k'ow (Kalgan) on the Great wall. The expedition occupied three months altogether.

The out-stations of the mission are,—

張家口 Chang-kea k'ow, town.
通州 T'ung chow, departmental city, 14 miles east of Peking.
蔚州 Yu chow, ,, 140 ,, west ,,
保定 Paou-ting, provincial city, 116 miles south-west ,,

The *Printing-office* of the mission was commenced by Mr. P. R. Hunt, about the end of 1869. He is the only European connected with the establishment, and has twelve natives in his employment.

Three hand-presses are employed, the work being done entirely by moveable type.

The object of the institution is simply the publication of missionary works; Chinese being printed both in the literary style and in colloquial. A very little English printing is done.

The work may be said to have been of a tentative character; and although the cost hitherto has fully equalled the expense of printing by native blocks, yet it is hoped that it may be done much more advantageously in the future.

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STATISTICS OF THE AMERICAN METHODIST EPISCOPAL MISSION.

The following summary of the state of this mission in 1875 reached us last year.

The Peking mission of the society was commenced in 1869.

There have been altogether six male missionaries and eight ladies.

The present numbers are four ordained missionaries and seven ladies.

The mission has one out-station at the prefectural city of 泰安 T'ae-gan in Shantung, four hundred miles south from Peking.

There are two native preachers.

Two colporteurs are employed.

From the commencement, the baptisms have been 23 adults and 6 children—or 29 in all.

The present numbers of church members are 11 male and 11 female—or 22 in all.

The mission has three chapels, two in the Tartar city, of a probable value of $4,500, and one in the Chinese city, estimated at $1,800. A compound with three parsonages is estimated at $12,000. The property of the Woman's Foreign Mission branch of the society, consisting of two dwelling-houses, school-house and hospital, is of the probable value of $9,500.

We received the following particulars last year regarding the *Itinerancy* of the mission.

This work is undertaken by the missionaries and two native preachers; the travelling being accomplished on horseback, accompanied by baggage cart.

In February, 1871, the Rev. L. W. Pilcher made a journey to the district city of 房山 Fang-shan, and the prefectural cities of Paouting and Ching-ting, as far as the district city of 獲鹿 Hwo-luh.

In May of the same year, the Revs. L. W. Pilcher and H. H. Lowry visited the prefectural city of 河間 Ho-keen, returning *via* Teentsin.

In July and August of the sane year, the Revs. L. W. Pilcher and G. R. Davis made a tour through 古北口 Koo-pĭh-k'ow on the

Great wall, 熱河 Jĭh-ho (Jehol) the site of the emperor's palace, and Lama-meaou (Dolonor), returning by Kalgan.

In September, 1872, the Revs. H. H. Lowry and G. R. Davis made a tour through the departmental cities of 薊 Ke and 遵化 Tsun-hwa, the prefectural city of 永平 Yung-ping, the district city of 遷安 Tseen-gan and the town of 山海關 Shan-hae-kwan, returning by the departmental city of 灤 Lwan, and the district cities of 酆潤 Fung-jun and 玉田 Yuh-teen.

In October of the same year, the Rev. L. N. Wheeler visited the provincial city of Paou-ting and the sacred Woo-tae mountain in Shanse.

In January, 1873, the Revs. H. H. Lowry and L. W. Pilcher made a journey to the departmental city of 霸 Pa, and the provincial city of Paou-ting, returning by the departmental city of 涿 Tso.

In March of the same year, the Revs. G. R. Davis and L. W. Pilcher visited the prefectural city of Ho-keen and the provincial city of Paou-ting.

In September and October, 1874, the Revs. H. H. Lowry and W. F. Walker made a tour through the departmental city of 滄 Tsʻang, the district city of 臨邑 Lin-yĭh, the prefectural cities of 濟南 Tse-nan, and Tʻae-gan, the district city of 曲阜 Keuh-fow, the departmental city of 東平 Tung-ping, the prefectural city of 東昌 Tung-chang, the district city of 臨城 Lin-ching, and the prefectural city of Ho-keen.

In April and May, 1875, the Revs. H. H. Lowry and J. H. Pyke went over nearly the same ground as the preceding, the farthest point reached being the departmental city of 濟寧 Tse-ning in Shantung, about five hundred miles from Peking.

Nearly every important city in Chĭhli province and the western part of Shantung has been visited by some member of the mission.

A *Medical* agency was commenced in 1873, in connection with the Woman's Foreign Missionary Society of the Methodist Episcopal Church in America; regarding which we received the following statistics last year.

There is one hospital with thirty-five beds.

There is a dispensary—opened in 1875.

A lady physician is in charge.

The patients are women, children and young children only.

The number of patients treated in the dispensary in 1875 was 315.

The current expenses for 1875 were $200.

The funds for the institution are provided by the Woman's Foreign Missionary Society.

There are two *Schools* in the Tartar city, a boarding-school for girls under the Woman's Foreign Missionary Society, and a day-school for boys, with an aggregate of 20 scholars.

There is also a day-school for boys in the Chinese city, with 14 scholars.

In addition to these, there are two Sunday-schools; one in the Tartar city with 44 scholars, and one in the Chinese city with 20 scholars.

YINGTSZE.

PRESBYTERIAN CHURCH OF ENGLAND MISSION.

The Rev. W. C. Burns of this mission, who was the first Protestant missionary that settled at this port, arrived about the end of August, 1867; and after a brief period of faithful labour and bodily suffering, he died on April 4th, 1868. No other member of the same mission has since taken up the work he began.

STATISTICS OF THE PRESBYTERIAN CHURCH IN IRELAND MISSION.

Consequent on the death of Mr. Burns, this mission resolved to prosecute the work he had initiated. Their two first missionaries, the Rev. H. Waddel and J. Hunter, M. D. arrived with Mrs. Hunter on May 1st, 1869. Mr. Waddel was obliged to leave on account of his health about 1872. The Rev. J. Carson arrived in 1874.

The following items were received in 1875.

There have been three missionaries from the beginning.

There are at present two missionaries.

There is one chapel.

There is one out-station.

There is one native preacher.

Regarding the *Medical* branch of the mission, a note received in 1875 gives the few details that follow.

Medical work was commenced in 1869.

There is one dispensary.

There is a medical missionary.

The patients consist mostly of people from the country.

The following notes regarding *Itinerancy* were furnished by Dr. Hunter and Mr. Carson in 1875.

Besides the missionaries, a native preacher and a colporteur are employed in this service.

Travelling is done by carts.

The first journey was made by Dr. Hunter to 蓋 州 Kae-chow, seventy *le* distant from the port.

In 1874, he made a journey to Kwan-ching tsze, 1100 *le* distant.

In 1875, he went to 吉 林 Kirin, a distance of 1150 *le*.

In the course of their several tours, Dr. Hunter and Mr. Carson have visited 牛 莊 Newchwang, 海 城 Hae-ching, 遼 陽 Leaou-yang, 盛 京 Shing-king (Moukden), and Fa-kwo-mun.

STATISTICS OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND MISSION.

The Revs. J. Ross and J. McIntyre are now the representatives of this mission at this station.

Mr. Ross forwarded to us in 1875, the following items:—

The first agency of this mission in China was commenced in 1863.

Yingtsze was first occupied in 1873.

There has been but one missionary,—who still resides there.

There is one chapel.

There are three out-stations.

There are two native preachers.

One colporteur is employed.

The baptisms from the commencement have been 10 adults and 3 children—or 13 in all.

The present church members number 8 male and 4 female—or 12 in all.

The following notes on *Itinerancy* were received from Mr. Ross in 1875.

The journies here noted were made by Mr. Ross—travelling in carts.

The first was in 1873, to Moukden *via* Newchwang; thence to Leaou-yang, returning *via* Hae-ching.

The second journey was in 1874, to the Corean gate, *via* 岫 巖 Seu-yen and 鳳 凰 城 Fung-hwang ching.

The third journey was in the winter of 1874-1875, to Peking, *via* 錦 州 Kin-chow, Shan-hae kwan, and the prefectural city of Yung-ping; returning by Kin-chow, 廣 寧 Kwang-ning, Moukden and onwards the same as in the first journey.

The out-stations of the mission are at,—

太 平 山 Tae-ping shan, 12 miles south-east from Yingtsze.
大 石 橋 Ta-shih keaou, 20 ,, east ,, ,,
Moukden, 130 ,, north-east ,, ,,

In our last volume, pp. 428-430, we gave a list of works bearing on the study of the Mandarin language as used in the more southernly provinces. We add here some additional, written with a special view to the Peking division, and applicable to northern China generally.

An English and Chinese Vocabulary in the Court Dialect. By S. Wells Williams. Macao, 1844. 8vo.

The Chinese Speaker, or Extracts from works written in the Mandarin language as spoken at Peking. By R. Thom. Ningpo, 1846. 8vo.

尋津錄 *The Hsin Ching Lu, or, Book of Experiments; being the first of a series of Contributions to the Study of Chinese.* By Thomas Francis Wade, Chinese Secretary. Hongkong. MDCCCLIX. Fol. pp. 254.

自邇起 *Yü-yen Tzü erh chi. A progressive Course designed to assist the Student of Colloquial Chinese.* By T. F. Wade. London, 1867. 4 vols. 4to.

Russko-Kitaiski Slovar razgovornago yazuika (Pekinskagonaruiya) (Russian-Chinese Vocabulary). Sostabil J. Isaiah, Pekinski Missioner. Peking, 1867. 12mo. pp. 536.

Vredenie Russko-Kitaiski Slovar. (Grammatical Introduction to the Russian-Chinese Vocabulary.) By J. Isaiah. Peking, 1869. 12mo. pp. 69.

Predavlenie k' Russko-Kitaiskom Slovario. (Supplement to the Russian-Chinese Vocabulary). Sost. J. Isaiah. Peking, 1870. 12mo. pp. 132.

A Chinese and English Vocabulary in the Pekingese dialect. By G. C. Stent. Shanghai, 1871. 8vo.

Chinese without a Teacher, being a collection of easy and useful sentences in the Mandarin dialect, with a Vocabulary. By H. A. Giles. Shanghai, 1872. 8vo. pp. 60.

A Dictionary of colloquial Idioms in the Mandarin dialect. By H. A. Giles. Shanghai, 1873.

Mandarin Primer: Being Easy Lessons for Beginners, Transliterated According to the European Mode of Using Roman Letters. By Rev. John Ross. Shanghai, 1877.

We give the titles of the Christian books that have been published in the Peking dialect of the Mandarin language, as far as we know.

福音選篇 *Fuh yin tseen peen.* "*Selections from the Gospels.*" Rev. J. Edkins, B. A. 8vo. 43 leaves. Peking, 1863.

正道啟蒙 *Chung taou k'e mung.* "*Peep of Day.*" Rev. W. C. Burns. 8vo. 71 leaves. Peking, 1864.

桑榆再生記 *Sang yu ts'ae sang ke.* "*Conversion in old age.*" Rev. J. Edkins, B. A. 16mo. 8 leaves. Peking, 1865.

天路歷程官話 *T'een loo leih ching kwan hwa.* "*The Pilgrim's Progress. Part I.*" Rev. W. C. Burns. 8vo. 152 leaves. Peking, 1865.

With some modifications in the terms for "God" and "spirit," this was stereotyped at Shanghae in 1869, in 75 leaves.

馬太傳福音書官話 *Ma t'ae chuen fŭh yin shoo kwan hwa.* "*Matthew's Gospel.*" Peking Committee, consisting of the Revs. J. Edkins, W. A. P. Martin, D.D., LL.D., H. Blodget, D.D., S. I. J. Schereschewsky, D.D., and J. S. Burdon. 8vo. 73 leaves. Peking, 1865.

In this the term 天主 *T'een-choo* is used for "God" and 神 *shin* for "spirit." A revised edition, with marginal heading notes, was published by the Rev. A. Williamson, LL.D. in 12mo. 48 leaves, at Shanghae in 1867, with the title 馬太福音書 *Ma t'ae fuh yin shoo.* A further revised edition was published at Peking in 1871, in 61 leaves 4to. with 上帝 *Shang-te* for "God." Another edition was published at Fuhchow in 1872, in 72 leaves 4to. with the title 馬太福音 *Ma t'ae fuh yin*, with the same terms for "God" and "spirit" as the preceding. A further revised edition was published at Shanghae in 1875, with the title 馬太傳福音書 *Ma t'ae chuen fŭh yin shoo*, in 40 leaves 8vo. In this the term for God is changed to 神 *Shin*, and 神 *shin* for "spirit" is changed to 靈 *ling*.

路加傳福音書官話 *Loo kea chuen fuh yin shoo kwan hwa.* "*Luke's Gospel.*" Peking Committee. 8vo. 80 leaves. Peking, 1865.

This has 上帝 *Shang-te* for "God," and 神 *shin* for "spirit." A revised edition, with marginal heading notes, was published by the Rev. A. Williamson, LL.D. with the title 路加福音書 *Loo kea fuh yin shoo* in 52 leaves 12mo. at Shanghae in 1867. This has 天主 *T'een-choo* for "God." A further revised edition was published at Peking in 1871, in 63 leaves 4to. with the term 上帝 *Shang-te* for "God." Another edition was issued at Fuhchow in 1872, with the title 路加福音 *Loo kea fŭh yin*, in 78 leaves 4to. This has the same term for "God" as the preceding. A further revised edition was issued at Peking in 1873, in 71 leaves 8vo. with 天主 *T'een-choo* for "God," and 靈 *ling* for "spirit." Another edition was published at Shanghae in 1874, with the title 路加傳福音書 *Loo kea chuen fuh yin shoo*, in 42 leaves 8vo. This has 神 *Shin* for "God," and 靈 *ling* for "spirit."

亨利實錄 *Hang le shĭh luh.* "*Henry and his Bearer.*" Rev. H. Blodget, D.D. 8vo. 35 leaves. Peking, 1865.

A revised edition in 28 leaves, was published at Shanghae in 1867. It was stereotyped at Shanghae in 1869, in 11 leaves.

創世記官話 *Chwang she ke kwan hwa.* "*Genesis.*" Rev. S. I. J. Schereschewsky. 4to. 39 leaves. Shanghae, 1866.

This was reprinted at Shanghae in 1871, in 58 leaves 8vo. Another edition was published in Peking in 1872, in 82 leaves 12mo.

異蹟問答 *E tseih wăn tă.* "*Catechism on the Miracles of Christ.*" Mrs. Bridgman. 8vo. 92 leaves. Peking, 1866.

善終誌傳 *Shen chung che chuen.* "*Record of the Death of a Good man.*" Rev. J. Edkins, B.A. 8vo. 8 leaves. Peking, 1866.

續天路歷程官話 *Suh t'een loo leĭh ching kwan hwa.* "*The Pilgrim's Progress. Part II.*" Rev. W. C. Burns. 8vo. 113 leaves. Peking, 1866.

With some modifications, this was stereotyped at Shanghae in 1869, in 48 leaves.

舊約詩篇官話 *Kew yŏ she peen kwan hwa.* "*The Psalms of David.*" Rev. W. C. Burns. 8vo. 127 leaves. Peking, 1867.

馬可福音書 *Ma k‘o fuh yin shoo.* "*Mark's Gospel.*" Peking Committee. 12mo. 31 leaves. Shanghae, 1867.

This has the term 天主 *T‘een-choo* for "God," and 神 *shin* for "spirit." There are marginal heading notes. Another edition was published in 1869, at Shanghae, with the term 眞神 *Chin-shin* for "God," and 靈 *ling* for "spirit." A revised edition was published at Peking in 1871, in 38 leaves 4to. with 上帝 *Shang-te* for "God," and 神 *shin* for "spirit." Another edition was issued at Fuhchow in 1872, with the title 馬可福音 *Ma k‘o fuh yin*, in 46 leaves 4to. with the same terms for "God," and "spirit" as the preceding. A further revised edition was published at Peking in 1873, in 43 leaves 8vo. with 天主 *T‘een-choo* for "God," and 靈 *ling* for "spirit." Another edition was issued at Shanghae in 1875, with the title 馬可傳福音書 *Ma k‘o chuen fŭh yin shoo*, in 26 leaves 8vo.

使徒行傳 *She t‘oo hing chuen.* "*The Acts of the Apostles.*" Peking Committee. 12mo. 30 leaves. Shanghae, 1868.

This has 眞神 *Chin-shin* for "God," and generally 靈 *ling* for "spirit." A revised edition was published at Peking in 1871, in 64 leaves 4to. with 上帝 *Shang-te* for "God," and 神 *shin* for "spirit." Another edition was issued at Fuhchow in 1873, in 76 leaves 4to. with the same terms for "God," and "spirit" as the preceding. A new edition was published at Shanghae in 1874, in 42 leaves 8vo. with 神 *Shin* for "God," and 靈 *ling* for "spirit." Another edition was issued at Peking in 1874, in 71 leaves 8vo. with 天主 *T‘een-choo* for "God," and 靈 *ling* for "spirit."

聖經問答 *Shing king wăn tă.* "*Scripture Catechism.*" Rev. W. H. Collins, M. R. C. S. 4to. 15 leaves. Peking, 1868.

新約全書中卷 *Sin yŏ tseûen shoo chung keuen.* "*New Testament—Romans to Philippians.*" Peking Committee. 4to. 132. leaves. Peking, 1869.

聖會信約錄 *Shing hwuy sin yŏ lŭh.* "*Church Covenant.*" A. B. C. F. M. Mission. 8vo. 4 leaves. Peking, 1870.

新約全書 *Sin yŏ tseûen shoo.* "*New Testament—Romans to Revelations.*" Peking Committee. 4to. 213 leaves. Peking, 1870.

This has 上帝 *Shang-te* for "God," and 神 *shin* for "spirit." Another edition was printed at Shanghae the same year, in 170 leaves 12mo. with 眞神 *Chin-shin* for "God," and 靈 *ling* for "Spirit."

約翰福音 *Yŏ han fŭh yin.* "John's Gospel." Peking Committee. 4to 62 leaves. Fuhchow, 1872.

This has 上帝 *Shang-te* for "God," and 神 *shin* for "spirit." Another edition was published at Peking in 1874, in 31 leaves 8vo. with 天主 *T‘een-choo* for "God," and 靈 *ling* for "spirit." Another edition appeared at Shanghae in 1874, in 34 leaves 8vo. with 神 *Shin* for "God," and 靈 *ling* for "spirit."

新約全書 *Sin yŏ tseûen shoo.* "*New Testament.*" Peking Committee. 492 leaves. 4to. Peking, 1872.

This has 天主 *T‘een-choo* for "God," and 神 *shin* for "spirit." Another edition was published the same year at Peking, in 221 leaves 4to. with the term 靈 *ling* for "spirit." Another edition appeared the same year at Shanghae, in 307 leaves 8vo. with 神 *Shin* for "God," and 靈 *ling* for "spirit." Another edition was published the same year at Hongkong, in 8vo. with 上帝 *Shang-te* for "God," and 神 *shin* for "spirit." Another edition was published at Fuhchow in 1874, in 295 leaves 8vo. with the same terms as the preceding.

聖經要言 *Shin king yaou yen.* "*Select Words of Scripture.*" Miss M. E. Andrews. 8vo. 30 leaves. Peking, 1872.

教會禱文 *Keaou hwuy taou wăn.* "*The Book of Common Prayer.*" Revs. J. S. Burdon and S. I. J. Schereschewsky, 4to. 385 leaves. Peking, 1872.

耶穌言行錄 *Yay soo yen hing lŭh.* "*Scripture Life of Christ.*" Rev. C. Holcombe. 65 leaves 4to. Peking, 1872.

聖經指畧 *Shing king che lëŏ.* "*Scripture History.*" Rev. J. S. Burdon. 2vols. 213 leaves 4to. Peking, 1873.

眞理問答 *Chin le wăn tă.* "*Catechism of the Truth.*" 8vo. 18 leaves. Peking, 1873.

舊約聖詩 *Kew yo shing she.* "*Psalms of David.*" Rev. S. I. J. Schereschewsky. 4to. 40 leaves. Peking, 1874.

舊約全書 *Kew yŏ tseûen shoo.* "*Old Testament.*" Rev. S. I. J. Schereschewsky. 4to. 524 leaves. Peking, 1875.

This has 天主 *T'een-choo* for "God," Another edition was issued at Shanghae in 1876, with 神 *Shin* for "God."

牧童得福 *Mŭh t'ung tĭh fŭh.* "*History of David.*" Rev. J. Gilmour, M. A. 16mo. 14 leaves. Peking, 1874.

心算指明 *Sin swan che ming.* "*Intellectual Arithmetic.*" 8vo. 139 leaves. Peking, 1874.

上主創世 *Shang choo chwang she.* "*God the Creator of the World.*" 12mo. 3 leaves. Peking, 1874.

欠債喻言 *Keen tsae yu yen.* "*The Debtor.*" Miss M. B. North. 8vo. 10 leaves. Peking, 1874.

白衣喻言 *Pĭh e yu yen.* "*The White Raiment.*" Miss M. B. North. 8vo. 9 leaves. Peking, 1874.

苦人約色實錄 *Koo jin yŏ sĭh shĭh lŭh.* "*Poor Joseph.*" Rev. C. Goodrich. 12mo. 3 leaves. Peking, 1875.

耶穌登山寶訓 *Yay soo tăng shan paou heun.* "*Christ's Sermon on the Mount.*" 12mo. 6 leaves. Peking, 1875.

賽跑喻言 *Sae p'aou yu yen.* "*Parable of the Race.*" Miss M. B. North. 8vo. 14 leaves. Peking, 1875.

立蘭姑娘實錄 *Leih lan koo neang shih lŭh.* "*Story of the Lapland Girl.*" Mrs. Sheffield, 8vo. 6 leaves. Peking, 1875.

焚船喻言 *Fun chuen yu yen.* "*Parable of the Burning Ship.*" Miss M. B. North. 8vo. 6 leaves. Peking, 1875.

神道簡畧 *Shin taou keen lëŏ.* "*Course of Theology.*" Rev. D. Z. Sheffield. 8vo. 120 leaves. Peking, 1876.

CHINESE HYMNOLOGY.

BY REV. CHAUNCEY GOODRICH.

POETA non nascitur, sed fit. So it seems. Perhaps the inspiration of becoming a missionary furnishes the afflatus. It is, at least, a curious fact, that he who erst was wholly content to speak plain prose in his mother tongue, and who, perhaps never warbled a note, even in the cooing and nest-making period, soon begins to sing in the tongue of the Celestials. And thus it happened to me, as to the last sane man in Coleridge's *Friend*, finding no comfort nor sympathy in a sane life, I drank of the reason-destroying, frenzy-inspiring waters, and became like the rest of my brethren. Meanwhile, in my poetic ravings, I have had a few sane (?) thoughts, which may possibly interest the poets and hymn-makers of China.

Here let me say in plain prose, that our mission is just issuing a new hymn-book; a strange thing to produce—is it not?—when there are so many already, both north and south, representing, I suppose, nearly every society and mission in China. However, it is made *(fit)*, and ready for criticism or use, or to be outgrown and forgotten.

Since finishing our work upon this book, I have been thinking of a machine for hymn translating. I can think of but two necessities for the perfection of such a machine, a stop for rhymes, and a stop for variety, the second stop to be somewhat on the principle of the kaleidoscope, to insure variation for ever. Then we should all be able to praise the Lord acceptably.

It is said that every event must have a cause. What, now, is the cause of the endless multiplication of hymn-books in China, a process which seems destined to go on without end?

The first great cause is plain. We are too near the tower of Babel. Who does not see that that tower of bad eminence must have overlooked the Flowery land, and that when the muddled builders found their ambitious attempt an impossibility, they scattered in every direction over this great empire? (I make no charge for this theory.) The result we see, and hear, and *feel.* It enters into our bones. This jargon of languages pervades China, making this land a great language kaleidoscope. Every turn brings you a new dialect, or such variations of idiom, sound, tone, and character, as to give a new—not to say beautiful and attractive—picture. It has seemed obvious, that for every important variation in dialect, there must be a new hymn-book, to meet the special exigencies of that region.

The second cause for the numerous hymn-books seems to be begotten of the first. The existence of so many books for the purpose of Christian song is a kind of *inspiration* for producing more. As the schoolboy's enthusiasm grows with the size of the snowball he is rolling, so does ours, and so it will. We are just coming toward the flood time of hymns, and all the past is but the snowball in its incipient growth.

A third cause for the increasing number of hymn-books is the number of *sects* represented in China, which are yet, be it noted, all striving with one spirit toward one end, viz., to lift up China into the faith of the Gospel. And here it is interesting and delightful to note—and to the accuracy of this statement bear witness—that neither in sermon, nor tract, nor hymn, do the differences of the schools often appear. And this is a cause for devout thanksgiving, that we become so impressed with China's urgent need of the Gospel, and ourselves so enamored of the Gospel itself, and the Bible which holds it, that we lose sight of the sect. And, yet, not entirely, as the parallel lists of books, and, among others, hymn-books, abundantly testify.

A fourth cause for the multiplication of hymn-books is found in the difference of mental constitution and culture; in other words, in the ever-shifting point and angle of vision from which different men view the subject. One man's mind is run in a theological mould, and he writes what may be called *theological* hymns. To some they may seem as dry as the bones in the valley of vision—though, if they could have a resurrection, they would doubtless be found an exceeding great army. Another man has perhaps a no less theological mind, but he has found an antediluvian rhyme-book, which, like the old mummies, seems indestructible, and lives on and over the great chasms of time, amid a myriad of changes, itself unchangeable; and it appears to him reasonable, perhaps almost necessary, that the ryhmes should be made to conform to this ancient book. Besides, the old hymns need some adaptation to a new latitude, or longitude, and perchance rythmical changes, and so a process of transformation begins and goes on from one book and period to another; and it comes to pass, that some hymns change more than a man does after a heptade of years, when, as they say, not a particle of the original dust remains in him. Still another feels that the great body of hymns have not in them the soul of song,—that they do not excite devout emotions; partly because they are, except in form, dry prose statement of doctrine, and partly because they are above the easy comprehension of ordinary uncultivated minds; and he writes a book according to this theory, in easy colloquial, with ear rhymes. Thus it happens that in our hymn-books there is to be found a wide range of style, high, low, and mixed, including differences of ryhme and rhythm, all furnishing variety sufficient for an eclectic, and greater, doubtless, than in any other land upon which the sun shines.

Amidst all this diversity, and even conflict of opinion, and practise, the question intrudes itself upon one, whether a *standard* of hymn-making may be sought for. There probably can be no doubt that the same qualities which combine to make a good hymn in English, or German, or Latin, must also be found in a Chinese hymn. What are these qualities? Some of them are easily noted.

First of all is *devotional feeling*. A hymn should certainly contain doctrine, just as a painting should contain ideas; but he who writes a hymn simply with the thought of giving to doctrine the comely garments of rhyme and rhythm, has sadly mistaken the nature of Christian song. A comely dress may cover a doll, a washerwoman, or a queen. *Poetry* is the blossoming out of doctrine, and hath in it a fragrance, beauty, and charm of its own. Poetry gives wings to thought and feeling, but the wings are not at the ends of the lines. In our own hymns that live, there has been a mingling of heart and brain; so that we have, not teaching alone, and not feeling alone, but doctrine fused through the heart. A friend once wrote me—"I had a good time preaching to-day, not so much because I got hold of the truth, as because the truth got hold of me." It is when truth takes possession of a Christian poet, that hymns are born which cannot die. Will it be said that our work is not creative but constructive? Be it so—though, in truth, it is but partially so—the demand remains the same, and so far as we fail to make the *spirit* of Christian song breathe through our hymns, so far we shall prove our right to use plain prose.

A second element of Christian hymns which are not ephemeral, hymns which have their centennials, is a style which may be called *classical*. Most hymns do not live longer than Chinese graves, which, after two or three generations, are levelled with the ground, ready for the spade of the agriculturist or the sexton. But others of our hymns are truly gems of art, and are found, not only in books of Christian psalmody, but also in collections of choice poetry. Note their beautiful simplicity, classic finish, choice sentiment, poetic imagery, flowing rhythm, and exquisite naturalness, and all combined with devout Christian feeling. Does any one say—"this is high; I cannot attain unto it." And yet, this is the ideal of a Christian hymn. The difficulty of writing hymns for the service of song need not be disguised. The assertion may be ventured, that the production of a good hymn or a good tract, in any language is among the most difficult in the whole range of literature. Perhaps the most that can be urged here and now is, that whoever writes or translates, should make his utmost endeavor to attain excellence.

Here let it be written, and let it be deeply pondered by those who aspire to a literary life, that, if there are too few Christian and scientific books in China, so also there are too many. It is not more books that China wants so much as better books. The statement is equally true of hymns. We vie with each other, it may be, as to who shall produce the largest book, though, in truth, the *weeding* time has already come, and we need to expunge many hymns rather, and retain only those which approve themselves to our judgment and taste.

But there may be scepticism in the minds of some as to the possibility of writing hymns in Chinese, which shall be choice in sentiment, rich in devotional feeling, and classic in style. In respect to such a doubt, it cannot be denied that the language is not so rich in devotional sentiment, nor so elastic and free, as it will be after it has been stained through by centuries of Christian culture; and yet it remains true that the language is remarkably rich in synonyms and idioms, and in expressions that strike the entire chord of the feelings, and is likewise remarkable for its possibilities of rhyme, of rhythmic structure, and poetic expression. It only needs a master hand to strike the keys, to bring out unsuspected harmonies, music that shall go singing on and down the years. Let no one suspect us of thinking that Chinese was the language of Eden. Meanwhile we will try to sing with the spirit in such measures as we have, or such as are being born with much travail.

It may be mentioned as a third element in the hymns of other lands, that they are written in a style low enough to be readily and generally understood, and high enough to command respect among men of culture. Such, it may be supposed, should be the standard here. How shall the feelings of a Christian congregation be stirred by a style and by language far above them, and, on the other hand, by a style and by languaae far beneath them? Yet, on either side of this standard, a certain range of style must be allowed, from occasional hymns in the classical language, to occasional hymns written almost in the language of children. *A mixed style should not be tolerated.* How the remarks above may apply to hymns written in the south, those who reside there best know.

An antiquated rhyme-book has been referred to. That book, old as it is, may be bought bright and new in any book-store, with no suspicion of antiquity in its leaves or covers, and is entitled to a certain amount of regard, for two reasons. The first is, that scholars have some additional respect for hymns in which the rhymes conform to their standard, and the second, and weightier reason is, that if the rhymes of our hymns are not only ear rhymes, which of course they should be, but also rhymes according to the standard of this book, the chances of generally rhyming to the ear, and so finding currency over a wide district are greatly increased.

Closely connected with this subject of rhymes and the rhyme-book is another, which deserves more notice than is commonly accorded to it by western scholars. It is well known that Chinese scholars distinguish two classes of rhymes, the *p‘ing* (平), and the *tsê* (仄). The difference of impression produced upon one by these tones, at least in the north, is so great that, in rhyming, we ought scarcely to be in danger of confounding them, especially when we remember that the difference to a Chinaman is still farther magnified. It need not be denied, that in following the rhyme-book, and in distinguishing the two sets of tones, the difficulty of rhyming is considerably augmented, as, instead of about 24 rhyme endings, (a marvelously small number, by the way, making rhyming a kind of play-work,) we have 106. If, however, we allow the use of nearly perfect (通) and allowable (轉) rhymes, these 106 shrink into about 60 or 70, a number not alarmingly large for 6,000 or 7,000 colloquial characters, and very inconsiderable as compared with the hundreds—perhaps a number beyond the hundreds—of rhyme-endings in our own language.

Still it is laborious and trying to use the rhyme-book in its present form. If any one care to follow it, let him reject at once a vast number of characters, which can never be needed, and copy the remainder in a classified list of rhymes, arranged according to the pronunciation of final sounds in his own region, heading each separate list, whether long or short, selected under the various rhyme endings, by its leading character, and noting under that character other leading characters which are connected with it as nearly perfect (通) or allowable (轉) rhymes in the rhyme-book. This will cost a few days of careful work, but will abundantly repay the labor.

Some other qualities of Chinese verse, which are of importance to secure a rhythmical structure, might be referred to; as the cæsural pause in the middle of the line, without which the lines will lack a regular and easy movement; care in the pairing of characters, that they do not break the harmony of structure, and rhythmic flow, by appearing on the 2d and 3d, or 4th and 5th syllables,* &c. of long, common, and short metres; and, in general, such study of the different metres, and care in adapting the structure of sentences to them, as to secure beauty of construction, and rhythmic harmony, and, it may be added, greater simplicity and naturalness.

I cannot but suppose, that hymns, written on the basis referred to above, will be more generally accepted where they are written, and find a wider currency, than if written on another theory. So much for the peculiar form of Chinese hymns. A glance at what has been already written discovers the fact, that I have, though unconsciously, described the leading peculiarities—excellencies—of the various writers of hymns, and united them together.

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* There will at times be an exception to this rule, in writing names of three characters, and in the occasional use of idiomatic phrases also of three characters.

And here we approach a subject which constrained to the writing of this article. Why should "My faith looks up to thee" have a wardrobe as extensive as that of a Saratoga belle, everywhere appearing in a new dress? Must it be to accord with the genius of this land whose millennial ruts find their counterpart in its hopeless variety? Note the great loss in economy of labor, and the loss also in Christian communion. How much more of home feeling would there be in each other's churches, if we possessed a large number of hymns in common. It may be that an organized attempt to produce a Union Hymn-Book, even in the north, would not be a success. One thing, at least, can be done. Every writer or translator of hymns can strive to produce hymns *worthy* to be printed in other hymnals, and sung in other churches, and can also choose from other collections hymns which commend themselves to his taste and judgment. This last suggestion has not been carried out, save to a very limited extent, in our own hymn-book. I earnestly hope it may be in the next edition. We can well afford to part with some of the hymns that have been through our own loom, for the sake of securing the choice hymns of others.

It need scarcely be written, that the greater attainment one may make in the language (not only the language of books, but also the vernacular), before attempting a work of the highest difficulty, the better. Oh! if one were *born* a poet, and could drink in the language with his mother's milk, having at once all the advantages of Christian culture in a Christian land, and a classical education in China, meanwhile never falling into the ruts of the schools; and if, in addition, he could catch the breath of God upon him, he might write hymns, which (north and south perhaps,) should go singing down the centuries. By and by—not yet—we shall have our Watts, and Wesley, and Cowper in the land of Sinim.

TERMS IN CHINESE FOR "GOD," "GODS" AND "SPIRIT."

By Rev. C. F. Preston.

DURING the past year, the discussion of the old question, in regard to the terms proper to be used in the translation of the Bible, for "God," "gods" and "spirit" in Chinese, has been revived in the *Chinese Recorder* and other periodicals and pamphlets. Doubtless these articles have been carefully read by the missionaries, and others interested in the subject, with the earnest hope of seeing the settlement of this controversy by compromise or otherwise. It is evident that point has not as yet been reached; but there is really no reason for supposing no progress has been made in that direction. This much is certain—the mode of treatment has been for the most part kind and courteous. It is a great point gained to have the position of the several parties more clearly defined, and the arguments employed better known. There can be no doubt that the whole subject is better understood, and more intelligently discussed than ever before; and the number of those able to appreciate the discussion is much greater than at any previous period. There can hardly be any very long delay before the question will find some kind of solution; and we may certainly hope that it will be satisfactory to all, and a real triumph of the truth. The several parties, who hold different views with so much tenacity, must be content to appeal to the verdict to be given by the usages which are to prevail in the future. We do not believe error will gain the advantage in the end; but rather that what is truth will before long be manifest and vindicated. In the mean time it is a duty incumbent upon all who have sincere convictions upon the subject, to give expression to them, and thus contribute to the fund of information and argument necessary for the settlement of the controversy; and it should not be a reproach upon the name of those who do so. So long as truth is sought, discussion is not to be repressed or deprecated.

It is to be kept in mind too, that the end to be sought is not so much mere compromise, as to find out the real facts and merits of the case, and to lead all to the conviction and acknowledgment of the same. That such wide differences of opinion are found and held so firmly by the missionaries, is thought by some to be most unhappy and shameful, and strong expressions to that effect have been made; but really without just cause. It is surely no new or strange thing for good people to have honest and sincere differences of judgment; and controversy is surely much to be preferred to indifference or acquiescence in what is opposed to reason and conscience. As for myself I have no hard feelings against those who are on other platforms from that on which I stand, and I am most sincere in the declaration, that while I have given earnest attention to the arguments advanced on the opposite side, I do not feel that I would be justified in modifying views expressed in the July and August number of the *Chinese Recorder* to which I beg to refer. Subsequent study and reflection have tended rather to confirm them. Without presuming to attempt an exhaustive treatment of the question it may not be improper to supplement the article in question by a few considerations that appear of considerable importance.

I. What is the real question and how is it to be decided? To answer the second part of this question first, the reply may be made at once, according to the practice of the sacred writers. No Protestant missionary will deny that we have to ask—what saith the

Scriptures? This must be insisted upon as a prime consideration. We have no other authority for church questions. The Bible is the only rule of faith for the people of God, and it is the only infallible commentary upon itself. It is justly a matter of surprise, that in the discussion of this subject, so little attention has been given to this fact. No one who really believes in a sacred and inspired classic, will be satisfied without a foundation for his faith in the divine word. The matter in hand is not one of mere opinion and preference, but of fact; and to be settled by divine authority. The true principle for the translation of the Holy Bible is to reproduce as far as possible, the mode and form as well as the ideas of the original; and to make use as far as possible of the same words, in the rendering of different passages. Where the words are the same in the original, they should be the same as a rule in the translation. A very little experience in translation and careful study will show how unsafe it is to neglect this plain rule. As for the answer of the first part of the question, it is believed there has been misapprehension; and the different parties have really been discussing different questions. One party has been seeking what they think the best term to apply to the Supreme Being. Others think that question important, but not one for men to decide. The real question is what is the best term to represent each and every word as used in the Hebrew and Greek texts. This is a most important matter. What is the point in dispute? What are the facts in regard to inspired usage? The question arises on the very threshold of the translation of the Bible in the 1st verse of Genesis—"Elohim created the heavens and the earth." What is the nature of this term as determined by subsequent use? Is it, in other words, a proper name, or or is it a generic term? This expression might be avoided by a circumlocution, if regarded as offensive, as connected with the controversy in former times; but nothing is intended but what is fair and perfectly plain and simple; and by no means to raise side issues, or to treat the subject in any way that may not be comprehended by all who will give attention. Is it not true that the subsequent use of the term, and its Greek equivalent *theos*, and the corresponding words found in the hundreds of translations of the Bible, and in universal literature ancient and modern, go to show that it is not a proper name, and not an appelative, but indeed a generic term? It expresses a fundamental conception found among all people of all ages. The idea is evidently that the creation was *divine*—the work of self-existent deity as contrasted with the ideas of pagan cosmologies, and various theories as to the eternal existence of matter as a birth—a development—or of fate and necessity. There are in the first few chapters distinct traces of all subsequent revelation—ideas in germ, which are developed in the writings of the prophets and of the New Testament. It teaches theism as opposed to atheism, rather than monotheism distinctly, as opposed to either pantheism or polytheism. The doctrine of the divine personality is not dependent upon the fact that this is a proper name, which cannot be proved; but it is taught by inference and logical deduction, as well as by clearer revelation, in the following chapters. We have general conceptions—divinity, matter, vegetable and animal life, man, angel and demon. We have even intimations of the Trinity in the word and spirit of Elohim—a great mystery even after all the canon of the SS. is completed. This term is defined in the second section as "Jehovah Elohim," and it is found again in the speech of the serpent, where the father of lies gave utterance to that falsehood, "and ye shall be as gods, knowing good and evil," which has resulted in the hosts of pagan divinities, the creation of human imagination, inflamed by the poison of the serpent by whom the parents of the race were deceived.

A generic term is very different from a proper name or an appellative. It includes everything within itself—all species, and all classes, and all individuals in the sense of natural history; and the same is true of the terms under discussion.

No adjective can possibly add anything to the meaning of such a term, but serves only to mark a limit. This fact is often lost sight of, and attempts are made to add to the infinite. Some object to a generic term, as if inferior to an appellative, or a proper name; when the fact is, the generic term is the highest possible. The wider and more general the term, the more is contained within it. Attention is now called to the fact, that the authority of the sacred writers may be urged for the use of a generic term; and it is to be understood that it is according to the mind of the Holy Spirit, as best suited for translations, and that they be conformed in this respect to the original.

II. The next point to consider is what Chinese word corresponds or is nearest like in meaning and use to the generic term in question? It has been suggested that it is first necessary to find the word meaning spirit; but one may be pardoned for dissenting from that view.

It is the object of the present paper to show that *Shin* 神 is the word required. Not only that it is a word that may be employed in case of necessity, or as a mere matter of choice between several; but that it is *the* very word, and the *only* word in the Chinese language that in meaning and use answers all the demands of the case before us.

To go to the root of the matter, it is important to consider the radical under which it is found, and the character of the family in which it is found. The 113th radical embraces in its group the large part of words which refer to religion and worship, sacrifices, prayers, blessings, &c. The affinities are surely more with divinities, gods, &c., than with spirits in the common acceptation of the word. An imposing list might be made out (illustrating the meaning of this class of words—from the Chinese Imperial Thesaurus) but it will be sufficient to call attention to the facts. In the article alluded to above, mention was made of the use of *shîn* 神 as contrasted with *kwei* 鬼 as in English "gods" and "demons." Another use is as contrasted with man—*shîn* 神 and *jîn* 人, "gods" and "men." In neither case could we translate "spirit."

Chinese and foreigners who use "pidgin" English speak of *joss*, which is said to be a corruption of the Latin *deus* or Portuguese *dios*. It is used for *shîn* 神, and of course has a living connection with the original words of Scripture, in meaning and use. Admitting that it is a low jargon, the argument is valid as to the meaning of *shan* 神. It is perfectly legitimate to bring to the discussion of this subject, not only the cosmologies, and mythologies of ancient and modern nations, but the "dead" languages; and the colloquial speech is quite in order, and not to be dismissed from a hearing. The testimony of all is important and has a *living* connection with the subject.

It was formerly suggested that the meaning of the word *shîn* 神 may be discovered by an examination of the objects which are included under the designation. In other words, are the objects of Chinese worship "gods" or "spirits?" It has been urged that there is a radical difference between the Chinese pantheon, and especially the chief or highest of the deities, and those of other nations. It is said that the *shan* of the Chinese are the souls of men, while for instance in ancient Greece the gods belong to a superior race of beings. The subject will be discussed by giving a few quotations and remarks in relation to the facts:—

> "The Greek gods were formed like men with greatly increased powers and faculties, and acted as men would do if so circumstanced; but with dignity and energy suited to their nearer approach to perfection. The Hindoo gods on the other hand, though endued with human passions, have always something monstrous in their appearance and will, and capricious in their conduct."—Elphinstone's *Hist. of India*, pp. 96, 97.
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> "In the material polytheism of other leading ancient nations, the Egyptians for example, the incarnation of the deity was chiefly or exclusively confined to animals, monsters or other fanciful emblems. In Greece on the other hand it was an almost necessary result of the spirit of grace with which the deities were embodied in human forms, that they should be burdened with human interests and passions. Heaven like earth had its courts and palaces, its trades and professions, its marriages, intrigues, divorces."—Mure's *Lit. of Ancient Greece*, vol. i, p. 471.
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> "The mythical age was peopled with a mingled aggregate of gods, heroes and men, so confounded together, that it was often impossible to distinguish to which class any individual name belonged."—Grote's *Hist. of Greece*, vol. i, p. 596.

Herodotus says, that the Persians were unlike the Greeks in so far as they disbelieved in a god having a human form. Thirlwell admits that the views and feelings out of which it (the worship of heroes) arose seem to be clearly discernible in the Homeric poems. In Plato's *Cratylus*, Socrates is represented as asking—"Do you not know that the heroes are demi-gods?" Alexander obtained for his friend Hephæstion, the right of being worshipped as a hero. This subject might be most profusely illustrated from the writings of the Fathers and writers of the primitive church; in which may be found a wonderful resemblance between the pagan religions and philosophies of those times and those with which the modern church has to contend in her missions in India and China.

The more the subject is investigated, the more plainly does it appear that the differences in pagan systems are chiefly national, as seen in the quotations given above. There is no more difference between the *shîn* 神 of China and the "gods" of other nations ancient and modern, than the differences seen in the people. The gods of the Chinese have national characteristics; for they are the creation of the imagination of the people.

It is very doubtful if either the religion or the philosophy of the Chinese classics are superior to those of other countries, or of modern times in China itself. It is quite true that there is in many minds, an undefined impression to this effect; but it is probably without foundation. It can hardly be the case, unless it can be shown, that the same is true of the people; which is not so readily admitted. What should we expect from the national characteristics? They may appear outwardly in the contrast to better advantage, because of the observance of the rules of propriety. In their dissipation, they drink tea and put themselves to sleep with opium-smoking; while other people drink rum and whiskey, and fight in boisterous revels. The one are really no better than the other, unless duplicity and deceit are to be preferred to noisy and quarrelsome revelry. An honest comparison would surely not admit of allowing any special moral pre-eminence. It will evidently be more necessary in China to look below the surface to find the truth. It is not safe to award praise or refrain from blame, until a thorough investigation has taken place.

Those who know the difficulty which attends the establishment of a negative, will be slow to deny that the objectional features of other pagan systems are to be found in the Middle Kingdom. He must be a bold man indeed, for instance, who will insist that there are no evidences of the old dualistic philosophy in the ancient faith of this empire; especially in view of the prominence given to the doctrine of the *Yin* and the *Yang*. And it would not be safe to deny altogether the existence of phallic notions even if the gross symbols are absent; these even may exist by way of suggestion in some of the charms used to guard off evil influences. This much is certain, that at the present day, while licentiousness is not openly enjoined, as in India, it is by no means uncommon, in connection with idolatrous feasts and festivals. A more intimate acquaintance with Chinese manners and customs may reveal more of this character than is now known. There is much worship in the gambling and opium dens, and in the brothels; and prostitutes and their victims are in their own way very religious.

It is quite probable that the *Shang-ti* of the most ancient classics is in no respect superior to those of modern times, who have the same title, or to "the gods many and lords many" of China and other lands—and that the whole pantheon, including the *Shang-ti*, are in Scripture phrase "*abominations*" of the Chinese. The meaning of the term is good enough, as is with the case of *Baal*—"Master," *Jupiter*—"Aiding Father," *Moloch*—"the king," &c. There can be no doubt, that so far as the mass of the people are concerned, Confucius, Buddha, Laou-tsz, the emperor, and the material heavens, are situated in very much the same plane of dignity; and it is a much lower conception than is generally thought. It is too common to attach a Christian signification to the words of the classics and of common speech in pagan lands; so that a false impression is conveyed by them, which is not authorized by original intention. A Chinaman once said in my chapel, "The Chinese regard their parents as their Heaven." According to the theory of the classics and present law, only the emperor worships Heaven and the hundred 神 *shin*, while the common people worship their ancestors—and, under rules of the present dynasty, only for five generations. The reason for this is doubtless owing to political rather than religious considerations; and the rule is practically ignored, and the people directly acknowledge their responsibility to the highest deity known to them. In their prayers and conversation they repeat such phrases as 謀事在人成事在天 *Mow sze tsae jîn ching sze tsae tʻeen*, "To lay plans belongs to man, but to accomplish belongs to Heaven." 死生有命富貴在天 *Sze săng yew ming foo kwei tsae tʻeen*, "Death and life are decreed, wealth and honor are from Heaven." The equivalent of Heaven in these passages is the generic term 神 *Shîn*. 人憑神力草望春生 *Jin pin shîn leĭh tsʻaou wang chʻun sang*, "Men rely upon the strength of the gods, as the grass waits for spring to grow." 心動神知人未知神先知 *Sin tung shîn che jin wei che shîn seen che*, "When the heart is moved the gods know,—Before men know, the gods know." 報答神恩酬答天恩 *Paou tă shîn gan chow tă tʻeen gʻĭn*, "Requite the favor of the gods—or of heaven," the one standing for the other. 天地

神人都知 *T'een t'e shîn jin too che,* "Heaven and earth, gods and men all know."

III. The objection is urged, that the term 神 *shîn* is too indefinite to be used for "God"—that it is wider in signification than *Elohim,* including much more—that its proper meaning is "spirit." Hundreds of examples are furnished in which it is used of the human spirit in the various senses of the English word—or many of them at least.

The solution of this difficulty is to be found in the fact, that the character has two well-established meanings. It is believed that the original and proper meaning of the character is, as has been urged, "gods, divine," &c., and that it has been applied to the human spirit, it may be, as we speak of the "divine within man." It is not strange that the soul has been deified. These suggestions are made, as merely probable or possible explanations. Whether true or false, the facts remain, of two meanings. Man was made in the image of God, and he is a son of God. Notwithstanding the extensive use of 神 *shîn* as a synonym for 靈 *ling,* the one being defined by the other in the dictionaries and commentaries, I verily believe and am confident, it is the only word in the Chinese language, which can take the place as a generic term for *Elohim.* It may not be an exact equivalent for that word in the language of the holy nation, but it is as near an equivalent as the Greek θεος, which the New Testament writers accepted under the guidance of the Holy Spirit from the Septuagint; and as good as the Latin *deus,* or the English "God," or words in other languages which the Church has adopted in her translations of the Bible. I am convinced it is the best and only word in the Chinese language for this purpose, and expresses the highest conceptions of the people. They say 人爲萬物之靈 *Jin wei wau wŭh che ling,* "Man is the most excellent of all things," as possessing a living soul. In the genus man, or in humanity, they exalt to the highest place the sage or the holy man; but above the sage as beyond comprehension, and unknown, they place divinity. 聖而不可知之謂神 *Shing urh pŭh k'o che che wei shan,* "That which is holy and incomprehensible, is divine." While feeling after God, they cannot guess how or what He is; yet their ideas of divinity, and their 神 *shîn* are not surely radically different from the conceptions of other pagan nations. As to indefiniteness, or whether the one term includes more than another, it may be hard to decide; but it matters little, whether the one number five millions, and the other seven millions. Who will attempt to count the number of the heathen gods or the 神 *shîn* in China. They are practically without number; and the important consideration is not how many there may be, or their peculiar character and dignity; but that the first commandment forbids the worship of all but one. As for th souls of the dead, there is at least one instance of such a use of *elohim*, in I Samuel, xxviii. 13, where the witch of Endor is said to have seen *elohim* ascending, when the spirit of Samuel was called to answer the inquiries of Saul. Let any "young missionary" take his concordance, and try the different terms in different texts. Will he call the gods of the heathen 帝 *ti* or 神 *shîn?* In the prize tract, to which frequent reference has been made, as bearing upon the usage of Chinese scholars, 神 *shîn* is used to stand for "gods of Syria." It will be impossible to change this usage of Chinese scholars. They will be sure to forget, and use the term in a generic sense, as all nations from ancient times have done with corresponding words. Try to explain the incident of Herod's death, and the saying of the people of his oration, "It is the voice of a god, and not of a man"—using different terms, and tell me if 神 *shîn* is not more proper in contrast with 人 *jin* than 帝 *ti* or any other Chinese word would be; and so of many similar instances in both Testaments. When the Chinese speak of the souls of their ancestors as 神 *shîn,* they doubtless mean that they are deified. They consider them as gods. The good become gods, and are immortal; but the bad are 鬼 *kwei,* and die a second death of annihilation. The term 神 *shîn,* has been declared to stand for "saint," but this is a mistake; for there are other terms used for Confucian, Buddhist, and Taouist saints, which correspond with the idea in other languages.

IV. Let us for a moment consider the claims of other terms; and first as to 帝 *Ti* and 上 帝 *Shang-ti,* for which terms there are many earnest advocates. The objections to their use have already been mentioned, or implied, in the considerations to which attention has been called. It may however be remarked further under this head, that even if it could be proved that the *Shang-ti* of the Chinese classics was a tradition of the Creator, the term not being generic but a proper name, would not stand for *Elohim* and *Theos.* The next point is—does 帝 *Ti* mean "god" or "ruler?" There is such a theory; but it would be hard to believe, that very many Chinese scholars can be found who will insist, that the original and proper meaning of 帝 *ti* is "god," instead of "chief ruler." Gentlemen connected with the foreign legations, consular staffs of the different countries and H. I. M. Customs' service—among whom are names eminent as students of the Chinese language—will doubtless be amused as well as astonished, to hear that they are held guilty of claiming divine honors for the rulers and governors of the countries to which they respectively belong, because they have made use of the term in question in the treaties and other documents prepared under their superintendence. Let those believe this theory who *can;* but if the use of this word in the Bible of necessity implies such reasoning, it must be as a forlorn hope. The fact is 帝 *ti* does not mean "god," but "ruler;" and it is used in the ancient classics in the same way, and interchangeably with 皇 *hwang* and 后 *how*. According to the theory of historians and commentaries, the general term is 君 *keun*; among which are included several in the following order of dignity,—皇, 帝, 后, 王, *hwang*, *ti*, *how*, *wang*. The expression 三 皇 五 帝 *san hwang woo ti*, "three kings and five emperors," is very ancient, and seems to imply the same—that 皇 *hwang* is superior to 帝 *Ti*—just as in English, "king" is used as superior to "emperor;" as for instance, when we speak of the ancient kings of Babylon, and the modern emperors of France or of Morocco. We are told that *Ts'in She*, the first emperor of China, B.C. 246, was guilty of claiming divine honors for himself, by the assumption of this title. This may be more than doubted. He by no means meant, nor was he understood as making such a claim; nor was it ever admitted. He made the claim, and it was acknowledged in the sense of "emperor." In the language of western historians, he founded an empire by subduing the feudal princes. We think of him as we do of Charlemagne, and by no means as we do of Mokanna the veilèd prophet of Khorassan, or of a pope exalted above all that is called god.

If it be said that the addition of the prefix 上 *shang* leaves no ambiguity in regard to the term, it may be remarked, that as already said, no adjective can add any real meaning to a word; but defining it, takes away instead of adding. The word we are looking for must stand by itself without any help. Adjectives if intended to help, are like crutches, which reveal weakness, in that they are necessary. The effect of propping up words may be seen in the titles of the Chinese idols in straining for the expression of dignity; as in the following—皇 皇 上 帝 *Hwang hwang Shang-ti*, 昊 天 至 尊 玉 皇 上 帝 *Haou t'een che tsun yuh hwang Shang-ti*. Every additional prefix is an additional limitation; and one cannot help feeling, that the passage is step by step from the sublime to the ridiculous. Who that has studied the subject, and is not entangled with the yoke of foregone conclusions, will dare assert that it is impossible in the use of the word 上 帝 *Shang-ti* to encourage the worship of inferior deities? We are told that 上 *Shang*, means "supreme;" but it is by no means certain. Rather it may mean "above," and suggest the idea of corresponding rulers "below." Is it not true, that the heathen regard the chief god of their pantheon as raised far above earthly affairs, and all sublunary things beneath his care and attention? As a mere proper name of a popular idol, it is still more objectionable for standing in the place of *Elohim* and *Theos*. The same line of argument may be applied to other terms that have been proposed in the interest of compromise.

V. There is an impression evidently abroad, that those who advocate the use of 神 *shîn* for "god" as the generic term answering to *elohim*, have taken up 靈 *ling* for "spirit" as a mere matter of necessity, because its synonym *shîn* has been appropriated. This is a mistake. The fact that *shîn* is so often used for "gods," makes it altogether unfit to stand for "spirit." *Ling* has full enough to recommend itself on its own merits. For many reasons it is believed to be the most appropriate for the translation of the Hebrew and Greek equivalents for "spirit." It may be remarked that the original terms are very difficult to translate; and that the English word "spirit" is a very inadequate rendering. "Ghost" is still more unsatisfactory; and neither "breath" or "wind" will answer. On this account it is almost impossible to translate correctly many passages from ancient writings where the word occurs, into English. The Chinese term *ling* is believed to correspond more nearly with the Greek *pneuma*, and the most satisfactory term to apply to the third person of the Holy Trinity called the efficient agent in the Godhead.

There can be no doubt that ideas of the "divine," the "spiritual" and the "material" are fundamental and clear conceptions universal among men; and yet as soon as we begin to define and attempt to explain, we get into difficulty. So soon as we begin to depart from the plain path of the most simple statements, we are liable to get lost in a thick mist of metaphysics. Even an illustration of light recently given, serves rather to render darkness visible; and almost all explanations tend to confusion, and the mere multiplication of examples does not help in the difficulty. There is no use of denying that there are any obstacles in the way of the settlement of this question. Those the most able to judge are the most convinced of the magnitude of the task; only the ignorant complain of differences of opinion and are clamorous for compromise. It would be strange indeed if the translation of the Holy Bible did not require many instances of the new use of words, and many new adaptations. Such do not by any means imply a want of care and precision in the use of language.

What word then in Chinese shall we use to translate the passage in the 1st chapter of Genesis. "And the Spirit of God moved upon the face of the waters?" In what respect is *shîn* better than *ling?* As for these synonyms, it has been shown that *shîn* originally and properly means "divine." There can be no doubt that the prevailing idea of *ling* is "transforming influence" or "spiritual energy." This last is certainly more suitable for expressing and indicating the character and office of the Holy Spirit. In the present state of philological research, it is unsafe to lay much stress on the form of the characters; but it may be remarked, that it is found under the radical for rain. It has been said, that *ling* is never a noun, but always an adjective, meaning "efficacious." This would be strange indeed if true; but it may be denied. Ancestors are called 先靈 *seen ling*, the people 生靈 *săng ling*, &c. The character and meaning of the word may be determined by the manner of its use. For instance in contrast with the word meaning matter or substance, 一靈一質 *Yĭh ling yĭh chĭh;* as we speak of soul and body, or flesh and spirit. Take the classic passage "God is a spirit." *Theos* is *ling* is believed to convey a more correct impression of the original, than to say *Theos* is *shîn.* If it is said *ling* sometimes means "excellent," so does *shîn* often at least, mean "divine." "Intelligent" is as good a meaning as "spirit" or "breath" for "soul." Examine also the passage John iii. 6 in its whole connection:—"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is a great mystery; but let any "young missionary"—or older for that matter—study the original in connection with the several versions in Chinese, without undue regard to Chinese theories of philosophy. Vary the form of expression, using the adjectives instead of the nouns:—The divine is spiritual; or say—the ground idea of divinity is a spiritual existence. Use it as the heathen Greeks might have read it:—The divinities are spiritual beings; the gods are all spirits. But by no means is the converse true, that all spirits were conceived of as gods. This may serve to assist in the determination of the Chinese terms. We may say in like manner—The *shîn* are all *ling*, but by no means are the *ling* all *shîn*—神無不靈, 靈未必皆神 *Shîn woo puh ling, ling wei peĭh kea shîn.*

It is objected, that *ling* has never a bad meaning. It may be admitted that it is quite generally true; but it is also true of the Greek *pneuma.* The expression "unclean spirits" ought to be rendered in Chinese 不潔之靈 *puh tsie che ling;* and if it be true that such an expression cannot be found in the Chinese classics, it is not at all unintelligible or unidiomatic. It is the revelation of a fact that could never be discovered by the investigations of science; for the natural eye cannot see their impalpable forms. The translations in the Chinese versions, in trying to conform to Chinese ideas, are at fault, inasmuch as they do not show that the original word is that used for the Holy Spirit, and not another word used for demon. As for the two expressions "false gods" and "unclean spirits," both are anomalies, and it is intended to express that fact in their use. Other expressions are singled out for animadversion, because they cannot be supported by Chinese usage; but it is to be remembered, that new ideas require new forms of expression; and wherever the Bible is translated, it brings a revolution in forms of speech as well as in manners.

To recapitulate in a word. The real question in dispute is not in regard to any appellative, but as to a generic word. This is already to a great extent acknowledged. Whether it is so or not, and the nature of the word, is to be decided by the authority of Scripture usage. Reasons have been adduced in favor of 神 *shin* and objections considered. This question being disposed of, next comes the inquiry as to the word to be used for "spirit," which has been discussed on its own merits and not merely with reference to the former subject.

In conclusion, in addition to what has already been said, it may be remarked:—

I. That in cases, where the ideas and forms of the Hebrew and Greek come into conflict with those of the Chinese classics and philosophy, the latter must yield to the former as of pre-eminent authority. The original text is the only standard to which a faithful translation must be conformed. Disregard of this rule has sometimes resulted in the production of a mere patchwork from the classics, which can neither be considered good Chinese, nor a representation of the sacred writings. No man can serve two masters, and the Christian missionary must hold to the one whom he has promised to serve.

II. In the discussion of this question, it appears to be the theory of many, not only that the Chinese classics are the standard of authority, but that this honor is confined to those regarded as canonical—a catalogue that is diminishing in volume very fast, by the investigations of western scholars. This old idea of a sacred book in China, like that of "a golden age," is a delusion. It is believed, it is the same with the notion, that low and gross views of religion and worship are all modern corruptions, and departures from ancient purity and simplicity. These are dreams and fancies—fictions of philosophers and historians, who have filled the void of prehistorical times with creatures of their imagination. It seems strange, that hands busy in putting down the foundations of the edifice, which the Chinese have placed in the back ground of their ancient history, keep pointing to the falling structure, as the great treasure-house of authority in the settlement of questions affecting the translation of the Holy Bible. What is called the classical literature is important; and there is no especial reason for determining what may date before Confucius, and giving to those writings much preference. So far as this question is concerned, present usage is even more important. It is difficult to believe that, as has been asserted, there were no idols in China in the time of the great sage; and without doubt the period of the feudal princes was more corrupt than any time since in every respect; and what good evidence is there that preceding ages were any better? There may have been a high civilization in prehistoric times, but there are no records or remains of it, any more than of the same in America or Europe. A better acquaintance with the sage and his times will doubtless show that they have been held in too high estimation. The mission of the Christian church is to preach an "unknown God" to the Chinese people, as truly as Paul did at Athens. The present customs of China are the best possible commentary on the ancient classics.

III. News has been received of a proposal from certain people in northern China, for all parties to unite in the agreement to use either 神 *Shîn*, 帝 *Ti*, or 主 *Choo*, alone or with one of the three adjectives 眞 *Chin*, 上 *Shang*, or 天 *Teen*. This would make nine different terms, and many others equally good might be added, and greatly increase the number of possible combinations—as 君 *Keun* 皇 *Hwang* and 父 *Foo*. It is reported that in some parts of the empire, there is a custom among the native Christians of addressing the Supreme Being as 天亞公 *Teen-ah-kung*, or 天上老爺 *Teen-shang-laou-yay*. These forms of expression are altogether too low for such sacred use. They ought not to be tolerated, or suffered for a moment to gain a place in the dialect of the Church; but ought to be banished from Christian speech and literature.

STATISTICS OF THE PEKING BRANCH OF THE LONDON MISSIONARY SOCIETY FOR 1876.

Ordained English Missionaries,	3
Physician,	1

In the City.

Native preachers,	5
Church members,	77
Baptised adherents,	79

In the Country.

Native evangelist,	1
Church members,	181
Children,	43
Total baptized,	380
" " 1875,	369
Contributions,	₮62.52

THE SHANGHAI MISSIONARY CONFERENCE.

THE first General Conference of missionaries in China—which met the 10th of May and adjourned the 24th—has passed into history, and may fairly be counted a great success. In numbers, interest, and the practical worth of the essays and debates, it filled the measure of expectation of the most sanguine, and far exceeded the anticipations of the great majority.

The plan of the projected meeting and the programme of subjects for papers and discussions having been published in former Nos. of the *Recorder*—and, a somewhat detailed report of the Conference proceedings having been already printed in a pamphlet in Shanghai—and moreover, the essays, debates and proceedings of the Conference being in process of publication in book-form—we shall here give only a brief account of the organization, and some prominent features of the Conference.

The committee of arrangements, consisting of Revs. Carstairs Douglas, LL.D., W. Muirhead, C. W. Mateer, J. Butler, and A. Wylie, Esq.—to whom the undertaking had long since been entrusted, and to whom, it is but just to say, that great credit is due for their efficient and successful execution of the work they had in hand—had fully matured the plan for making the Conference a living thing, and carrying out the programme in all its length and breadth. From the body of missionaries to China, about forty-five essayists had been secured in time to do their best in dealing with many of the most important themes affecting the interests of Christian missions in this country. The favour of several steam navigation companies had been obtained to allow members of the Conference a reduced rate of passage and thus facilitate their coming and going. Happily, too, the Shanghai local committee of arrangements had spared no pains to secure quarters for a number of visitors as little expected by some as was the fulfilment of Noah's warnings by the world before the flood. But the flood came, and wisdom was justified of her childen, and the committee was commended because it had done wisely.

The Lecture Hall of the Temperance Society—of all the buildings in Shanghai the most eligible for the sessions of the Conference,—had been kindly offered for this purpose by the executive committee of that institution. So on the day aforesaid, the 10th May, 1877, at the hour of 11 in the morning, a General Conference of missionaries to China—in number about 120—met to inaugurate their work by unitedly worshipping the Triune God, and listening to the opening sermon, by the Rev. Dr. Talmage, of Amoy, on the commission of our Lord to His Apostles.

At 2 o'clock, p.m. of the same day, the Conference met for business—the first item of which was to effect its own formal organization. The committee of arrangements had suggested as a provisional plan of proceeding that the chairman of that committee should call the Conference to order and preside until permanent officers could be elected by the body. They also suggested that, as the Conference was composed almost entirely, and in nearly equal numbers, of British and Americans, there should be two chairmen elected, one British and the other American, who might divide the duties at their pleasure.

This proved to be a very good and practical suggestion. Accordingly, the chairman of the committee of arrangements being a British subject, the first motion was to go into the election of the American chairman. There were nominated Rev. R. Nelson, D.D., Am. Epis. Mission, Shanghai; Rev. H. Blodget, D.D., A. B. C. F. M., Peking; and Rev. J. V. N. Talmage, D.D., Am. Ref. Ch. Mission, Amoy. On the first ballot Rev. Dr. Nelson was elected. After which Rev. C. Douglas, LL.D., Eng. Pres. Mission, Amoy; Rev. A. Williamson, LL.D., Un. Pres. Ch. Scot., Chefoo; Rev. G. John, London Mission, Hankow; and Rev. W. Muirhead, London Mission, Shanghai, were nominated for the post of British chairman, and on the first ballot, Rev. Dr. Douglas was elected. Rev. S. L. Baldwin, Am. Meth. Ep. Mission, Foochow, and Rev. J. Butler, Am. Pres. Mission, Ningpo, were elected secretaries, and Rev. W. Muirhead, London Mission, Shanghai, was elected treasurer. Thus officered, the Conference completed its organization by the appointment of a special committee composed of Revs. Muirhead, Williamson and Mateer for arranging daily details of business,—which committee rendered much good service during the term of the Conference—and Revs. J. V. N. Talmage, D.D., and G. John, to arrange the devotional services.

The members present, besides the above-named were as follows:—

Right Rev. W. A. Russell, D.D, Revs. Canon Scott, Y. J. Allen, T. Barclay, E. R. Barrett, J. Bates, H. Blodget, D.D., T. Bryson, M. A. Churchill, T. P. Crawford, S. Dodd, H. C. DuBose, E. J. Dukes, J. Edkins, D.D., J. M. W. Farnham, G. F. Fitch, A. Foster, J. R. Goddard, C. Goodrich, F. F. Gough, R. H. Graves, L. H. Gulick, M.D., V. C. Hart, C. Hartwell, B. Helm, D. Hill, J. C. Hoare, W. S. Holt, J. W. Lambuth, C. Leaman, R. Lechler, J. A. Leyenberger, E. C. Lord, D.D., D. N. Lyon, H. L. Mackenzie, C. R. Mills, A. E. Moule, A. W. Nightingale, R. Palmer, A. P. Parker, S. B. Partridge, N. J. Plumb, J. S. Roberts, D. Z. Sheffield, C. A. Stanley, R. W. Stewart, J. L. Stuart, R. Swallow, J. H. Taylor, M.D., E. H. Thomson, J. D. Valentine, A. Whiting, S. F. Woodin, M. T. Yates, D.D.—Messrs. F. W. Baller, S. P. Barchet, M.D., A. W. Douthwaite, S. Dyer, A. Gordon, G. W. Painter, G. Parker, E. Pearse, G. Stott, M. H. Taylor, A. Wylie.—Mesdames Allen, Baller, Barrett, Crawford, Dodd, Douthwaite, DuBose, Dyer, Edkins, Farnham, Fitch, Gough, Hart, Holt, John, Lambuth, Lyon, Muirhead, Nelson, Pearse, Plumb, Randolph, Roberts, Shaw, Stewart, Stott, Stuart, Swallow, Thomson, Valentine, Whiting, Yates.—Misses Bear, C. B. Downing, L. M. Fay, A. M. Fielde, F. G. Harshberger, Huberty, Jones, A. P. Ketchum, Kirkland, Knight, M. Laurence, F. Lord, J. H. Murray, M. Nelson, A. M. Payson, A. C. Safford, Wilson, B. Woolston, S. H. Woolston.

Besides these the following ladies and gentlemen were proposed and accepted as honorary members:—

Mr. C. P. Blethen, Mr. and Mrs. Cranston, Mr. J. Fryer, Dr. J. Johnson, Mr. J. Kavanagh, Dr. D. B. and Mrs. McCartee, Dr. D. J. and Mrs. Macgowan, Dr. V. P. Su-voong, Mr. C. Schmidt, Mr. and Mrs. Weir, Mr. E. Wheatley.

Our space not allowing any extended notice of the various *essays* which were read—of which indeed, for reasons above mentioned, there is no necessity—we will only say that from the first in order, by Rev.

G. John, to the last by Rev. Dr. Douglas, the published programme was followed out to the full, except in one or two particulars. And where all were good, many were able, some were eloquent and others learned—and where there may be wide diversity of judgment on the question, which were best—we venture only to assert that there is at least unanimous consent in the judgment that, in the main, the essays were thoughtful, suggestive, practical, instructive and well-written papers, and that they—with the debates upon them, as a collected whole to be published in the forthcoming volume—will, for a long time to come, furnish a treasury of great value to all interested in Christian missions in China, and especially to new-comers in the field; and reasonably too, as they contain the results of the experience, observation and learning of a number of the oldest and most capable missionaries in China.

The essay on Confucianism, by Dr. Legge, was, after full consultation, withdrawn by common consent; as bringing into discussion the vexed question of "terms," contrary to the general understanding previously had on this point. The understanding was that this whole subject of "terms" should be dealt with by a special representative committee, to whose judgment and discretion it was entrusted, and that it should not be brought into discussion on the floor of the Conference, as such a discussion was thought more likely to disturb harmony than to settle the question. The report of this committee will be found further on.

The reading of essays was usually followed by *general discussions* of their respective subjects,—each speaker being restricted to *five minutes*, unless by special permission of the body he was allowed to proceed. The chairman's bell ringing out the five minutes of the speeches became quite an institution of the Conference. *A priori*, five-minute speeches might seem to promise very small debates. The result, however, was short speeches indeed, but terse, condensed, sharply defined, forcible, and to the point, with little preface, and no peroration but the *bell*. And time was thus allowed for wider interchange of thought within the hours allotted to debate. These debates certainly formed one of the most pleasant and profitable and spirited features of the Conference-proceedings.

The *personnel* of the body is a point worthy of special note. Among these one hundred and twenty and more missionaries, male and female, there were some whose entrance on their mission life dates back to thirty years ago, about as many more who came to China between twenty-five and thirty years since, and still about as many more who came between twenty and twenty-five years since. The veteran portion of the Conference was therefore large compared with the whole. Then there was a strong element composed of those who date back from twenty to ten years, and who were yet in the prime of their working vigour. And others counted five or fewer years, and some even less than one. Several of the younger ones were born of missionary parents, in the mission field; and, if they live in it as long as some of their seniors have, are destined to see things apparently as impossible and as far beyond conception now, as a Conference like this was to the oldest member of it on his arrival in China. From the oldest to the youngest, they all looked happy in their work, and a cheerful and bright appearance of physical and intellectual life was manifest throughout. This blending of so many of such different ages and experiences gave as much of interest as variety to the whole. But there was no old age in the body, if that means dulness or decay of faculties, or diminution of interest or power for mission work.

The extent of field represented in the Conference was very large. From Peking on the north to Canton on the south, all the sea board cities were represented; and from Formosa to Honan, residents of many points and itinerants of various regions were members of the body. Under such circumstances, many and diverse dialects of Chinese were heard from time to time, as occasion required the use of any Chinese term or name or phrase; and it may easily be imagined that to ears polite, accustomed to the refinement and elegance and culture of the language of the capital and its surroundings, the harsh brogue and provincial phrase of Canton, Fo-kien or Che-kiang would be *βάρβαρος* indeed; and, as it is as far from Canton to Peking as it is from Peking to Canton, naturally those from the great provinces of the south found the high style of the capital but jargon to them. Translations were requested, in some instances, into the common language of plain English. On several occasions, too, addresses were made in the mission churches of Shanghai to the native Christians by missionaries from other parts of China; but these addresses had to be made in English and interpreted by some missionary of Shanghai, into the colloquial of the place. Such circumstances bring out to the full the great diversity there is in the dialects of the country, and the great difficulty and inconvenience occasioned thereby, however it may be partially offset by the written character common throughout the empire.

The *number of different Christian bodies* represented in the Conference was also large,—and yet great harmony of spirit and action prevailed among them all. From Independents to a Bishop of the Church of England they sat in conference and debated with freedom of speech and earnestness of manner, but yet with Christian courtesy and in parliamentary order; or, if any one ever for a moment transgressed, he made open acknowledgement and cordial amende. The pervading and regulating principle was, that points of harmony were more and stronger and more vital than points of difference, and the latter should not have the best of it; that (as it was expressed by one of the speakers) desirable as are both unity and uniformity, still, as we cannot yet have both, unity of spirit without uniformity is better than uniformity without unity of spirit.

The social feature of the Conference was one not soon to be forgotten. The gatherings, irrespective of nationality, (English, Scotch, Irish, American and German), at the several places of sojourn, the free daily converse at the meetings, and during the intervals between the sessions, the special social evenings at the Temperance Hall, where, besides the feast upon the tables, was "the feast of reason and the flow of soul," with music of sweet singers and instrumental accompaniments, these all will hold their places among the pleasant reminiscences of the Conference.

And in this connection we may mention the satisfaction and general *benefit of the personal acquaintance* with one another gained by daily intercommunication for more than two weeks. The heart, mind, manner, character and work of each one, associated with that one's face, appearance, voice and whole individuality, will henceforth all "come up at the sound of the name," bringing with it the real identity of the living possessor,—and a mutually helpful and stimulating influence will be the permanent result. This enlarged, more thorough and intimate knowledge of each other and their several fields and divers modes of work, will be a new outfit to all, as they again address themselves to their respective duties. It is always of service to any missionary to visit other different fields and learn their modes of operating and borrow of their experience. The Conference brought these various fields together, as it were, and served as a school of practical instruction for its members.

And last and first, the daily *devotional exercises* of prayer and praise and hearing of God's word formed one whole and distinct department of the interest of the Conference. Each business session was preceded by a special devotional service, and, at occasional intervals between essays or debates, a few verses of some spirit-stirring hymn or words of earnest prayer, or both, would tune up the hearts of all for the next work in hand.

But who that was present will forget the *last session of devotion*, the prayers and praises, and the earnest words of the closing hours of the Conference! Special arrangement had been made that this last session should be one of exclusively religious service, to be conducted by the chairmen of the Conference. The American chairman conducted the former half of these exercises, using a selection of prayers from the Episcopal liturgy most appropriate to the occasion, and, as it was the Queen's birth-day, offering special prayer for Her Majesty, which deeply stirred the hearts of those of us who are her subjects. The British chairman conducted the latter and closing parts of this service, the fervour and feeling of which grew deeper and more intense to the end. A body of such diverse elements is rarely seen so melted and welded into one as was this first General Missionary Conference in China on that memorable day. To God the Father, Son and Spirit be the praise!

A proposition was made, which received the hearty accord of all, to the effect that the members of the Conference endeavour—in such way as each may find most practicable and convenient—on every *Saturday evening, to remember each other in prayer.* And, as we all present at the Conference loved to remember and pray for those of our brethren in the mission field—and especially those on duty in the famine districts of the North, who could not be with us—so do we desire that all the members of the missionary body in China may unite in this Saturday evening prayer, that thus, "the whole body fitly joined together, and compacted by that which *every joint* supplieth, according to the effectual working in the measure of *every part*, maketh increase of the body unto the edifying of itself in love." The idea seemed to be that during some convenient portion of the time, between the hours of seven and ten each Saturday evening, any one alone, or "two agreeing," or "three met together," or more united, should remember their brethren in prayer, and that as specially and individually as circumstances would allow.

Particular and grateful mention should be made of the fact that some kind friends of Rev. Dr. Douglas, and friends of the mission cause, had sent him $250 towards the expenses of the Conference. May they reap their reward.

One *result* of the Conference was the uniting of various societies of the same denomination. For instance the Baptist missionaries of the United States consisting of missionaries of the Missionary Union, and the missionaries of the Southern Baptist Convention formed an Association to meet once in two years—its sessions to alternate between Shanghai and Ningpo. The missionaries present were from Canton, Swatow, Ningpo, Shanghai and Tungchow. Steps will be taken to invite English Baptists and Baptist missionaries connected with the Inland Mission to join the Association. Something like uniformity of action in the ordination of native pastors and other details of the work, it is expected, will then be arrived at.

A meeting was also held by all who adhere to the Presbyterian form of government, partially with reference to union organically and in all mission work, and partially for the purpose of sending a letter to the Pan-Presbyterian Council to meet in Edinburgh July 5th. In reference to union, it was the common opinion that there should be only one Presbyterian Church in China. Whatever matters, national or other, prevent one organization at home, we should not aim to perpetuate those home separations, but try to bring all into one church here. That this may be done among Presbyterians was shown from the case of Amoy, where the Dutch Reformed missionaries of U. S. A. and the English Presbyterians have organized their converts into one church. In this spirit of fraternity and unity, a letter was addressed to the Council soon to meet, and it received the signature of all Presbyterians present.

Before the close of the Conference, several committees were appointed, whose work did not end with the adjournment. They are as follows, which we take from the official minutes:—

ON THE DIVISION OF THE FIELD OF LABOR,

Consisting of Revs. A. Williamson, LL.D., R. H. Graves, M.D., H. L. Mackenzie, G. John, H. Blodget, D.D., S. L. Baldwin, and F. F. Gough, presented the following report, which was adopted:—

1. Without seeking to interfere with the freedom of individual missionaries, or the action of any society, they recommend that the grand oneness of the Christian Church in spirit and in aim should be ever before the minds of all, and that nothing should be done which would in any way originate or perpetuate the idea of strife or dissension among us, in the minds of the Chinese people.
2. That therefore the missionaries of the different churches residing in the same region should arrange to carry on their labors, as far as possible, in different localities.
3. That in the case of sickness or absence, or on other occasions calling for assistance, missionaries should supply each others' need, and thus by mutual help seek to indicate the great truth that they are brethren in Christ Jesus, and fellow-workers in the same great undertaking.
4. That, wherever it is practicable, missionaries should deliberate together, and combine in carrying on schools of all kinds, seminaries for students, dispensaries, hospitals, and such like; that, with our limited forces, the highest possible result may be attained.
5. That in the event of societies not hitherto represented entering the field, they be recommended to occupy one or other of the newly opened ports, or one of the provinces as yet unoccupied.

ON PHILOLOGY,

To consider the question of a uniform system of rendering Chinese sounds by English letters, especially in reference to the *wĕn-li* and the mandarin colloquial, consisting of Revs. J. Edkins, D.D., Mr. A. Wylie, Rev. F. F. Gough, and Rev. S. Dodd, presented the following resolution, which was adopted:—

That the Right Rev. J. S. Burdon D.D., the Revs. J. Chalmers, C. Douglas, LL.D., J. Edkins, D.D., C. Goodrich, R. Lechler and S. J. I. Schereschewsky, D.D. be appointed to arrange a uniform system of writing Chinese sounds with Roman letters; and that they be recommended to ask the assistance of competent students of the language not connected with the missionary body.

ON THE APPEAL,

Consisting of one from each society represented in China, to write and forward an urgent appeal to all the home societies to send out laborers to this field.

[As Dr. Yates has had printed at his own expense 4000 of the resolutions and appeal for gratuitous distribution, it will be unnecessary to reproduce it in the *Recorder*].

ON LITERATURE,

Consisting of one missionary from each province here represented, namely, Shantung, Rev. A. Williamson, LL.D.; Chihli, Rev. C. A. Stanley; Kiang-su, Rev. J. M. W. Farnham; Hupeh, Rev. G. John; Kiang-si, Rev. V. C. Hart; Fookien, Rev. S. F. Woodin; Chekiang, Rev. J. Butler; Kwangtung, Rev. R. H. Graves, M.D., whose duty it shall be—

1. To ascertain what books are now published at the various mission stations that are available for general use.

2. To ascertain what books are in the course of preparation at the various stations.

3. To secure the preparation of a suitable series of books for use in mission schools (including arithmetic, geography, astronomy, natural philosophy, &c.) by using such books already published as are suitable, and by calling upon competent persons to prepare such others as are needed.

4. To make known to the whole missionary body what is done and what is being done, by publishing and circulating a catalogue containing all the necessary information.

5. To send to each station a copy of each new book published in *wĕn-li* or mandarin—to which end every missionary is requested to put into the hands of the member of the committee for his province a sufficient number of copies for this purpose.

This committee presented the following report to the Conference, which was adopted:—

1. We recommend the appointment of a committee, consisting of Revs. W. A. P. Martin, D.D., LL.D., A. Williamson, LL.D., C. W. Mateer, Y. J. Allen, R. Lechler, and J. Fryer, Esq., to prepare a series of elementary school books suitable to the present wants of the mission schools.

2. That the form for statistics of Protestant missions appended to this report be circulated among the various missions, and that the statistics thus gathered be published both in the *Chinese Recorder*, and in the Records of this Conference.

3. That of each tract or book printed in the Chinese character, not exceeding 50 leaves, the Conference request that one copy be sent to each missionary, and of larger books a copy for each chief station.

4. That in case of a vacancy occurring in the committee on literature, from any cause, the missionaries of the province concerned be authorized to fill said vacancy, by choosing a new member for the province.

5. That the member of the committee residing in Shanghai be chairman and secretary of the committee.

ON ELEMENTARY SCHOOL-BOOKS.

The above committee, appointed to prepare a series of elementary school-books, after several meetings, agreed upon the undermentioned minutes:—

Resolved, That arrangements should be made for the preparation of two series of school books in Chinese, viz., a primary series and an advanced series, and that the style of both series should be the simplest *wên-li*, leaving subsequent translation into mandarin an open question.

Resolved, That the subjects of the works of both series should be as follows:—

1. A set of Object Lessons, a simple and an advanced Catechism, first, second and third Readers.

2. Arithmetic, geometry, school algebra, surveying, natural philosophy, and astronomy.

3. Geology, mineralogy, chemistry, botany, zoology, anatomy and physiology.

4. Physical geography, political and descriptive geography, and sacred geography with natural history.

5. An epitome of ancient history, an epitome of modern history, a history of China, a history of England, and a history of the United States of America.

6. The industries of the West.

7. Grammar or language, logic, mental philosophy, moral science, and political economy.

8. Vocal and instrumental music and drawing.

9. A series of school maps, and a set of botanical and zoological charts for school-room walls.

10. The art of teaching; and any other subjects which may be hereafter decided upon.

Resolved, That all persons who have published works in Chinese on the above subjects that would be suitable as school books for either series, or are already engaged in the preparation of such works, or are willing to undertake to compile such works, should be asked to correspond at once with the secretary, forwarding copies of their books, or particulars respecting them. Further, that suggestions should be invited from all who feel interested in the matter.

Resolved, That the nomenclature made use of in both series should, as a matter of necessity, be uniform, and in harmony with that of as many existing publications as possible. To ensure such uniformity it is advisable to prepare glossaries of technical terms and proper names from the principal existing publications on the various subjects, whether such books be of native or foreign origin. In order to carry out this idea it is proposed :—

1. That where possible the authors or translators themselves should be asked to supply glossaries in English and Chinese of the terms and names they have used.

2. That purely native books and Chinese books of foreign origin issued by persons not now in China should be carefully looked through, and the terms and names employed made into separate glossaries. It is hoped that all who are willing to undertake any portion of this work will at once inform the secretary as to the names of the books from which they will prepare lists of the technical terms and proper names.

3. That the above vocabularies should be collected and united into three general vocabularies, viz., 1. Arts, sciences and manufactures. 2. Geographical. 3. Biographical. These vocabularies should then be printed, and a copy sent to every one engaged in the preparation of works.

4. That the preparation of the first list be assigned to Mr. Fryer, and the second to Rev. Y. J. Allen.

5. That Mr. Wylie should also be asked to supply a glossary of proper names; and Dr. Macartee to supply lists of such terms and names as have been employed by the Japanese in their translations or compilations from foreign works.

Mr. Fryer by letter, and also *viva voce*, informed the committee that in consequence of the need of a series of scientific works of a far more elementary character than those already published at the Kiang-nan arsenal, the directors of that institution had offered to cut on blocks and print at cost price the whole series, excepting such as might be open to any grave objections from an official point of view.

Resolved, That the thanks of the committee be conveyed to the directors of the arsenal for their generous offer,—that the matter be remitted for future consideration, and that a translation of these minutes in Chinese be forwarded to the directors.

Resolved, That the above resolutions of the committee be inserted in the *Chinese Recorder* and other periodicals.

Small parcels from the South addressed to the secretary, care of Messrs. Jardine, Matheson and Co., Shanghai, will be carefully forwarded.

The undersigned may also be allowed to add that the services of several of our most able missionaries have been already secured, so that the success of the scheme is almost certain. It only remains for other friends in different parts of the empire to comply with the above requests of the committee to make the success a full and splendid one.

A. WILLIAMSON, Chefoo, *Sec.*

ON TERMS,

Consisting of Right Rev. W. A. Russell, D.D., Rev. R. Lechler, H. Blodget, C. Hartwell, J. Edkins, and C. W. Mateer, made the following report, which was adopted :—

We, the undersigned, nominated by the committee of arrangements to inquire whether any feasible plan could be found for harmonizing the divergent views of Protestant missionaries as to the best rendering of *Elohim* and *Theos*, *Ruach* and *Pneuma* into Chinese, regret to have to report that we have been unable to discover any satisfactory basis of agreement, and that it has been found impracticable to present a digest of arguments on each side, as was originally proposed by the committee of arrangements. We have therefore to suggest mutual forbearance, and a prayerful waiting on God for further light and guidance as the only available course under present circumstances. (Signed).

ON OPIUM,

Consisting of Revs. C. W. Mateer, G. John, R. Lechler, A. E. Moule, and C. Douglas, LL.D., presented the following report, which was adopted:—

1. That opium-smoking is a vice highly injurious, physically, morally and socially.
2. That the opium trade, though now no longer contraband, is deeply injurious, not only to China, but also to India, to Great Britain, and to the other countries engaged in it; and especially that both from its present history, and its present enormous extent, producing suspicion and dislike in the minds of the Chinese, it is a most formidable obstacle to the cause of Christianity; and it is the earnest desire of this Conference that the trade may be speedily suppressed, except so far as it is necessary to supply the strictly medicinal use of the drug.
3. That while fully aware of the serious commercial and financial difficulties in the way of abolishing the trade, and not venturing to give any opinion as to the means by which these may be obviated, it is the solemn conviction of this Conference that in this case, as always, "nothing which is morally wrong can be politically right."
4. That in addition to the dissemination of strictly accurate information, the Conference believes that the labors of those in Great Britain opposed to the opium trade may at present be most practically and beneficially directed towards the effort to sever the direct connection of the Indian Government with the growth, manufacture and sale of opium; and to oppose any attempt to obstruct the action of the Chinese government in all lawful endeavours to regulate, restrict or suppress opium-smoking and the opium trade in China.
5. Finally, this Conference urgently appeals to all the churches of Christendom to pray fervently to God that He may prosper the means used, so that this great evil may speedily come to an end, and to make their voices heard in clear and earnest tones, so as to reach the ear and awaken the conscience of England, and of all other Christian people and governments.

ON PERIODICAL LITERATURE,

Consisting of Revs. A. Williamson, LL.D., J. Edkins, D.D., and Y. J. Allen, presented the following report, which was adopted:—

We find that there are six periodicals in the Chinese language conducted by missionaries, viz:—1. *The Child's Paper* (monthly), by Rev. J. M. W. Farnham.—2. *The Gospel News* (monthly), by the Misses Woolston and Miss Payson.—3. *The Globe Magazine* (weekly), by Rev. Y. J. Allen.—4. *The Monthly Educator* (monthly), by Revs. Y. J. Allen, Wm. Muirhead and J. Edkins, D.D.—5. *The Fukien Church Gazette* (monthly), by Rev. S. L. Baldwin.—6. *The Scientific Magazine* (monthly), by John Fryer, Esq.

We recommend that the Conference give its hearty encouragement and support to these periodicals. They have become a necessity in our missionary operations, and have proved themselves already useful in spreading information among the natives of this country. They have helped to fill the vacant space between the once isolated communities of native Christians, and they now form an indispensable link of connection between them. On these grounds they deserve the moral support of all the members of the Conference.

It would be well if native Christians, pastors and preachers, and literary men belonging to our congregations were asked to become occasional or regular contributors. The magazines are all open to Chinese writers, not being Christians, should they desire to discuss opium-smoking, foot-binding, popular education, and other such questions moral and social in their bearings. Information of a kind adapted to prove interesting to the readers of the periodicals is much desired by the editors from all parts of the mission field now so rapidly widening.

It should be known that no restriction in regard to the terms used for the Divine Being and for the Holy Spirit is imposed by the editors of the periodicals.

Stated contributors are entitled to a copy of the periodical to which they contribute without payment.

The subject is of such importance that the committee feel it a duty to press on the members of the Conference the need of a new stimulus being given to the circulation of the periodicals. In some parts of the missionary area no agency exists. The influence and usefulness of these periodicals would be greatly aided if one missionary at each port and station would undertake the agency, and thus help in diffusing the multifarious knowledge comprised in them among the population in his vicinity.

If there be any who are laboring in tracts of country where readers are few, it would be highly desirable to excite and foster an appetite for a form of literature adapted to prove so beneficial to the Christians and the general population of this country.

ON PREPARING A DOCUMENT,

Specially addressed to the literati and Chinese officials, setting forth—

1. Our articles of belief.
2. The nature of our rites and ceremonies.
3. Our relation to our native converts, and their relation to the Chinese government.
4. The adaptation of Christianity to elevate and strengthen nations,

To consist of Revs. A. Williamson, LL.D., Y. J. Allen, G. John, and M. T. Yates, D.D.

ON PETITIONING BIBLE SOCIETIES,

Consisting of Mr. A. Wylie, Rev. A. Williamson, LL.D., Rev. L. H. Gulick, M.D., to present the following resolution to the British, Scottish and American Bible Societies, and to secure such editions from them, or from any other societies that will print them:—

> That since, in the opinion of this General Conference, it is highly desirable that the Holy Scriptures designed for circulation in China should be accompained with a short preface, captions, and brief unsectarian notes, therefore we do most earnestly request the various Bible Societies in Europe and America to secure if possible a change in their rules or constitutions so as to permit these to be added in future editions, subject to the supervision of their respective committees in China.

ON EDITING RECORDS OF CONFERENCE,

Consisting of Revs. E. R. Barrett, F. F. Gough, M. T. Yates, D.D., J. Butler and Rev. R. Nelson, D.D.

Revs. S. L. Baldwin and J. Butler were appointed a committee to prepare a short abstract of the business of the Conference, including the committees appointed and resolutions adopted, and also to prepare a short account of the origin of the Conference, and the steps taken to bring it about, to be printed as an introduction to the *Records.*

Two gentlemen having come forward and assumed the responsibility for the expense of the book, it is hoped that in six months the volume may be ready for sale, and that it will embody and extend and perpetuate the benefits, which were so greatly enjoyed and highly appreciated by those present, of the General Conference of Missionaries which was held in Shanghai, May 10—24, 1877.

Correspondence.

The "Terms."

DEAR SIR:—

I have never had either time or ability to study the "Terms" controversy, as it must be studied in order to express an opinion either one way or the other. But it has long been impressed on my mind, that the one only way out of our present much to be deplored differences, is to agree to a concordat; *not* a compromise (though personally I should be very glad to use 上帝 *Shang-ti* for the one true God, and 神 *shin* generically), but in an *edict of toleration.* Would it not be abundantly possible for all missionaries to agree to print on the fly leaf or cover of all books and tracts distributed, some such notice as that which I send herewith.* It appears to me that such an arrangement would have a threefold advantage.

I. It would destroy at once the most serious injury wrought by the disagreement amongst missionaries on this subject; namely the *appearance of antagonism;* for it would be an acknowledgement of the honesty of all, and of their common object in their teaching.

II. It would in no sense compromise the strongest adherents of either side. Such a notice would be merely the *statement of a fact*, in no sense involving the approval of that fact.

III. It would shelve the question for a while; possibly till the native churches—who alone can finally settle the controversy—are more competent to consider its merits than they are at present.

The various pamphlets and papers, heavy or light, now appearing, cannot convince all parties, or sway to one side or the other the whole missionary body. They merely convince one of the truth of Sir Roger de Coverley's dictum "Much may be said on both sides."

Yours very truly,
A. E. M.

Compromise on the Term for God.

Mr. Editor:—

I have read, with great interest and attention, all that has been published during the past year, in the *Recorder*, upon the "Term" question. I rejoice in that disposition, which has been manifest in most of the articles, to *lessen* the points in which the two sections of the missionary body differ, and to *enlarge* the matters in which they agree, with the purpose of arranging some basis of a compromise.

I have read, with special interest, the propositions made in the article signed "Inquirer"; and I write to express my readiness to unite with all those who are of like mind, in the use of such a phraseology in our books and in our preaching. The propositions as I understand them are these—1st. That we will use the name Jehovah *commonly and constantly*, as the distinctive and standard name of the true God.—2nd. That in the translations of the Bible, either 帝 *Ti* or 神 *Shin* may be used as the translation of *Elohim* and *Theos*, and either 神 *shin* or 靈 *ling* may be used as the word to translate *ruach* and *pneuma*.—3rd. That in books, and tracts, and in preaching each person may use such titles as 天主 *T'ien-chu*, 上帝 *Shang-ti*, 上神 *Shang-shin* and 全能者 *Tsêen-nang-chay* &c., to set forth the attributes and dominion of Jehovah, as suits the subject under discussion.—4th. That we will use in common the versions of the Bible with this phraseology.

It appears to me that such a basis of agreement is consistent with

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* 耶穌聖教中各書有稱上帝者有稱天主者有稱神者有稱眞神者稱雖不一而其所稱之義統謂創造天地人物無始無終無形無像獨一無二大主宰

耶穌聖教中各書有謂神有謂靈皆指人之魂靈而言惟聖靈聖神是指三位一體即父子聖靈聖神而言

truth and *righteousness*; and that while it is absolute agreement in essentials, it allows liberty in nonessentials.

The reasons why we may all concur in these propositions are as follows:—

1st. We all are agreed in this great and fundamental point, that our object as missionaries is to make known Jehovah as the only true God to this heathen people, and Jesus as the only Saviour. It follows that as we wish to make known Jehovah as the only true God, we should use Jehovah as the standard name of God, just as we use Jesus for the name of the Saviour.

2nd. In the versions of the Bible most commonly in use among us, Jehovah is used as the proper and individual name of the Creator of all things.

3rd. We must all admit that it is *not necessary* to use either *Chin-shin* or *Shang-ti* to make known the character and attributes of Jehovah.

4th. I think that all will also admit that in the use of 帝 *Ti* or of 神 *Shin*, we can *clearly* and *fully* set forth the nature, the attributes and works of Jehovah.

5th. When Jehovah is used in all the versions of the Bible as the proper name for the God we worship, the use of 帝 *Ti* in some, and of 神 *Shin* in others for *Elohim* and *Theos*, will not cause any confusion of ideas in the Chinese readers; because, in connection with the individual names of their false gods, they designate them sometimes 神 *shin* and sometimes 帝 *ti*.

6th. So also the use of 神 *shin* for "spirit" in some copies of the Bible and of 靈 *ling* in others, will not cause any confusion of ideas to Chinese readers; because these words are used in this sense as of the same meaning.

7th. The question then for the body of missionaries to decide is this, when we all have one common object in view—the making known of the true God Jehovah to this heathen people; when we have already so many things in common—one God and Saviour, the some Holy Spirit, the same Bible and ordinances of our holy religion; and when there is now a common ground on which we *can meet*—in the one matter which has divided us and caused a measure of alienation and strife—without any sacrifice of principle, will we consent to forego each one's particular preference and accept this proposed compromise, and labor with increased earnestness and engagedness for the conversion of China to our Lord.

8th. To me it appears that we, as the followers of Jesus, ought to be willing to do so. If we fail to do so I fear that we will give occasion for great reproach to the cause which we all love. For my part, I can most cordially and sincerely unite in such an arrangement. I will glady use and distribute in common, books, whether the Bible or tracts, with such a modified phraseology.

9th. I would expect a very special blessing from God upon such action, which would cause a great extension of the Gospel in this land. Jehovah will honor those who honor him, and who exalt his name.

10th. Though this arrangement is not all that we could wish, yet as it is all that can *now* be agreed upon; and as it is practicable and as the evils of division and discussion are so great, and as the results which are expected from union and harmony are so great and desirable, let us accept of this for the present, and constantly pray that the God of all grace and peace may so bless this as soon to effect a yet more perfect harmony and agreement in our efforts to spread the Gospel in this land. I am, my dear Mr. Editor,

Yours in Christian love,

CANTON, *April 2nd*, 1877. A. P. HAPPER.

Inquirer and the Wei kăn luh.

DEAR SIR:—

Inquirer is very jubilant at the discovery by his teacher of one sentence in which *shăn* is used after a possessive pronoun, in the sense of "objects of worship." But "one swallow does not make a summer." Now, as my pamphlet (The *Question of Terms simplified* &c., page 21) stands, there are *twenty-five* cases to "Inquirer's" *one*. I could have doubled the number with the greatest ease; and you will find enclosed* *seventeen* sentences which I had by me but did not use. All these cases I found myself in the course of reading for other purposes, and I never set a teacher to hunt up passages. "Inquirer" on the other hand requests "a teacher to search" for *one* such sentence," *i. e.* one sentence where "my *shăn*" does not mean "my spirit," but my "objects of worship." One sentence, and one only, is found, with *great difficulty*, and the discovery is regarded by "Inquirer" as quite providential!

The *Wei kăn luh* 味根錄 was overlooked in collecting the sentences for my pamphlet, as it is for the most part in very small print, and old eyes cannot see it without spectacles. But by the discovery of the "one sentence" in the *Wei kăn luh*, the field of inquiry is "providentially" narrowed. Being a Confucian commentary on the "Four Books," it is an unexceptionable authority for idiom; and it is a common book, which may be bought for a few cents. I determined, on a hint from a friend, to subject the *Wei kăn luh* to a personal examination; and in the course of four-and-twenty hours, made the following discoveries:—(1) Ten additional cases† of *shăn* following a personal noun or pronoun in the possessive where it means "spirit." (2) Fifteen cases* where *shăn-ming* means something of the same kind—not an object of worship. (3) Thirty-four varieties of habitual usage of *shăn* in the commentary, for the "spirit of a sentence," the "entire spirit of a passage," the "relish of a sentiment," "catching the spirit of the sage," "missing the spirit," a "spirit of hope," a "spirit of fear," a "spirit of inquiry," &c., &c.† and (4) Two examples of 眞神 *chăn-shăn*, in the sense of "the true spirit" of a passage.‡

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* 蓋祀桓武之神
周公告三王之神
安高宗之神
文王之神在天
子壻之神復何怨
黃帝死而民畏其神百年
孝宗等書皆得太史公之神
僖公之一神
昭考之神
先祖之神
今列聖之神上同日月
感嘆愁我神
道舊與撫孤情然傷我神
方士夜降夫人神
晉侯夢黃熊入寢門以爲鯀之神
人之神棲乎目
上帝之神

† 善於假君子者假其神
小人之假於時中也併與其神而假之
尤在以爲臣者之神
蓋人與物接之時其神在目
意未起而早迎之則其神較恬
方使人神怡
受堯之神
無適而非天地之神
亦無適而非君子之神也
若實說他謂聖人如泥塑人相似而不得其神

It ought to be noticed also, that before the "one sentence" where *shăn* refers to "objects of worship," the following words occur, which come near confounding subject and object after the manner of Emerson:—有其誠則有其神, 無其誠則無其神, *i. e.* "Where there is sincere devotion on the part of the worshipper, there is *shăn;* but where there is no sincere devotion, there is no *shăn.*" In fact, the proper officer must be present in a sincerely devout manner at the sacrifice, to create as it were the *shăn;* otherwise it has no independent existence. Hence the commentator makes the "proper officer" say, "The *shăn* is my *shăn.*" On the whole, from this brief examination of the *Wei kăn luh*, I am very much inclined to think, that even on the ground of a majority of instances of all sorts of use of *shăn*, this neat edition of the "Four Books" would bring our side out triumphant. But without going further into the subject at present, being desirous that others should share the labour with me, I would strongly recommend the study of the *Wei kăn luh* to all honest inquirers.

Allow me, in conclusion, to call attention to the striking parallel between the sentences "Kau-tsung's *shăn*" (spirit, *manes*), "Wan-wang's *shăn* (spirit, *manes*), &c. and *Inquirer's* Chinese for "Abraham's God." How is it that there is no danger of mistaking "Abraham's *shăn*"—for "Abraham's *manes*"—when only one solitary instance can be adduced from Chinese literature, of *shăn* in such a connexion meaning anything else?

JOHN CHALMERS.

CANTON, April 9th, 1877.

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* 神明有主　想其神明之地以爲君誠而
民僞恥己甚也　則歲月浸深而神明
益薄　恭敬以直內則神明安其則
而向之强立者神明焉而進于從容　幷
神明念慮略不馳向那路去　神明遂
不能以自主　則神明未必無所動
此意豈可預計之神明　神明之間惟在
省身　故神明其德　神明亦暇豫之
區　而夫子之神明變化　神明幽獨
之私而變易于神明之際

† 神情　神理　神往　神似　神味
神吻　神異　神脈　神暇　神武
神功　神運　神回氣合　失神　得神
有神　最神　全神　遠神　字神
想像之神　沈吟唱嘆之神　婉轉之神
設探之神　危懼之神　顧諟之神
回環嘆想之神　望道未見之神
高望之神　宣朗之神　怵惕之神
將渙之神　愛慕之神　慶幸之神

‡ （孟子覇者之民章三節）　直從上節指
出乃得夫字所字眞神　（將朝王章
七節）　玩一所字就君心言全是眞
神畢注

P. S. The following *twenty* examples of *shăn*, in the same construction, and with the same meaning,* are the result of *one forenoon's* reading in *Hwæ nan tsze*, which I had taken up for another purpose. These, added to the twenty-seven given above, and the twenty-five in the *Question of Terms simplified* make *seventy-three* against *one*.—J. C.

Hangchow Missionary Association.

DEAR SIR:—

The Hangchow Missionary Association held its monthly meeting on the evening of the 24th of April. The tract under consideration was the 保羅垂訓 *Paou lô chʻuy heun*, "Paul's Sermon on Mars Hill."

After a pretty thorough discussion of the translation, the society proceeded to consider the tract with respect to its merits and defects, and was greatly pleased to find a preponderance of the former.

It is perhaps but fair to state, that on most, if not all, the points criticized, there was difference of opinion.

Among the points noticed by individual members, but not sustained by a majority, were the following. The prophets are called "ancient sages," 古聖昔賢 *koo shing sieh heen;* Jesus is called the "transformation" 化身 *hwa shin* of the Heavenly Lord, the fear being lest this phrase should convey a wrong idea of the incarnation; the author says that Jesus uses "sheep" to represent "good people" 善人 *shen jîn* in the passage quoted from the 10th chapter of John, where "his own people" or "believers" would be preferable.

The minute finally adopted, though not without dissent, was as follows:—"The tract, being an explanation of the Scripture model of an address to the heathen, is well suited for circulation among the Chinese. There are, however, some parts which might be bettered, should a revision be contemplated.

1st. The phrase, 修道德 *seu taou tĭh*, spoken of Paul's early life, might, perhaps mislead the Chinese to regard him—as having been formerly of the Taoist religion.

2nd. The statements in regard to the number who heard Paul's preaching and were saved 不下幾千萬人 *pŭh hea ke tseen wan jîn*—and, in regard to the number of kingdoms already evangelized 已徧傳數百國 *e peen chuen soo pĭh kwŏ* seem rather extravagant.

3rd. It is said that Paul, walking about the city of Athens, burdened with grief at their idolatry, on finding the inscription, "To the Unknown god," suddenly "felt his grief dispelled," a fact, if such it be, in Paul's inward experience, not given in the Scripture narrative.

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* 其魂不躁其神不嬈
是故聖人將養其神
目觀耳聽不能亂其神
是故聖人託其神于靈府
夫人之事其神而嬈其精
人神易濁而難清
報其功不知其神之所在
溺水而死其神能爲大波
黃帝之神傷道之衰
若此養形之人導引其神
栖其神于崑崙之上
扶其情者害其神
以人神在堂而骸在野形
有言則傷其神之神者
太皞之神治東方也
炎帝之神治南方也
黃帝之神治中央也
少昊之神治西方也
顓頊之神治北方也
造化之母元氣太一之神

4th. It is said that God "gave birth to or produced, the first pair" 生男女二人 *sang nan neu urh jîn.* Would it not be better to use the word create here?

5th. In the morning and evening prayer, we find the petition 降聖靈以復我本性 *keang shîng ling e fow go pun sing* "send down the Holy Spirit to restore my original nature;" which would imply that our original nature is good and only needs to be restored."

HANGCHOW, *April 25th,* 1877.

D. N. LYON.

Deaf and Dumb in China.

DEAR SIR:—

I enclose you a note from the editor of the *American Annals of the Deaf and Dumb,* in which he wishes to know the statistics of the deaf and dumb in China;—also two extracts from that paper relating to the subject. If you would like to insert them in the *Recorder* some time, they are at your disposal.

Yours truly,

J. F. CROSSETTE.

CHENAN FU, March 20th, 1877.

[We have pleasure in giving publicity to the benevolent object in which Mr. Crossette is interesting himself; and hope, by republishing the extracts referred to, to draw the attention of our readers to the importance of aiding in this most commendable and loving work. If the missionaries who are now scattered over the length and breadth of the land, would—each in his sphere—gather all available statistics, a body of evidence might be speedily collected in this untrodden field of research, and a basis laid for the successful efforts of the humane, in the most Christ-like work of alleviating the sufferings of this afflicted portion of humanity.—ED. *C. R.*]

The first extract which follows, is from the *Annals* for 1875:—

"We have received a letter from J. Fisher Crossette, of Chefoo, North China, making an earnest appeal for the establishment of an institution for the deaf and dumb in that country. We have not space for the whole letter, but we give a brief extract:

'Please take your present appreciation of the wants of one deaf-mute, multiply it by the whole number of such in the United States, remembering the expenditure of time and money to relieve that want, and then multiply that number by at least ten, and consider that nothing is done for their relief, and you will have a little idea of the need, the crying need, of the deaf and dumb of China. What makes the plea of intense interest is, that heathenism will never think of caring for this class of our fellow-men, and unless Christians from Christian nations initiate the movement on heathen soil, it will never be done.'

"In this connection it may be of interest to our readers to know that President Gallaudet, of the National Deaf-Mute College, was once on the point of going to China to engage in the work of teaching the deaf and dumb. His departure was prevented by the outbreak of the great Chinese Rebellion, and before that was quelled Providence called him to his present sphere of labor in Washington. We doubt not the time will come when the deaf-mutes of China will have the same opportunities of education as their brethren in Christian lands now enjoy; whether the time has yet come when a beginning should be made from this country is a question calling for earnest and prayerful consideration."

The next extract is from the *Annals* for October, 1876, and sufficiently explains itself:—

"In the last volume of the *Annals* (page 191) we published an extract from a letter written by the Rev. J. Fisher Crossette, a missionary in North China, in which, making an earnest appeal for the establishment of an institution for the deaf and dumb in that country, he estimated the number of deaf-mutes in China as at least ten times the number in this country. As we had the impression that the Rev. S. R. Brown and other missionaries who had sought deaf-mutes in China had not succeeded in finding any, and as this impression was confirmed by Mr. H. W. Syle, who has investigated the subject carefully, we wrote to Mr. Crossette, asking him on what information his estimate was based. He replies as follows:

'My statement of the ten-fold ratio of the deaf and dumb in China was based 'simply on the fact that there are ten citizens of China to one of the United States. 'I should have been more careful, and should have made allowances for difference in 'race, climate, national customs, etc. In China, custom does not sanction the mar'riage of persons of the same name, even though no relationship can be traced. The 'marriage of near relations on the mother's side is not common. One fruitful cause 'of deafness, therefore, [if the marriage of relatives is a fruitful cause of deafness,] is 'comparatively wanting, at least in this part of China. Accidents are more rare here 'than in America, for the reason that there are no machines to mangle the people, no 'stairs to tumble down, no hurry, and no bustle. It is very likely, too, that many 'deaf and dumb children are left to perish. On the other hand, as the medical practice, 'the food, the houses, etc., are inferior to those of the United States, more cases of 'deaf-mutism resulting from sickness and disease are to be expected. The clay gods 'erected in many places, whose prerogative it is to cure deafness and diseases of the 'ear, show that the affliction is not uncommon.'

"Mr. Crossette goes on to cite the cases of *seventeen* deaf-mutes, of whose existence he has learned from his native teacher, servants, church members, etc. He also encloses a letter from the Rev. C. R. Mills, of Tung Chow, North China, who is especially interested in the subject from the fact that he has a deaf-mute son. Mr. Mills has personally met *four* deaf and dumb persons, and without having made special inquiries, has heard incidentally from brother missionaries of *three* others. He expresses the opinion that deaf-mutes are more numerous in North China than in the United States. A disease called *shang han*, resembling meningitis, prevails there, and one of its commonest effects is to impair the hearing more or less. The number of Chinese who have been made partially deaf by this desease is very great, and it is not unreasonable to suppose that it sometimes results in total deafness."

Usus Loquendi.

DEAR SIR:—

In the last number of the *Recorder* Dr. Douglas once more attempts to coerce Dr. Williams into giving testimony that *shin* 神 means spirit. He does not seem to have seen my criticisms in the January-February number of the *Recorder*, on his former effort to make Dr. Williams testify in his favor. I there gave Dr. Williams' positive testimony that he does not admit that *shin* ever means spirit in the proper and generic sense of that word, and I gave an explanation of his views, showing the consistency of his position. I may add that Dr. Williams made this statement to me in full view of Dr. Douglas' first article, and in opposition to the use there made of his name. There is a great fallacy in the mode of arguing used by Dr. Douglas, and which forms in fact the chief staple of the supposed proof that *shin* means "spirit." No one questions the fact that there are many phrases in the Chinese language containing the word *shin*, which when rendered into idomatic English will contain the word spirit, or soul, or mind, &c, but to infer from this that therefore *shin* means spirit generically shows, surely, a great want of discrimination. It does not follow, that because the English language uses a certain figure to express a certain idea, or derives a certain phrase from a certain theory, that therefore the Chinese use the same figure to express this idea, or base their corresponding phrase on the same theory. Take for example the phrase "animal spirits." This phrase is based on the theory formerly held, that physical exhileration depends on a superabundance of a very subtle fluid which circulated through the nerves. Now the Chinese phrase 精神 is commonly translated animal spirits, but will any one assert that this phrase is the expression of the same theory, and that therefore *ching* 精 means *animal* and *shin* 神 means *spirits*. Let Dr. Williams be asked to analyze a number of the phrases quoted, such as, 失神, 通神, 傳神, 酒神, 神童, &c, and show how they came to have the meanings he attaches to them, and we shall then know what meaning he attaches to the term *shin*. Dr. Douglas cannot of course ignore the fact that Dr. Williams does in very many examples translate *shin* by god or divine, yet, having made what he could out of Dr. Williams' other translations, he coolly disposes of all these by complacently remarking, "that in such cases the sense is at least as good, and usually far better, if it be translated spirit!"

Dr. Douglas seems to have been stirred up to write his last article by the statement of Canon McClatchie that "Shin never means spirit or spiritual under any circumstances;" yet in his own article of January-February, 1876, he makes the equally sweeping assertion, "not that I or my friends admit that *Shin* ever really means god." He undertakes to disprove the statement of Canon McClatchie by quoting Dr. Williams against it. It would not be difficult to disprove his own sweeping statement in the same way, by an application of the *argumentum ad hominem* principle to some of those on his own side of this question, who have published dictionaries, translations of Chinese Classics, Proverbs, &c.

The "*usus loquendi*" of the Chinese language seems to trouble Dr. Douglas very much. In his former article, speaking of the phrases quoted from Dr. Williams, he said, "they are part of the Chinese language and will remain so in spite of all attempts to force on the Chinese a foreign *usus loquendi;*" and again in his recent article he says, "In order to obtain such a result (the Christianization of *Shin* for god) it would be necessary to annihilate large groups of the commonest expressions, in fact to change the *usus loquendi* of the Chinese language." Now in the first place, if we even grant that *Shin* sometimes means "spirit," it is not by any means an unheard of anomaly in language, that one word should be used in two different senses, nor is it generally considered necessary in order to the continued and intelligent use of a word in one sense, that other senses or uses should be "annihilated." For example, we use the word lunar to characterize things pertaining to the moon, yet we do not in order to continue this usage feel it necessary to "annihilate" the term lunacy, although few intelligent men now believe that mental derangement has any direct connection with the moon. Many such examples could readily be given. The necessity of "annihilating" all such anomalous uses in order to maintain the primary sense, is a *non sequitur* too patent to mislead any who think for themselves.

Again it is a fair question *who* is violating the *usus loquendi* of the Chinese language; is it those who use *Shin* in the sense of "God" or those who use it in the sense of "spirit?" The following facts, which have recently transpired at Foochow will throw light on this question. The assertion made and repeated by Dr. Douglas, that the use of Shin for God is an "attempt to force on the Chinese a foreign *usus loquendi,*" furnishes a sufficient reason, and a most fitting occasion, for the publication of the following facts, which the writer received directly from the mouth of one of the parties:—

At a meeting of the missionaries in Foochow the true meaning of the word *Shin* was spoken of, being suggested by the recent discussions on the subject, and the question was raised whether the use of *Shin* for "spirit" was correctly understood by the Chinese Christians. The general opinion expressed was that the native understanding of the word was "Spirit." One of the brethren present proposed that in order to test the matter, they offer prizes for essays on the subject from the Chinese Christians. Another brother at once offered to furnish the money for three prizes, and it was agreed that the text should be 上帝乃神, *i. e., Shang-ti is a Spirit,* according to the usage of the missionaries at Foochow and Amoy. Revs. C. Hartwell., S. L. Baldwin, and Mr. Hwang (黃), a native preacher were chosen as umpires. Over thirty essays were handed in from native preachers and assistants at Foochow and Amoy. Mr. Hartwell first examined the essays, and then passed them to Mr. Baldwin. Subsequently upon meeting Mr. Baldwin he said, "These men have all mistaken the meaning of *Shin.* I think we had better define the text more clearly and give it out again." Mr. Baldwin replied that he could see no propriety in such a course. The object was to find out how Chinese Christians understood the word *Shin* 神, and certainly the end was fully secured in the unanimous usage of all the essayists. They had all understood the text to mean "*Shang-te is God*" and had treated it accordingly. The three best were accordingly selected for the prizes, and are to be published in the *Herald of Zion.* Mr. Hartwell proposed a few changes in the essays before publication, so as at least to introduce the use of *Shin* 神 in the sense of Spirit, but Mr. Hwang objected, saying, that the writers knew what they were saying and how to use their own language.

Let it be specially noted that it is now thirteen years since all the missionaries in Foochow and Amoy have discarded the use of *Shin* for "God," and that the native preachers and teachers who wrote these essays have been all these years, and some of them much longer, under instruction in the use of *shin for spirit.* It is quite superfluous to say more as to what is the true *usus loquendi* of the Chinese language in regard to the word *Shin* 神. The text was well chosen, affording a fair test of the true sense of the word *Shin* 神. The verdict given by these thirty essayists is unequivocal and unanimous, and I am quite willing to rest in it, Dr. Douglas to the contrary notwithstanding. Mr. Hartwell should add another chapter to his "Teachings of Experience" on this subject at Foochow. This incident furnishes a suggestive indication of what decision the Chinese Christians will give on the meaning of this word *Shin,* when they are left free from the bias of their foreign teachers.

C. W. MATEER.

Missionary News.

Births, Marriages and Death.

BIRTHS.

At Foochow, on March 21st, the wife of D. W. Osgood, M.D., of the A. B. C. F. Mission,—of a daughter.

At Peking, on April 1st, the wife of Rev. J. Gilmour, of the London Mission,—of a daughter.

At Swatow, on April 3rd, the wife of W. Gauld, M.D., of the English Presbyterian Mission,—of a son.

At Tientsin, on April 13th, the wife of the Rev. A. H. Smith, of the A. B. C. F. Mission,—of a daughter.

At Nyenhangli, in April, the wife of the Rev. G. A. Gussmann, of the Basel Mission,—of a daughter.

At Peking, in May, the wife of Rev. J. L. Whiting, of the Presbyterian Mission,—of a daughter.

At Canton, on the 28th May, 1877, the wife of the Rev. F. J. Masters, of the Wesleyan Mission,—of a son.

MARRIAGES.

At Christ Church, Yokohama, Japan, on April 2nd, 1877, by the Rt. Rev. C. M. Williams, D.D., Bishop of Yedo; assisted by the Rev. Wm. B. Cooper, B.D., and the Rev. W. F. H. Garratt, M.A., the Rev. Clement T. Blanchet, B.D., of the American Episcopal Mission, Tokio, Japan, late of the Diocese of Illinois, to Miss Annie Van Ness, eldest daughter of Ellsworth P. Maltby, Esq., of Albany, New York.

At New Haven, Conn., on April 22nd, 1877, at Trinity Church, by the Rev. Dr. Harwood, assisted by the Rev. Mr. Egbert of Grace Church Chapel, N. Y., the Hon. Thomas G. Grosvenor, C.B., of Her Majesty's Diplomatic Service, to Sophia G., only daughter of Hon. S. Wells Williams, LL.D., late Secretary of U. S. Legation, Peking.

At Grace Church, San Francisco, on April 3rd, Robert Lilley, Agent for Japan of the national Bible Society of Scotland.

At Wuchang, on June 14th, by the Rev. E. H. Thomson, in the presence of General Sheppard, U. S. Consul, the Rev. William Jones Boone, of the American Episcopal Mission, to Miss Henrietta T. Harris, of the same Mission.

DEATH.

At Peking, on March 29th, Mrs. P. R. Hunt, of the A. B. C. F. Mission,—aged 67.

Peking.—The following extract from a letter, describing an ordination service in the London Mission Chapel in the metropolis, by an eye-witness, has been kindly handed to us for publication, and will doubtless be read with interest:—

Friday, April 13th, was the great day of the week. On that day for the first time in Peking, a native was set apart for the work of the ministry. The subject was first mooted years ago, before Dr. Edkins returned to England. Since his return the proposal assumed more definite shape. After much and prayerful deliberation on the part of the missionaries, the matter was laid before the native church. Due notice having been given of the church meeting, it was held on Sunday morning, January 28th. A large proportion of the church members were present. After the usual worship and address from Dr. Edkins on the character and duties of a pastor, the meeting proceeded to consider the question of electing a pastor. Three questions were proposed which were submitted, discussed, and voted on in detail. The first, "Is it desirable to have a pastor?" was speedily voted in the affirmative. The second, "Is the church willing to support a pastor?" led to the expression of very diverse opinions. Some thought the time not yet arrived—the church was not strong enough to take on itself such a burden. I should here say that it had been decided by the missionaries to throw the whole support of the pastor on the native church, without expecting any help from the mission funds. It was thought too that no man could be found amongst their members who at all possessed the qualifications set forth in the epistles to Timothy and Titus. It was then explained to them, that not even in England would one be found who rose to the ideal as described by Paul. That our duty was to decide whether one could be found who was in any way suited, and then, if able to support him, to elect him. Another difficulty that presented itself was the unwillingness on the part of the church that the pastor should have any work, or receive any pay from other sources, such as from teaching the Chinese language. After a long discussion the vote was taken, and on this second question the decision was in the affirmative. As the hour was late, the third question was postponed for three Sundays till after the Chinese new year, when there would be a larger number present. Meanwhile on the Sunday preceeding that on which the third question was to be put to the church, slips of paper were distributed one to each member, with instruction to write or have written the name of the person for whom he or she wished to vote. On February 18th, this question, namely, "Whom does the church desire for pastor?" was voted on. The papers, all carefully rolled up, were collected in the usual boxes, and scrutineers having been appointed, were counted. A large majority declared itself for the one who was in every way most qualified. As, however, the number for him fell short of the two-thirds of those present,—which had been fixed upon as the necessary majority,—the two names at the head of the list were again put to the vote. Each member then came singly to the back of the preaching desk and put a mark against whichever name he wished to vote for. As the result of this voting the former of the two was declared elected. During the following weeks, the duties of the pastor were clearly written out, and full arrangements made for raising the sum necessary for his salary. The amount of salary has been fixed at about Tls. 7½ per mensum. The name of the new pastor is Ying Shao-ku. His age is forty-nine. He is a Manchu. His father was an officer in the army, holding a rank equal to that of our general. His decoration was a red coral button, the second rank of officials. The pastor was formerly an official himself in the Board of Rites, holding a position which entitled him to wear the decoration of the fourth rank. In 1864 however, he had a share in some defalcations—whether innocent or not I do not know. The result however was that he was deprived of his rank, and became an ordinary bannerman. In the early part of 1870 a friend gave him a copy of the Old Testament. He read this and was especially interested in the portion enforcing cleanliness. Afterwards he read the New Testament, and found the injunctions there to personal holiness. Soon after he was introduced to Dr. Edkins, and having expressed a desire for baptism, he was admitted to that rite in June of the same year. Not only himself, but his wife, six sons, and the wife of the eldest we baptised at the same time. What makes this the more remarkable is that the baptism took place on the Sunday morning following the receipt of the tidings of the Tientsin massacre. His ability and aptitude for preaching soon led to his full employment as a preacher. This work he has continued till the present time. His knowledge of Scripture is very great. His sermons are often very fine, though to a foreign mind he may seem to err on the side of illustrations. These often run away with him, to the loss of the instruction more legitimately to be derived from the text under consideration; still this style of preaching fixes the attention of the hearers on certain truths or lessons, though the general effect may be lost. His Christian character has grown perceptibly during the years that I have been acquainted with him. But I must pass on to the ordination service. At 7.15 on the morning of that day a special prayer meeting was held to seek the blessing of God on the services about to be commenced. In order to accommodate the numbers attending, we had previously removed the glass doors and windows at the end of the chapel and erected a mat shed over the yard outside. The women occupied the court, and the men the chapel, both of which were comfortably filled. Upwards of two hundred were present from our own and other native congregations in the city. Had the ordination been on a Sunday instead of a week day, many more would have gathered. The poorer converts would find difficulty in giving up two days' work in the week. The pulpit was moved to the corner of the chapel, where the speaker could easily be seen by all, whether outside or inside the building. The sight was very pretty, looking out from the chapel into the court. I was frequently reminded of some of those dear old country tea-meetings at the village chapels in the beautiful summer days. I do not know why exactly, for almost every entail was different, and one would think that in the middle of this great city, it would be difficult to imagine oneself in the country. The service began at 10.30 a.m. by the announcing by the Rev. W. Pilcher, of the American Methodist Episcopal Mission, of the hymn "Let us with a gladsome mind." A passage of Scripture was then read and prayer offered by the Rev. W. H. Collins, of the English Church Mission. The hymn "Come gracious spirit, Heavenly Dove" was then sung; after which, the Rev. C. Holcombe, till lately of the American Board Mission, now secretary to the American Legation, gave a definition of the Christian Church. The hymn "Glorious things of Thee are spoken" followed. The Rev. G. S. Owen next asked the usual questions, which were answered by the pastor elect. We should have liked the answers to have been rather more full, but they were satisfactory as far as they went. At the close of the answers, Mr. Owen presented to Mr. Ying, a well bound copy of the Scriptures in large type, bidding him take this as his guide in all his teaching and living. This scene was very impressive, as Mr. Ying took the book, and with choking voice expressed his desire to abide by its truths until death. The ordination prayer was offered by Mr. Chang Chu-lou the pastor of the native church at Tientsin. Solemn, appropriate and affectionate, that prayer affected all our hearts, as the kneeling pastor was consecrated to the work of God. At no time since my arrival have I taken part in any service so truly spiritual and affecting. The prayer ended, the hymn "Do not I love thee, Oh my Lord" was sung. The Rev. J. Lees in the absence of the Rev. Dr. Edkins then gave the charge to the pastor, from the words in 1 Tim. vi., 13, 14, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontus Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ." The hymn "Lord in the strength of Grace" was sung, and the Rev. S. E. Meech, in place of Rev. J. Lees, proceeded to give the address to the people from the words, "Men of Israel help." The service was concluded by the dismission hymn, and prayer offered by the Rev. L. W. Pilcher. The service lasted two hours and a half, and was listened to throughout attentively. It was a sight worth looking upon, and one long to be remembered. The full chapel—the orderly appearance of the worshippers—the up-turned attentive faces—at the side a company of missionaries who took part in the proceedings, or assisted by their presence—immediately in front the new pastor—and, sitting beside him, the native pastor from Tientsin. We pray that the memory and influence of that service may remain on all, pastor and people, for many days. We feel sure the Lord was there to bless; we wait for the results of that blessing. After an interval of an hour, the people gathered for a social tea. Square tables were placed in the chapel and tent, at each of which about eight persons sat. After sufficient time for eating of cakes, drinking of tea and conversation, the new pastor made an opening speech; he was followed by the preachers of other churches in Peking who were present. Of course the burden of the speeches was the same throughout—congratulation and good wishes on the new relation that day inaugurated. About 5 o'clock the meeting closed, and the people separated. The general feeling seemed to be, that it was good to be there. We felt our spirits refreshed and gladdened although our bodies were tired. Indeed who would not be glad to be wearied on such an occasion and with such work.

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Tientsin.—The distress among the poor in this famine-stricken region continues very severe. By the kind permission of the receiver we make a few extracts from a letter written by one of the brethren who has just returned from a most successful preaching tour, having baptized in all 130 people:—

..........."Fan and Chang, with faces radiant with joy, pointed to a heap of brass gods and idol-pictures under a table, and handed me a list of over one hundred names of men and women who had enrolled themselves as wishful to become Christians. Among them were people from six or eight villages more or less distant." ...."Of the eighty families in three little villages known as East, West and Central Ma-hien-tswang, at least forty-five are known to have renounced idolatry. Many have buried their tablets and ancestral scrolls in the family grave yards; others have brought these and other idols to us.........In years past he belonged to one of the many sects found in North China. It is known as the *Mi-me Chiau*, and the description he gives of its customs makes one wonder whether it is not in some way of Christian origin. Formerly they had one or two characters which they worshipped. Now they have neither image, tablet, nor any other visible object. They meet for worship, the men and women kneeling separately. They use no incense. Then 'one of their leaders reads out of a biggish book, and preaches to the rest, much as missionaries do.' As to their creed he seemed to know little except that they believed in one Great Spirit, and that the good would go to heaven, and the bad to hell.........The religious movement extends to fourteen villages, in which over one hundred are now seeking Christian teaching. I baptized thirty besides these."

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Shanghai.—A desire has been expressed by some that the *Recorder* should be closed to the further discussion of the term question. This, however, would hardly be just to those who have already written articles on the presumption that it was a legitimate theme for discussion, and which have been excluded for want of space. We hope that with the publication of such articles the subject will be sufficiently ventilated, and that new articles will not be pressed upon us unless they contain what is decidedly new and important. Our aim is to spread useful information on all subjects connected with mission work, but by no means to be the occasion of stirring up strife or producing alienation among brethren.

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HONGKONG.—The Rev. Charles P. Piton, of the Basel Mission and family left here for Germany on the 22nd of March, to recruit their health. The Revs. P. Kammerer and D. Schaible arrived, on the 22nd March, to join the Basel Mission Stations at Lilong and Nyenhangli; and on the 2nd May, the Rev. C. Morgenroth arrived to join the same mission at Lilong.

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FOOCHOW.—Dr. and Mrs. Whitney, arrived here under the auspices of the A. B. C. F. Mission, in March to join Revs. J. E. Walker and J. B. Blakely, who are settled in the prefectural city of Shaou-wu, nearly two hundred and eighty miles from here. After a few days, they set out on their journey, accompanied by Dr. Osgood. On the way they had quite a serious encounter with river thieves, who came upon them suddenly in the darkness of the night, thrusting long knives into the sides of the boat. Dr. Osgood sustained severe wounds in his leg and foot, and afterwards fell into the water, where he came near drowning. Dr. Whitney was wounded in his head, but not seriously. The thieves got away with about fifty dollars worth of bedding, clothing, &c. We are happy to be able to add that Dr. Osgood is now quite recovered, though it was some time before he could wear a boot on the wounded foot. We understand that prompt measures were adopted by the officials to discover the perpetrators of this outrage, but so far without success.

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FORMOSA.—At the commencement, twelve years ago by the English Presbyterian Church, of the mission in the south of this Island, circumstances led to its being divided into two parts—one, and afterwards two of the missionaries residing at Taiwan foo, the capital, whilst one was situated at Takao, about thirty miles to the south. From these centres two pretty nearly independent series of operations were carried on, resulting in the establishment of two separate church organizations. At the first this arrangement—into which the missionaries were led by circumstances rather than by free choice—may perhaps have worked beneficially. But of late years it has been found in many ways undesirable. Accordingly last year, after much consideration, it was finally resolved to unite the two branches of the mission, bringing all the missionaries together at Taiwan foo, and giving them the charge of the whole church in common. It was expected by this arrangement to avoid the inconvenience of having two churches of the same mission close together, which yet differed in some points of administration, &c. It was hoped also that by constant intercourse the missionaries themselves might be strengthened and encouraged, while by a division of labour the various departments of mission work might have more justice done them; and that in particular more time might be found for what, for some time to come, must be the main work of the foreign missionaries—the training of native helpers to take charge of the work at the twenty-six stations already in existence. Accordingly at the beginning of the present year the Takao missionary removed to Taiwan foo to join the other three missionaries there. So far as the experience of a few months goes the new arrangement has been found eminently satisfactory, fully accomplishing all that was looked for from it.

Notices of Recent Publications.

The Term Question: or, An Enquiry as to the term in the Chinese Language which most nearly represents Elohim and Theos as they are used in the Holy Scriptures. By William Armstrong Russell, D.D. Missionary Bishop of the Church of England in North China. Shanghai: American Presbyterian Mission Press.

In this pamphlet Bishop Russell, for the first time, gives to the public his views upon the important question which has now divided missionaries to China for more than thirty years. It is sincerely to be desired that all who are interested in the subject, may read this book with that candour and absence of bias which the case demands, especially as it bears to us the result of long experience, and careful investigation.

After a short introduction, in which the Bishop briefly states the considerations which chiefly influenced him in submitting his views on the "Term" controversy to the missionaries and others, he proceeds in chapter 1 to the "Statement of the Question." Unfortunately there seems to be as much haziness on this point at the present day, in the minds of some missionaries, as existed thirty years ago, in the minds of some of the controversialists of that day. Some are still under the impression that we should endeavour to discover "what term or terms in the Chinese language may *with propriety* be used to designate the Divine Being;" while others are seeking for that term which "conveys to the Chinese mind *the most exalted idea* of the Divine Being." The real question, however, which lies at the root of the entire subject, is most plainly and simply stated by the Bishop to be—"What is the *word* God in Chinese?"

To look for the true God Jehovah in the writings of any heathen nation, is to attribute to tradition a power and efficiency which it never yet possessed. We are called upon to believe, on such an hypothesis, that the Chinese, for instance, for some 4000 years or so, although without any Revelation; deprived of all prophets and teachers; and having no standing miracle amongst them, have yet preserved the knowledge of Jehovah under the distinctive title of their chief God—Shang-te! This is a power which mere tradition never did, and never can, possess. When mankind lived to a much greater age than they did subsequently, tradition had very great advantages on its side. Such was the length of life during the times of the patriarchs that *two* persons might have conveyed the knowledge of Jehovah from Adam to Abraham; for, according to the Hebrew chronology, Methuselah lived above 300 years, while Adam was living, and Shem was almost 100 years old when Methuselah died and lived about 100 years in Abraham's time. Here then we have a long period of time filled up by two or three persons; and yet in that time the knowledge of the true God was lost, and religion was so corrupted that it was necessary to give an immediate revelation to Abraham, and to choose him out of an idolatrous family, that this knowledge might be preserved in the world. The knowledge of the true God was deliberately departed from by the one family of mankind assembled on the plain of Shinar, and a false system was there set up in which the Great Father of the human race (Noah) was regarded as an incarnation of Deity, and was worshipped, instead of the Creator Himself, by a grateful posterity. When the dispersion of this one family took place, the matured system of ancestral worship and general idolatry was carried, by the scattered people and their posterity, to all their settlements throughout the world; and thus, according to the prophet, *all* the nations were made drunk with the cup held out to them by apostate Babylon. The Hebrew nation alone* retained the knowledge of Jehovah, all other people, Egyptians, Greeks, Romans, Hindoos, &c., &c., founding their several nations in idolatry, and setting up from the very first that system of apostasy which they carried down from Babylon. Hence the wonderful similarity which we observe between all the heathen systems throughout the world, proving that all spring from one common source, and that they are, in reality, but *one* system fundamentally.

Hence the Bishop correctly states the question thus, "what is the *word* God in Chinese?" We are not to look for the *Being* whom we Christians call God, but for the Chinese term which *means* G-o-d, without any reference to any particular God whatever. In order to answer this question the Bishop proceeds to examine the use of *Elohim* and *Theos* in the Scriptures, and showing that these are Absolute-generic terms, he concludes that we must look for a term, of like character in Chinese by which to translate them, and proves clearly that a Relative-common term could not be used for that purpose "without a violation of the laws of language, and of the meaning of God's Word." e. g. The term *Te* (帝) or Ruler, can never be accepted as a *translation* of the word God. "Ruler" is doubtless a *common* term applied to many, but it is not a *generic* term. It is a Relative-common, and not an Absolute-generic term; and therefore, although we can say "God is a *Te* or Ruler," yet we can by no means say that the term Te *means* G-o-d. The Chinese are polytheists, and the first duty of all Christian missionaries is, to teach them monotheism; and this can only be done, by using the Absolute-generic term for God in the language. It is not monotheism to teach the heathen that there is but one *supreme* God; every pagan nation believes that. One supreme god implies the existence of other Gods under him. We must therefore teach that there is *only one* God, and for this purpose we must use the name of the entire class of Gods or the Absolute-generic term for G-o-d in the Chinese language. In the Bible circulated here by the B. and F. Bible Society, the first Commandment reads thus in Ex. xx. "*Shang-te* commanded and said, I am Jehovah thy *Shang-te*.........beside me thou shalt have no other *Shang-te*." This most certainly does not teach monotheism as the passage in our English Bible does. It merely tells the Chinese that they must not set up two or more Shang-tes or emperors of the Gods, as there is only one supreme god in the pantheon, called Shang-te; a statement which they regard as quite uncalled for, because no Chinese believes in more than one Shang-te over all the other gods. The statement, moreover, leaves the whole *turba Deorum* of which Shang-te is only the chief god, wholly undisturbed. Further, we have here the disastrous announcement, sanctioned all through this Chinese Bible that Shang-te is the very Jehovah whom we Christians worship! That the Chinese themselves, hearing the missionaries preach the worship of Shang-te, naturally conclude that we are co-religionists, Bishop Russell gives a striking instance on p. 18. Other instances have been given by missionaries at different stations. The following is one in point:—In the year 1848 a placard was posted up in the city of Shanghae, containing an address to the foreign residents, from the native scholars and gentry, warning them against the use of beef as an article of food, the opening sentences in which were as follows; "We have heard that the people of Great Britain and other honourable nations (residing in China) do all reverently, with the utmost degree of sincerity worship and serve *Shang-te*, just as in the Central Flowery land; also, there are indeed none who do not serve *Shang-te*." &c!*

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* Cf. Judith v. 6—8.

That the Chinese Shang-te is the very being whom we Christians call Jehovah, is announced to this heathen people throughout the Chinese Bible of the British Bible Society; and, as Confucius and his whole school taught most distinctly that Shang-te is (like Jupiter, Osiris, Baal, &c., &c.) both male and female; so is this fact freely admitted by the translators of the Chinese Bible, who style the Goddess Diana "the Great Shang-te!"† Cudworth‡ states, on the authority of both philosophers and poets, that Diana was one of the names of Jupiter, who was both "the father and mother" of gods and men. In fact, Diana was only one of the many names of the personified Sakti or female portion of Jupiter, and was (like Juno, Ceres, Venus, Isis, &c., &c.) the *Bona Dea* or Earth, and also the Moon, astronomically. This goddess triplicates also, as we learn from

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* Chin. Rep. xvii, 260.
† Acts xix, 27, &c.
‡ Vol. ii, 202 note, and 226, &c.

Ovid."* In these characteristics, Diana precisely resembles the *yin* or *khwăn* of Confucius, who tells us distinctly, in the Yih King, She King, Shoo King, and elsewhere that Shang-te is both male and female; his *yin* or *khwăn*, that is his Sakti or female portion, being, like Diana, both the Earth and the Moon. She also triplicates, and is personified under the titles "Imperial Mother," and "Empress Earth." This remarkable parallel between this female Jupiter and the female Shang-te, shows with what propriety the translators call Diana "Shang-te;" for, Shang-te, like his counterpart Jupiter, is the "*progenitor, genetrixque Deum.*" The heathenism of this translation is perfect; for it is assuredly heathenism and not Christianity which is taught in this passage under the designation "Shang-te." Such a disastrous consequence could never have followed upon the use of the generic term for God in Chinese, for then Diana would have appeared merely as one of the *Shin* or deities of the heathen instead of being thus given in the Bible as another name for the pure and holy Jehovah Himself! The words "the image which fell down from Jupiter" are translated "the image which fell down from Heaven." Hence Heaven, Shang-te, and Jupiter are all one and the same god. Thus the God of Christians is, in the very Bible of the Chinese, confounded with the chief god of a pantheon, who is himself "one God, yet all Gods."

No wonder that these translators, at last terrified at the depths of heathenism into which the preaching and teaching the worship of the false god Shang-te was leading them, stopped (alas! only for a short time) in their course, and wrote a tract proposing the transference of the Hebrew word Eloah. "We cannot go wrong," say they, "in so doing. It is sanctioned by the Scriptures: we are therefore right in employing it, unmistakably and incontrovertibly right. *We free ourselves hereby from all mixture with Chinese superstition.*"*

If "Shang-te" could be used as an abstract title, apart from any one Shin, then the true God might be so designated, although that title would still be objectionable as a translation of *Elohim* and *Theos;* but no instance whatever has ever been produced in any Chinese book of the abstract use of this title. Hence to treat it as a mere "term" is inadmissible. Shang-te is a *being*, and not a mere *abstract* title or "*term;*" and therefore, the effect of putting this distinctive designation into the Chinese Bible, is to exalt the *being* Shang-te into the throne of Jehovah.† The sole objection to "T'ien-choo" as a translation of *Elohim* and *Theos*, is, that we require a generic term for that purpose. "The Lord of Heaven" is an excellent phrase by which to denote the true God, and may freely be used in preaching and teaching; but, as "Lord" is a relative and not a generic term, it cannot be accepted as a *translation* of *Elohim* and *Theos*. Moreover, as the Bishop forcibly remarks, the use of *Choo* in rendering

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* Fasti, Lib. i, 387.

* *Chin. Rep.*, vol. xix. 617.

† In the year 1852 a missionary published a tract in Chinese in which he stated that "Kheen-khwan (Shang-te) is Jehovah!"

Elohim and *Theos* takes away the only word we have for Adonai and Kurios; if it be used for both, the translation must of necessity be weak and redundant. The Bishop proceeds to show that *Shin* being an Absolute-generic term, embracing all the Chinese deities from Shang-te downwards; and moreover being frequently used *absolutely* by Confucius and his school, without any adjunct whatsoever, is the term which precisely corresponds to the Absolute-generic terms *Elohim* and *Theos*.

Let us suppose, for the sake of illustration, that the inhabitants of the Middle Kingdom are all intelligent baboons, with the exception of the emperor. These baboons have acquired, let us say, a certain degree of civilization, and have even learned to talk a little, and they call themselves 人 or "men" in their language. Their emperor however differs from his subjects very materially, for he alone, is man, and entitled to be called "man," notwithstanding that his subjects have sought, by designating themselves "men," to place themselves on a level with him in this respect. Let us now imagine a traveller arriving in China from England, and afterwards, on his return home, being asked to address a meeting on the subject of his travels. How is he to give the people of England a clear view of the monanthropism (if we may coin a term) of China? Here a relative term is plainly useless. The lecturer may tell his audience over and over again that there is but one Hwang-te (Emperor) in China, and his hearers would only be astonished that he insisted so much on so well-known a fact. This "relative term" could never be so used as to convey the idea that monanthropism existed in China. Is it not evident, if we simply use our common sense in the matter, that the only way in which this fact could possibly be conveyed to the people of England, would be by the use of the generic term 人 or man? Let the lecturer, using the name of the whole class, inform his audience that in China there is only "one man;" that the subjects of the Empire are falsely called "men;" and then all will be clear. This is the *only* way in which the lecturer could possibly get the idea of monanthropism into the minds of his hearers; and it is only in a similar way that we can teach monotheism to a heathen people; viz. by the use of the Absolute-generic term for God in their language. All the idols in the temples are called *Shin*, all the Dii Manes are called *Shin;* and the highest being known to the Chinese, viz., Shang-te, is but the emperor of this class, being the chief *Shin* of the pantheon. How then can we possibly teach these polytheists monotheism, except by the use of the generic term *Shin;* that is to say, by taking the name of the whole class, and proclaiming that it belongs to the true *Shin* Jehovah alone? The true and the false must here necessarily be called by the same class name, or the whole of the false portion cannot be excluded in favour of the one true *Shin*.

A letter appeared in the *N. C. Daily News* not long ago, in which the writer brings before the public a nefarious traffic now carried on in Shanghae in "spurious dollars." Was the writer wrong in calling the bad coins by the same name as the true? Should he have confined the name "dollar" to the false coinage, and invented some other designation for the true coin? Who would understand him if he did so? The true or the false coin is equally a "dollar," and there is no possible means of distinguishing these except by using this term "dollar" for both, and adding the adjective "true" or "false" when required.

The conclusion from all this is, as the Bishop states, p. 13, that the Holy Scriptures "cannot be translated into Chinese, or any other language, except by terms of an analogous nature (to *Elohim* and *Theos)* without invalidating the meaning of the original, and 'making the Word of God of none effect.'"

For thirty years past those who preach Shang-te have religiously followed the example of the Roman Catholic missionaries in translating *Shin* by our Christianized terms "spirit, spirits," although some of them now profess to be quite shocked at the proposal to follow these missionaries in using T'ien-choo as a title of Jehovah. The supposed proofs that *Shin* has any such meaning as "spirit, spirits" seem to be felt unsatisfactory by some; at all events an entirely new method of investigating the question has lately been invented by the Rev. J. Chalmers, of Canton, whose theory is refuted in a most scholarly manner in Chapter III, and Appendix of Bishop Russell's pamphlet. The Bishop applies to Mr. Chalmers' argument the *reductio ad absurdum* method with the most conclusive effect.

There is one passage in an old English book which has still some weight with scholars, and will doubtless continue to have weight notwithstanding Mr. Chalmers' ingenious theory. We may quote the passage, as it speaks of "spirits" and not "gods:"—

> For, bating some very few, and those if I may so call them, superficial ideas of spirit, which by reflection we get of our own, and from thence the best we can collect of the Father of all spirits, the eternal independent author of them, and us, and all things, we have no certain information, so much as of the existence of other spirits, *but by revelation*. Angels of all sorts are naturally beyond our discovery; ......But that there are degrees of spiritual beings between us and the great God, who is there that by his own search and ability can come to know? &c.—*Philos. Works of John Locke, pp.* 402, 451.

If we get *our* ideas of "spirit and spirits" from revelation, how useless it is to seek for such ideas where the light of revelation never shone! No heathen nation that we know of, ever conceived the idea of the existence of *a class of spirits.*

益智新錄 *Yih-chi-sin-luh*, "*The Monthly Educator.*" Vol. i,—Number 13, June, 1877. Price,—$1 per annum.

THE 13th Number of the *Monthly Educator* just published contains the first part of a Chinese report of the Missionary Conference, which will be completed in future numbers. It is hoped that the knowledge of the opinions of various members of the Conference on the points discussed will be very useful to native preachers and pastors, and we would suggest that missionaries should draw their attention to this report.

Mandarin Primer: being Easy Lessons for beginners. Transliterated According to the European Mode of Using Roman Letters. By Rev. John Ross, Newchwang, Missionary from the United Presbyterian Church of Scotland. Shanghai: American Presbyterian Mission Press, 1877. Price, $1.25 per copy.

THOSE who use this book to learn the Chinese language should avoid the author's pronunciation as misleading. Thus 做 should by all means be called *tso* and not *dswo*. The author would do better to write *u* not *oo* for the vowel in 書 because such is the German and Italian mode of writing this vowel, and it is used by all the living writers of grammars and dictionaries.

It is too bad of the author to ignore the tones in a primer, for it is in colloquial that we want them most. The author ought to be at the trouble of marking them as a help to those who use his book. Men *may* get themselves understood without tones, and so they may without aspirates, and so they may without rhythmus. But it is, notwithstanding this, far better to have our pronunciation neat and as nearly perfect as possible.

We can become far more effective as colloquialists, as preachers, and as translators, if we pronounce well, and an author who makes a primer should go through the necessary labour to render his book useful.

He says that "in speaking *wun li* it is necessary to know the tone." Now we all know that the tones belong to the spoken language, and therefore in the *kwan hwa*, which is the spoken language, the tones are found to be in use by all natives. His statement is really without any correct meaning. We do not need to speak *wen li*, except a sentence thrown in now and then to please the literati, and all who have had a little schooling. But where the tones are *necessary* is in the actual speech of each province and city.

After having laboured through the first stages of the language Mr. Ross must know that there is some advantage in writing down sounds with a satisfactory orthography. Now he is aware that much attention has already been given to this subject by Williams, Wade, Edkins, Chalmers, Eitel and others, and that they have come nearly to an agreement. Yet he makes a new orthography which is in many respects very misleading. His system is specially dangerous for Scotchmen because they cannot as a rule aspirate without paying great attention to the subject. In trying to say *t‘o* "safe," a Scotchman will say *to* "to avoid." In trying to say *p‘an* "to judge," he will be heard saying *pan* "half." In trying to say *t‘ing* "to hear," he will say *ting* "nail." The Scotchman in his initiatory stage should be told to pay attention to the aspirate and after a few weeks' or months' effort he will attain it.

Mr. Ross' method is different. He obfuscates the faculties of the beginner by appealing to Celtics and states his belief that the Chinese language ought to be permitted to merge in western speech, *i. e.* that the Chinese aspirated *p‘*, *t‘*, etc., in the above and such like words should be viewed in fact as the English *p*, *t*, etc., if treated according to the principles of comparative philology rightly understood. All this is very confusing because it confirms our Scotch learner in his too fatal habit of omitting the aspirate, by occupying his mind with incorrect philological opinions.

Mr. Ross takes refuge behind a Russian stockade, but we know a Russian who is a very good speaker of mandarin and who attributes his exceptionally good pronunciation to a careful avoidance of the ordinary Russian mode of speaking Chinese. For instance in speaking of the Takoo forts he takes care not to say Dagoo, finding that the natives and the English agree in calling it Ta-koo.

Mr. Ross' method will do to some extent for those speakers of English who say tʻea for tea and toʻe for toe, pʻipʻe for pipe and so on.

It would be well to reverse Mr. Ross' rule 1st, and say "the beginner will never speak Chinese properly who pronounces the *p* as *b*, or the aspirated *p* as if it were *p*. He must be at the pains to learn these sounds accurately.

Why should the author change *j* to *z* in spelling *jang* "to yield." He knows that it is not the English *z*. Then why employ *z* to write it? Is it not sufficient to say that the letter *j* has the value it has in French. Books for beginners ought to be carefully made and injudicious peculiarities should be avoided.

The selection of several marks is very unwise, and any beginner would do better to take one of the existing systems.

It has been found by experience that to begin with a bad orthography is very hurtful especially to those learners who have not a good linguistic faculty.

Mr. Ross' idiom and translation are not so defective as his orthography. Here he has not had scope for theorizing. But he will need to take more pains if he would avoid a good number of mistakes. He has not allowed his teacher to control the idiom sufficiently.

你認不認得字 p. 3 has not been put through the crucible.

中國學問難得 in p. 89 should be rendered. "In China learning is difficult to acquire." But the two first words indicate a foreign hand in the construction of the sentence. Better drop them.

The next sentence 好幾年的工夫 is rendered "after a good few years" which is questionable English. It should be "the work of (or a period of) a good many years." Omit "after."

攩着我不能看 p. 69 "obstruction prevents my seeing." Mr. Ross should have first asked what is the nominative in this sentence before venturing to translate it. He had better treat *tang cho* as a verb and put a noun before it.

那個韻好聽 "That is a pretty air." But yün means "rhyme." He should have said *tiau*.

箱子擱在車後邊 p, 25. "The box tie up behind the cart." *Ko* never means to "tie up." Translate. "Place the box etc."

The book needs thorough revision, and a preface adapted not to mistify but to explain. The materials are good. It breathes of the life of North China and has much of the freshness caused by constant intercourse with the people.

☞ We have papers on hand from *Hoinos*: J. R. S. H. H. Leavitt. J. Edkind, D.D. C. Douglas, LL.D. J. Lees. *Gustavus*. C. H. Judd. Translator.

THE
Chinese Recorder
AND
MISSIONARY JOURNAL.

Vol. VIII. JULY-AUGUST, 1877. No. 4.

THE CHINESE IN MONGOLIA.

CHINA overflows into Mongolia. Take Kalgan, for instance. *Kalgan** means, in Mongolian, "gate;" that is the gate in the Great wall,—the gate by which the Mongols enter China. In the same way Mongols talk of their own land as the *behind land*, and of China as the *inside land*. Chinese are, by Mongols, called *inside people;* Chinese goods, &c., are called *inside goods, &c.* That is, *inside the wall* is regarded as an equivalent for "Chinese." This seems to point to the fact that the proper boundary between Mongolia and China should be the Great wall. Perhaps it used to be. A curious practice in Kalgan itself seems to point in the same direction. The Kalganites are fond of theatrical exhibitions, which are mostly held in the open air facing some temple or other, and attended by crowds of the population. Occasionally the anniversary of the death of some empress or imperial individual makes it unlawful to hold theatrical exhibitions in China. The Kalganites however are not to be deprived of their beloved theatre. They simply pass through the gate and thus, being outside the Great wall, are not in China, and so can enjoy their shows to the full without let or hindrance. It does seem then that the Great wall is the legal boundary between China and Mongolia; but no one would suspect it from going and looking at the place. Chinese settlements are as thick outside the wall as inside. Now and then you may meet a Mongol horseman or two, and a train of camels under Mongol guidance; but in that neighbourhood they feel themselves to be pilgrims and strangers; everything in that region is Chinese and belongs to the Chinese. The nearest Mongol habitation is about eighteen English miles from Kalgan, and even there the Chinese settlements are not left behind. Beyond that there are Chinese inns and factories, and by one road, it is not till the traveller has left Kalgan about forty miles behind, that he has passed the northern end of the last Chinese agricultural settlement, and can say that he is fairly out among the Mongols of the plain. These Chinese agricultural settlements are gradually increasing in number and extent. Almost every year sees new men arrive, new fields brought under cultivation, and new mud houses erected, where before cattle roamed and felt tents stood. To the foreigner it is pleasant to see life and activity, where a few years before solitude reigned,—to meet cart loads of grain and straw lumbering along roads, where formerly there was little to meet except an occasional horseman or a silent train of loaded camels on a long journey; and to see, prominent from afar, patches of differently tinted cultivation marking, in bold checks, sloping hill-sides, which before only looked blurred and uncertain through the desert mirage.

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* The Chinese name is Chang-chia k'ou. The Russians evidently picked up the name *Kalgan* from the Mongols, and introduced it into European use.

Lovers of progress rejoice in such sights. Not so the Mongol. He looks upon it as an advancing tide which drives him before it, and which he has no power to stop. Most, perhaps all, of these Chinese cultivating aggressions take place with the knowledge and consent, perhaps even at the instigation, of the Mongol natives of the place. The Chinese farmers pay rent in money or grain to the Mongols, or perhaps buy the land outright. Whichever way it is, the Mongols receive benefit from the Chinamen, and evidently think that in so wide a country, a field or two will not much diminish their pasture. At first the native Mongols sometimes remain close by the newly cultivated fields; but the Chinaman keeps a sharp look-out, and, when the cattle approach the cultivation, drives them off in a direction which he knows to be inconvenient (so say the Mongols at least) to the owner. Then the Mongol has to send and bring them back, and by and by gets tired of living in a place where he has to herd his cattle. Is not the whole desert before him? So he moves off, and perhaps next year the Chinaman acquires another field and so the thing goes on. The Mongol by doing nothing, simply permitting the Chinaman to cultivate, gets a little income of grain or money which is very welcome to him, and this proves too powerful a temptation for his patriotism and love of his ancient traditions. Thus the Chinaman works his way in, and displaces, gently and quietly, but gradually and effectually, the retiring and helpless Mongol, who all the while regards himself as master of the country, and affects to despise the Chinese intruder. The Mongol is often grossly unjust in small things to the Chinaman. Though the Chinaman gives the Mongol a full and definite equivalent for the use of the land, the Mongol cannot get it out of his head that after all the Chinaman is there only on sufferance, and that he, the Mongol, may help himself to any little thing he likes. Not long ago a foreigner had his tent pitched near a small Chinese inn.

There was a beautiful patch of potatoes near by belonging to the keeper of the inn, and a neighbouring Mongol, discovering that foreigners liked potatoes, at once volunteered to get some. It was vain to remind him that the potatoes did not belong to him, and it was impossible to prevent him from bringing them. Without any reference to the Chinese owner, the Mongol was soon seen stepping about the plat, selecting the most likely, which he dug up, put into his lap, and came and poured them on the ground in the tent. Being again remonstrated with about his lawless conduct, he got quite indignant. "The idea" said he "of asking permission to take a lapful of potatoes from an evil Chinaman's garden. In Mongolia is not the country ours, and may we not take what we like? *These* few potatoes! Why when we want them we take a sackful, and nobody says anything about it." In saying this, it is to be feared, he expressed pretty correctly the Mongol feeling on the matter, and this is perhaps a fair sample of the petty annoyances the Chinese have to suffer at the hands of the Mongols. The Chinamen take it wonderfully quietly. The Chinese inn-keeper came afterwards to smoke a pipe in the tent, and when a small present was made him in return for the very welcome potatoes, to which the traveller had been helped, the old innkeeper was so delighted, that he sent as a return present, a quantity of the finest tubers he could find in his garden.

The Chinese take such unwarrantable liberties in Mongolia very patiently; evidently considering them as an unexpressed but unavoidable part of the ground rent they have to pay. But such cultivators, numerous and agressive as they are along the border, form only one section of the Chinese in Mongolia. In such places as Lama-miao, Urga, Kiachta, there are large numbers of Chinese traders, carrying on extensive and important business. The population of Lama-miao is large. The Chinese in the trading port of Urga are sometimes estimated at about five thousand, and those in the Chinese trading town at Kiachta at about three thousand. But the Chinese by no means confine themselves to agricultural settlements and trading centres such as those mentioned above. Wherever there is a penny to be made, and often when no one but a Chinaman would imagine a penny was to be made, there is the Chinaman with his blue wadded clothes, and his close-fitting felt skull cap, busily engaged in making his penny.

As an illustration of how much more a Chinaman can make of circumstances than a Mongol, take the case of hay-making. Mongols make almost no provision for winter feeding. Summer and winter alike the cattle are turned adrift to live or die by what they can pick up. Ask them why they don't make hay for winter feed. They will say that they do, and they do provide enough for a very few animals; but the mass of their droves and flocks are left entirely without any provision. When deep snow comes, it ruins them. The cattle cannot pick up enough for life and they die. The Mongols look upon it as fate. They say they cannot help it, they cannot make hay for their cattle. Chinamen think differently. In districts within reach of China, up come a tentful of Chinamen with their poor specimens of scythes, and set to work, with great energy and perseverance, on grass that makes at best often a very poor swathe. But on they go to the astonishment of the Mongols, and finally finish up by dotting the landscape with cartloads of hay by the score, where Mongols would never try to harvest anything. The Chinaman pays so much meal per cartload of grass he has secured, and the Mongol is of course quite pleased; but he cannot refrain from contrasting his own happy lot with the hard lot of the Chinese, who, he thinks, must be reduced to the last extremity before they would think of making hay of such poor and sparse grass.

A very frequently met-with and a very flourishing individual in Mongolia is the Chinese blacksmith. A train of five or ten ox-carts will be seen slowly making its way to some central place. By and by, with his wadded clothes on even in summer, a Chinaman comes round and asks if there is any iron work to do; and, if you go later in the day, you will find four or five dirty-faced, sweating fellows hard at work, pulling the hissing iron out of the roaring fire, and making the desert ring to the lively time of their hammers and anvil. The wind-box and fire are placed at the mouth of the tent, and the five or ten carts are ranged round in a crescent, forming a kind of enclosure. Perhaps one or two carts may be loaded with iron bars or manufactured articles, the rest usually contain coal, which not being found in Mongolia, the Chinese smith has to carry along with him. The oxen are away grazing on the plain with a lad told off to look after them. At night they are brought home and folded inside the enclosure formed by the carts. This smith's shop travels round some months, then heads homewards again. They come with coal and iron, and return with flocks and herds. This is how they realise. The Mongols prefer to pay debts in cattle, and the Chinaman is nothing loath. It gives him a double advantage. The price of any piece of work is settled in silver. When cattle, in place of silver, are given, the Chinaman in most cases makes a little on the transaction. Then he leads his flock about with him for some months, slowly and carefully, fattening them as he goes; so that, by the time he reaches China, his cattle and sheep are worth a good deal more than they were when he bought them. The Chinese smith has thus two distinct speculations on hand at the same time, the proper trade of his venture as a blacksmith, and a venture in cattle, the payment of his work. This might puzzle a foreign blacksmith, but the Chinese blacksmith in Mongolia is used to it, and, in most cases, conducts both speculations successfully. It is a curious sight to see the oxen, sheep, lambs and goats, driven home and folded inside the coal cart enclosure, and attended to by black-faced vulcans. More picturesque is it to see the fire of the forge by night, shining with a blaze of light over the recumbent flock. When an extra large piece of iron is brought from the fire, shedding an unusually fine light as it is laid on the anvil, and casting an unusually formidable shower of sparks when it is struck, there is usually a slight scattering in flight of the sheep most exposed; and often a huge horned, great, old, white, goat may be seen making his way from his place in the flock towards the anvil, near which he will stand picturesque, with the light falling on him—stand for ten minutes at a time, looking at the fire and the workmen with all the apparent earnestness and gravity of a man of science studying some unusual phenomenon of nature. This payment in cattle however is not always a source of clear profit. There are risks of many kinds connected with it. One of these travelling shops had two horses stolen last year; and no doubt the master ruefully counted up how many days' work he and his shop had performed, only to lose their labour at last. Doubtless the profit he made on the unstolen portions of his live wages compensated, in part, if not altogether, for this loss. The Chinese blacksmiths in Mongolia seem to be well up to their trade, and to execute orders carefully and punctually. The wonder is what they get to do. Horses are not shod in Mongolia, so they have no trade in this direction. Draught oxen owned by Chinese usually are shod, but these caravans don't depend for their shoeing on itinerant smiths they may meet. They carry with them shoes ready made and fix them on themselves. What smith work is there then to be done in Mongolia? There are spades, grass knives, tongs, grates, ladles, pot scrapers, bits, buckles, harness rings, lampstands, cartmountings, bucket-hoops, &c., to make and mend; and though the population is sparse and the iron wants of the country few, yet when the travelling smith makes his occasional visit he somehow or other finds plenty to do.

Chinese carpenters, too, find work for themselves in Mongolia. Temples, some large some small, abound, and almost every temple has an attendant cluster of small mud-built houses for the accommodation of the officiating lamas. These temples and houses are almost, if not altogether, without exception, erected by Chinese; and almost every large temple, in summer, has a number of carpenters and builders, and perhaps a painter or two at work repairing, extending, and decorating the sacred edifice itself or its cluster of lama ābodes. Except house-building at the temples, and for an occasional rich man here and there in other parts of the country, there is almost no occupation for carpenters. Notwithstanding this, there are travelling carpenters who make it the business of their lives to go about and search out the few little jobs that are to be found in the purely pastoral districts.

As we were sitting in a tent one day, two Chinese lads, aged about nineteen and fifteen, were rescued from the dogs outside, and accommodated with seats near the door. A neighbour, in the tent at the time, no sooner set eyes on the elder, than he set to scolding him for a water trough that had been made on a former visit, but which had, according to the Mongol, not turned out so strong as it should have been. The lad very quietly, and not at all disconcerted, said the workmanship was not amiss, but that the wood was not very good, and probably it had received hard usage. Then the master of the tent, in a half playful way, pointed to the younger of the two, who seemed a mere child, and boisterously declared he was good for nothing but eating his employer's victuals, without making any return either in the shape of work or anything else. This kind of bantering lasted a good while, and the two lads took it very well. When tea was handed them, the master of the tent ordered it to be thickened well with cream, which was done, and the two hungry boys enjoyed it immensely. Leaving the tent we saw a lean ox standing in the shafts of a rickety cart, which contained half a bag of oatmeal, half a bag of millet, a box of carpenter's tools, a large saw, and a couple of much worn sheepskin coats. A little while after the lean ox was turned adrift grazing, and the two lads, with pleased faces, were busy sawing up a log of wood. It was pleasing to see these two lads making an honest and industrious living for themselves, and it was significant of the difference of the two races, to find grown-up Mongols dependent for odds and ends of joiner work on two Chinese children, one of whom, at least, was not old enough to be away from his mother.

Chinese joiners' shops, in fixed and permanent localities, are not common in Mongolia, but now and again they may be met with. Our camel driver discovered one once nestled among some low sand hills. The place looked pretty with its fences covered with creeping plants in full bloom, and its array of newly-sawn boards drying in the sun. The Mongol was quite staggered. "Three or four men" he said, "working away there, sawing and planing, and fitting, and pulling together; why, what a quantity of work they must get through in a year!" The little spot of industry and order among the sandy wastes, dwelt for days on the memory as a picture of beauty. The Mongol did not regard it with so much satisfaction, but he could not forget it, as was evident from his remark now and again "*Those Chinese are wonderful fellows.*" A day or two after, we came upon a Mongol carpenter's establishment. There were two brothers of them, and they evidently did not go through any dangerous amount of work in a year. There were few or no signs of carpentering about the place, and, as far as could be learned, their main occupation consisted in collecting and selling parts of trees, which grew in that part of the country, suitable for cattle pegs, and horse posts, and in hollowing out watering troughs from the solid trunks of trees.

Most of the building is done by Chinese. Not only the few mud houses that are built, but most of the sod-built cattle pens, are the work of Chinamen. In the case of the turf-wall cattle pens, it can hardly be any want of skill that keeps the Mongols from doing them themselves; the only reason that can be given for their calling in Chinamen in this case, is their dislike to manual occupation, or to put it plainly—laziness.

If Mongols refuse to do even the simplest form of building, it is not to be expected that they would undertake the more difficult and complicated forms of it, such as brick work. Here the ingenuity and industry of the Chinese shine out brightly. Ask him to build or repair a brick house or temple, and he readily undertakes the contract, at a moderate rate too, though perhaps there may be no brick or lime-kiln within a hundred miles of the place. The contract settled, he sets to work. A small brick-kiln is soon dug on a sloping ground, which renders only the smallest possible amount of digging necessary. The clay is mixed and moulded; argols are bought, at so much per cart load, from the natives; and in a few days the kiln smokes beside a small but increasing stack of well-finished and properly burnt blue bricks. Sometimes good limestone is found cropping out on the surface of some hill-side near. In that case the Chinaman goes with his big hammer, breaks off some cart-loads of it, and burns it in his kiln; but in other cases, the lime has to be carted from a distance. Either way the Chinaman overcomes his difficulties, and completes his contract in in a workman-like and satisfactory manner.

These rudely-constructed and temporary kilns sometimes cave in, or otherwise break down, before the work is finished; and perhaps nothing impresses a Mongol more with a sense of what seems to the easy going shepherd, the terrible struggle and the degraded hardship a Chinaman has to meet with in the endeavour to nourish his life, than to see half a dozen Chinese labourers hurrying about, amid smoke and steam, in their endeavours to remedy some break in the mud face of the kiln, that has suddenly taken place and threatens to make their firing ineffectual. Many old kilns now disused, may be seen at suitable spots near temples; and now and then one may be found in use. A short time ago one might be seen where lime was being burnt, and bricks, tiles, and even fancy chimney pots, were being produced by the potters' art. The machinery was of the simplest. The roof tiles were made in cylinders partially cut through in three or four places. At some stage of their manufacture the cylinder was divided at the cuts, into three or four parts, making as many tiles. Four or five men and boys managed the whole affair, and lived in a small hut or shed erected against a bank from which they had been digging their potters' clay. The whole thing was most inexpensively conducted, and a large amount of work was done, as was manifest from the cart-loads of brick, tile, and lime, that day after day might be seen passing to the temple.

Well-sinking is another branch of industry which, in Mongolia, is almost wholly in the hands of the Chinese. Mongol wells are seldom deep; for the simple reason, that Mongols will not live in districts where they cannot reach water near the surface of the ground. They are destitute of pumps, and seldom, perhaps never, use the wheel and rope by means of which the Chinese can draw water from great depths. The Mongol draws water for himself, his flocks, and herds, by means of a skin bag at the end of a wooden pole; which pole is sometimes lengthened by a hair rope at the upper end. With this apparatus it is quite a formidable task to draw water from a depth of eighteen or twenty feet. When there are large flocks and herds to water, even shallower wells than this are a terrible strain on the back. Twenty or twenty-five feet is about the deepest well a Mongol likes to have anything to do with. Now it might be supposed that the Mongols themselves could dig and build such wells. Perhaps in the majority of wells the water is within eight or ten feet of the surface of the ground; but even then, the Mongols will not dig the well themselves but wait till a well-digging Chinaman comes round. When he does come, he pitches a tattered blue-cloth tent near the selected spot, and goes to work slowly and quietly, but makes a good and thorough job of it before he is finished. In regions where stone can be found, the well is stone built, and this makes the most satisfactory well in Mongolia. In some places stone cannot be found, but a kind of willow abounds. In these regions the well, inside, is faced with wicker work, which however is not at all satisfactory. The wood and bark decay and taint the water badly sometimes; especially after disuse for a time, rendering it almost unfit to drink. In some parts of the country again, neither willows nor stone are to be found, and in such cases, if tenacious sods can be had, the well is turf-faced. This sort of well is not so permanent, but it answers the purpose. In some other cases stone, willows, and tenacious turf are all three wanting; and then, part, at least, of the inside facing is done with the skulls of horses, oxen, and camels picked up on the plains. In one part of Mongolia the Chinese well-digger has little or no occupation; that is in the region of sandy hillocks, where, in most cases, water can be found within a foot or two of the surface. In those regions wells are not much used; water for the most part, being obtained from little pools in holes a foot or two deep, dug out as occasion requires.

Chinese skin-dressers too, abound in Mongolia. Perhaps in nothing is the laziness of the Mongols more conspicuous than in the matter of skin-dressing. Robes of sheep skin are necessary in Mongolia, for perhaps nine months of the year. Everybody must have them. Without them it is hardly possible to keep in the life. Everybody too knows that sheep abound in Mongolia. There, then, are the skins all ready to their hands; all that is wanted is to dress them. One would think they might do that, especially as it is in a case necessary for existence. They can do it. One day we came upon a Mongol lad pushing a pole round another upright pole as if he had been a mule grinding corn. We were told he was dressing skins for garments; and on looking again sure enough there were certain skins fixed to the upright pole, which were being rubbed in this rude kind of mill, in which the youth was the moving power. They can dress skins then, and sometimes do; but they very much prefer to let Chinamen do the dressing for them, and the Chinamen are only too pleased to get the job.

Even an industrious Mongol, whom we met afterwards,—one who was not at all inclined to idleness, as many articles necessary to horsemanship, of his own manufacture, hung ready for sale in his tent could testify,—even this man was waiting and waiting for a Chinese skin-dresser to come; and it was not till the cold weather approached too nearly to admit of more delay, that he could make up his mind to dress his own skins for his own winter coat. And thus it comes that there are to be seen in Mongolia, small companies of three or four skin-dressers, travelling about and camping down here and there, making a living by dressing the skins which the Mongols might very well have dressed for themselves.

Felt-making is one of the few things that Mongols profess to be able to do; and they do a good deal of it—perhaps most of it. Sometimes one may come upon a green spot of level ground beside water, lively with men, women and children, busy among quantities of wool spread out on ox-skins. They are making felt. Sometimes too you may come upon a solitary horseman riding about, with something like a barrel with a stick through it trundling behind him. The barrel-like roller which he is dragging along is a great roll of felt, and this trundling it over the plain is part of the process of manufacture. The Mongols can and do make felt, but the Chinese too, can and do make it better. It would be difficult to say what proportion of the whole is of Mongol make, but certainly the Chinese drive a thriving trade in this line of business. Tent felts, the ordinary tent coverings that is, Mongols can make pretty well, but all the finer sorts are of Chinese make. If a Mongol wants a felt over-coat, he has to buy it of a Chinaman; and it is no uncommon thing to see a Mongol trying to buy even the commoner sorts of coarse tent felting from the Chinese. It is the fatal facilities afforded by the Chinaman that prove irresistable to the Mongol. A Chinaman comes round before the wool season, and enters the Mongol's tent. He drinks tea, talks of the season, and the current prices of things. Then he proceeds to business. The long and the short of it is, that he offers the Mongol so many cash per head to be allowed to comb his sheep for him, the wool, much or little, to be his, the Chinaman's. This is very tempting. The Mongol at once has vision's of sitting coolly in his tent, or riding about among his friends, while the Chinaman and his men are sweating away at the struggling sheep. No bother looking out and buying combs; no trouble inviting friends and neighbours to assist in the combing; no expense feasting them. Then again the Chinaman is not only willing to do the combing at his own expense, and to pay at a fixed rate per head of sheep, but will not object to make an advance of money or goods on the transaction, even before be begins his combing; or is willing in place of the whole or part of the money, to make and deliver so many pieces of felt of a specified size, shape, and quality.

Now perhaps the Mongol loses a little by putting it wholly in the hands of the Chinaman; perhaps he loses a good deal; but again perhaps he loses little or nothing. It is quite possible that the Chinaman, with superior manufacturing ability and industry, can afford to give the Mongol almost as much as he (the Mongol) could have—with his inferior ability—made out of the fleece of his own flock, had he combed and manufactured it all himself; it is quite possible that the Chinaman may be able to do all this and yet have a sufficient profit for himself. Is there not such a thing as people buying cotton from the grower, taking it home, manufacturing it, and being able to sell it back to the grower for his shirts, quite as cheaply as the grower could have done it himself? At anyrate there is the Chinaman with his specious, perhaps even advantageous, offers, which the ease-loving Mongol finds it difficult to resist; and thus it happens, that the Mongol lounges about smoking his pipe, and idly looks on, while the laborious Chinaman does for him, one of the very few things which he could have done for himself.

Chinese industry in Mongolia leaves to the Mongol little except the breeding, rearing, milking and tending of cattle. Even here the Chinaman does not keep quite aloof. The Mongol breeds, rears, milks, and tends, it is true, but it is often left for Chinese enterprise to perfect and prepare for the market. Take horses for example. It is true Mongols often keep their droves in their own hands, and drive them direct to the market when they want to sell; but it is also true, that a part,—it would be difficult to say exactly what part, of the horses that come into the Chinese market, become the property of Chinamen long before they leave their native plains. Chinamen go, it is said, to even the furthest boundaries of Mongolia, buying up horses, animals which they judge would be likely to turn out well. They may be poor enough, and miserable enough, when they buy them. That does not matter. The poorer the better—they cost all the less; if only they have it in them, and will, with care, become good horses, the Chinaman takes them gladly, paying money down sometimes; more frequently giving goods in barter. As soon as his drove gets a commencement, he moves slowly round, buying up more, choosing the best pastures, and fattening the horses he has. In this way he goes slowly about hither and thither, but all the while gravitating southwards; his drove increasing in number, his horses fattening, till at last he finds himself on the north frontiers of China, with several hundreds of horses of different values, but most of them fat and in the best possible condition. The care, the change of pasture, the thoughtful treatment, all tell on the animals, and most of them are in much better condition than they would have been, had they been left during the same time in the hands of the original owners. But it is not only in putting the finishing touches on horses in developing them for the market, that the Chinaman excels the Mongol. It is in selling them to the best advantage that the Chinaman shows his superior skill. If a Mongol has horses to sell, he, for the most part, has to take his chance of the market. If he lives far away, he must make up his mind when to drive them to market; and then, as it would be inconvenient and expensive to remain long in China, or to drive them home again, without accomplishing a sale, he pretty much has to take what he can get. If he lives near China sometimes he sends in a horseman to learn how prices run; sometimes a friend or acquaintance brings him word, and then he runs down his spare stock and sells. Even in selling, the Mongol is at a disadvantage. The Chinese are too sharp for him. On one occasion, a Mongol was driving some hundred or two of horses to China for sale. When he crossed the frontier he had good hopes of his trade, for horses were in demand. On the road a Chinaman met him, offered him so much per head. The price was agreed to, and the horses driven home to the purchaser; when the seller learned that he had parted with his stock much below the common market value.

The Chinese horse-drover is not to be so easily done. He settles down somewhere in good pasture near the border of Mongolia, shifting round from time to time, within certain limits, and paying a small daily grass rent to the Mongols residing where he is encamped. He is thus in no hurry to part with his stock, and can afford to wait till prices rise. Meantime one or two members of the firm remain at the Chinese market town watching opportunities and the market generally. As soon as prices look up, or indications of hope appear, a mounted messenger is sent off to the encampment of the drove, and in a day or two any indicated number of horses are in the market. If they meet with buyers, good and well; if not they can easily be taken back to rejoin the drove. The Chinaman is not in a great hurry to sell. He can afford to wait his chance, and does wait. Compared with this systematic and deliberate way of trading, the Mongol's trading-ventures are only leaps in the dark. It is not strange that these Chinese horse-speculating firms flourish in Mongolia; for through their superior management, they can afford to give the Mongol owner from whom they buy, almost as much as he could get for his horses in the market, and yet make a good profit for themselves.

Chinamen, too, are great on speculating on sheep. Ordinary Chinamen try it, but don't succeed so well as the Mohammedan or *Hwei-hwei*, as he is called. His manner of proceeding is much the same as that of the horse-dealer, modified and altered only so far as is necessary to suit the difference between horse-flesh and mutton. He spends even more time and care in developing and fattening, and has more marked success than his horse-dealing compatriot. The *Hwei-hwei* buys only good sheep, and when he has bought them, spares neither time nor labour to make them as perfect as possible. With the sheep-flock is usually associated an ox-herd. Day and night the comfort and welfare of the sheep and oxen seem to be the only things thought of. By day men lead them about slowly; by night men *sleep awake* beside them. At night too they are encircled with slowly smoldering fires of argol dust, to keep away insects from troubling, and, perhaps, wolves from hurting them. When circumstances permit they are led to streams and bathed. This sheep and ox-venture usually travels with two large white tents, eight or ten ox carts, and quite a number of men. You can tell a Mohammedan's sheep-flock at a glance—from a distance by its whiteness, near at hand by the prime condition of almost every animal. He buys only picked sheep, and he further makes them more select by a custom not practised by Mongols—that of salting them. This process of salting, the writer of this paper has never seen, and therefore will not attempt to describe it. Mongols have often furnished descriptions of it; but experience has shown that Mongol evidence and Mongol descriptions are so utterly unreliable, that no writer is safe in stating anything about Mongolia which he has not seen with his own eyes, or testified in his own experience.* To keep within the sober and safe limits of certainty, this salting takes place in spring. Mongols say the salt is offered to the sheep and they eat it. Then comes the testing time. Weaklings die; those that survive gain an impetus to their life, that renders them much more valuable than if they had not been salted. So say the Mongols. In corroberation of what they say, it may be added, that, in spring, *Mohammedan mutton* is quite an institution in Mongolia. Whole carcasses of sheep, skinned and cleaned, are sold for small sums, and are eagerly eaten by the Mongols. Our caravan once bought such a mutton for a sum equal to about two shillings sterling! Cheap enough too, for the animal had not been so very lean after all. The Mongol account of these sheep is that they do not die, but are killed to prevent them from dying. The Mohammedan after or during the salting process, sees that the animal is about to succumb, and hastens to prevent that disaster by cutting its throat. In this way it happens that the carcass of a sheep is sold for a very small sum. The mutton seems to be wholesome enough, the main drawback being that it is tasteless and not very tempting as food. The number that die under this ordeal seems to be large; but it is to be supposed that the superior fattening power acquired by the survivors, more than compensates for this loss. Certain it is, that the survivors do flourish wonderfully, and come to the market exceedingly fat, as may be seen by the rows of beautiful carcasses, with enormous tails, that adorn butchers' shops in Peking and other cities of North China. Perhaps most of the mutton that comes to the Chinese market is fattened by these Chinese sheep speculators, who go up to Mongolia and surpass the Mongols at their own trade. To see a Mohammedan flock and a Mongol flock of sheep on the way to market, is a contrast indeed. The Chinaman's flock consists of animals mostly of a size, clean and beautiful, with broad backs, and great full flat tails, and is lead or driven, or more likely both, by men moving along slowly on foot, allowing the animals time to travel leisurely. When an animal gives in, foot-sore or lame, they usually arrange to have it carted a stage. In all respects the sheep seem to be wisely and patiently cared for. Meet a Mongol drove, on the other hand, and the contrast is striking. There are several Mongols on horseback, each armed with a long rod, and driving along a dejected-looking flock of unhappy, over-driven animals, many of them poor-looking things, most of them manifestly tired out. Now and again too you may see the managing Mongol stop to bargain with some Chinaman by the way, for some broken down sheep which can go no further. Altogether, whether regarded from a humanitarian or commercial point of view, the spectacle is melancholy. Any one who has the opportunity of contrasting the Mohammedan and the native Mongol flock, as they come to market, cannot fail to be struck with the difference. Now if the Mongols are anything they are shepherds, and if the Chinese excel them so manifestly in their, the Mongols', own peculiar occupation, sheep-rearing, it is not at all to be wondered at that they, the Chinese, should by their ability, get into their own hands all the other industries of Mongolia. Ask the Mongols why they do not adopt the same method of sheep-fattening as the Mohammedans; they answer, it is not their Mongol custom. Ask them why they do not apprentice their sons to learn the various arts and trades practised by the Chinese in Mongolia; and they only laugh at the idea. Thus it happens that the Chinese not only have got hold of most of the trade and industry of Mongolia, but remain safely in undisputed possession of the same.

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* A curious instance of being led astray by trusting to unreliable Mongol evidence occurs in connexion with the camel. Many people, and some writers—among the latter Colonel Prejevalsky—say that camels, but for the aid of man, would die out, because the calf when born, cannot rise up to take its first suck except a man lift it! Colonel Prejevalsky makes a much more extraordinary statement than this about the helplessness of the camel. Now the camel is awkward enough naturally and really, but he seems to be not such a fool as people would represent him. The preponderance of evidence, after much patient cross-questioning, seems to be, that the camel and its young can look after themselves like other animals, without the interference or help of man. It is customary to lift up the calf at first; this, say Mongols, is only an act of kindness, and when the birth takes place away out on the desert beyond the eye of man, camel and calf come slowly walking home together at night. In an article, written and published sometime ago, all mention of this supposed helplessness was purposely avoided; because I had not seen, myself, any cases of this helplessness, and was afraid to make any statements which had nothing better to rest on than the uncertain basis of Mongol report. If other travellers and writers would only exercise a like caution, and confine themselves to what they certainly know, their writings might be less wonderful, but more trustworthy; and they would avoid the double evil of falling into error themselves, and misleading their readers.

The Chinese, too, much excel the Mongols in the transport of goods. It is sometimes supposed that most of the carrying in Mongolia is done by camels. This is quite a mistake. Much carrying is done by camels; but a seemingly, at least, vastly greater amount of transport is done by means of ox-carts. Camel travelling is quick, averaging about thirty miles a day, and any goods that need to be forwarded quickly must go by camel caravan. It is expensive though, and all manner of heavy goods not in any special hurry, usually go by ox-cart. Ox-cart transport averages about ten miles, or less, per day, and it is this kind of carrying that is mostly in the hands of the Chinese. In Mongolia you may come upon an encampment of carts, numbering some hundreds. The oxen are away grazing under the care of one or two men; other men are cooking, and some are usually mending the cart wheels. The carts are curiosities in their way. In the design of their architecture no iron is needed, except two small pieces of cart-iron laid under the "clog" where the weight of the cart presses on the revolving wooden axle. As a matter of fact, there are usually some hoops of iron, binding splinters in the wood of the wheels. These iron hoops, however, are only by way of mending, and a good new cart has no iron, except the two slips of cast metal to keep the axle from wearing out the clog. Such carts cost about sixteen or twenty shillings English, or perhaps less. Everything being of wood, they are easily tinkered. The wheels are fixed on to the axle, which revolves. This makes it rather awkward to turn or go round sharp curves, but these simple light carts, stand a wonderful amount of knocking about, and traverse the desert year after year carrying heavy loads. These cart caravans are Chinese speculations, and in the night you may hear them passing in slow procession, winding along to the monotonous music of their soft-toned wooden-tongued bells. The Mongols of one district are capable of getting up ox-cart caravans; those Mongols, namely, that live towards the great salt-producing lakes. They also cart salt to China, and seem for the most part to manage to keep the trade in their own hands. The Mongol ox-cart caravan differs from that of the Chinese in some particulars. For example, the Mongols lash on the salt to their carts in bricks or cakes, with thongs of hide; the Chinese fit on a grass circumference and bottom and top, and pour the salt in as it comes. The Mongols use carts with wheels that revolve on a fixed axle; quite a superior article to the Chinese axle fixed into the wheels, less exhausting to the animal, but more complicated, less strong, and more liable to damage. The Mongols usually travel with their oxen by day; the Chinese travel by night, which is cooler and better for the animals, because it allows them all day to feed; and finally the Mongol driver rides a horse, while the Chinese driver walks. In most of these particulars, the Chinaman differs from the Mongol on the side of economy and superior management; and the wonder is, that the salt-carting Mongols can keep the field against such competitors. The Chinese feed their oxen in Mongolia a little on grain, as they may need. The grain they sometimes carry with them, sometimes they store it up in Mongol tents near the road. A band of eight or ten Chinese were once seen advancing towards a Mongol's tent. This was quite an extraordinary sight, and watch was kept to see what would happen. Soon the whole band emerged in single file, bearing each a huge bag of grain, and looking like a string of ants carrying grains of rice. They belonged to an ox-caravan near by, and the grain had been left there, probably on a former return journey. Mongols never think of feeding their oxen. They are turned out to pick up grass. If they cannot keep up their strength on that, why then they must just work as long as they can and stop when they get too weak. The extra care and expense the Chinaman bestows on his oxen pays well. The oxen have a better look about them, and then the handful of grain they get now and again, keeps them up, so that they can work most of the working months of the year. But perhaps the best sample of the all-pervading Chinaman in Mongolia is the trader. East, west, north and south there he is. In great centres, such as Lama-miao and Urga, beside almost all large temples, even in remote and rural districts, there he is, fixed or wandering, buying or selling or both; doing a great business of thousands of taels, or driving small bargains in the retail trade and turning over only a few cash. Always economical in his business arrangements and life, he can live where other men would starve, and even the smallest amount of profit is sufficient to induce him to come and make it. People are sometimes told you can buy nothing but mutton in Mongolia. It is a great mistake. There are many things you cannot buy; but the number of things you can buy is many. Close to most of the temples are regularly built shops, with gate way, court, and rooms all in the Chinese style. The Chinese owner pays a fixed sum to the temple lamas as ground rent, and privilege money, and there with perhaps ten, fifteen, or twenty "hands," he carries on a trade in all manner of things with the natives far and near. There is always a feeling in the lama mind against such trading institutions so close to temples. A good round ground-rent, in most cases, overcomes the scruples; but in the case of some temples, which pretend to a higher level of religion, the Chinese trader is not allowed to build a house, but must content himself with carrying on his business in a tent. In the case of one celebrated temple, not only is the Chinese trader forbidden to build, but he is also forbidden to pitch his tent nearer than a place assigned about two or three miles away. The trouble is, that when a Chinese trader is allowed to squat close to the temple, the lama youths and men constantly succumb to the temptations of whisky and debt. These settled traders have usually a train of ox-carts coming and going between their Mongol shop and some frontier town; and thus keep themselves supplied with whisky, tobacco, grain, meal, cloth goods, ironware, leeks, barley-sugar, Chinese biscuits, moon-cakes, and an almost endless variety of other articles, called for by the Mongols. The nominal prices at which these shops sell are not so bad, the worst of it is that they give short weight and measurement, and in this way the things, though seemingly cheap, are really dear. One shop at least, in addition to the usual variety of goods on hand, keeps a stock of iron-workers' coal, which it sells to the travelling Chinese smiths, who may run short of that commodity, charging so many cash per catty. Some of these trading outposts, are old-established concerns, and one of them, which formerly stood beside a temple, now stands alone, and seems well frequented though there is no other attraction. Shifting sands threatened to cover up the temple courts, so the lamas removed bodily; but the Chinaman found he could stand his ground and so remained. These shops in southern Mongolia, at least, are, comparatively speaking, numerous, and any one with money can have little difficulty in purchasing most of the coarser and commoner sorts of food and raiment. It is pleasant, after the monotony of the desert, to come upon one of these establishments, with its roofed gateway, walled in courts, paper windows, numerous hands, and, often, vegetable and flower garden. It seems a little spot of civilization amidst the solitude of the unconquered desert. The shopmen too, are usually politer and more friendly to a foreigner than they are in China. Probably they feel isolated among the Mongols, and are glad to see any non-Mongol face; though perhaps this is only seeming, and may be merely the foreigner's relief at seeing even Chinese faces and things after much Mongol seclusion. In connexion with Chinese shops in Mongolia, occurred an illustration of how many Chinese use the term "foreign devil." A foreigner had been purchasing at one of these shops, and went soon after with silver and scales in hand, to weigh out the metal. One item in the account was disputed, when reference was at once made to the sale book, in which, under the purchaser's name, written in huge characters, are entered, in minute writing the details of each purchase. Now this shop had been particularly obliging, and in addition had sent several small but very acceptable presents of cabbages, &c., which they grew for their own eating and health, but would not sell at all at any price. There was no room to doubt their friendliness. It was therefore with a good deal of amused astonishment, that the foreigner saw himself figuring in the Chinaman's account-book as *Yang-kuei*,* and that in nearly two-inch characters.

Some of these shops flourish and make rich, and, turning a part of their revenue into horses, own large droves, which, in the hot summer days, may be seen on hill-tops from afar, lending picturesqueness to the landscape with their variegated colours.

These shops usually undertake the finding of the grain and flour used at the great temple services, at which most of the lamas of the tribe assemble twice a year.

The fixed shops form only a part of the Chinese traders in Mongolia. There are a great number of smaller traders, who traverse the country, calling at every tent with their one, two, or three ox-carts, laden with all sorts of things, to supply the real or imaginary wants of the Mongols. They have sugar cakes for the children, clothing and whisky for the grown-up people, papers of bright coloured silk thread for the women to embroider with, and a host of other temptations which the Mongols find it difficult to resist. Then too, though the goods are priced nominally in cash or silver, the Chinaman will take cream cakes, skins, or other produce, or for that matter, let his customers have the things on credit. These small dealers do a great amount of trade.

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* "Foreign devil."

Perhaps, though, the most curious of all the Chinese trading speculations in Mongolia, is the *summer ox.* The Mongols are a race of cattle-owners, and a great part of their food is supposed to consist of the flesh of their flocks and herds. Does it not then seem strange that these cattle-breeding Mongols, should be at times, dependent on the Chinese for their supply of butcher meat? It happens thus. In summer the Mongols eat little flesh, and subsist mostly on grain and milk. They do not like to kill their cattle at that season; partly because they are not then fat; but principally because the flesh would not keep well in hot weather. But they long for meat occasionally, and the Chinaman knowing the Mongol's weakness, comes from the borders of China with a companion or two, an ox-cart, a cargo of whisky, and two or three oxen. Timing himself to be at a certain temple at a certain festival, or simply selecting a central spot in a populated district, he sends out word that on a certain day he will kill a *summer ox.* On the appointed day, from far and near come the horsemen like vultures to the prey. Whisky and beef are wonderful attractions. The Chinaman has hired, for a day or two, a Mongol's tent, in which he plays the double part of publican and butcher, dealing out to his customers short measure of spirit and light weight of flesh; exacting in return heavy weight of silver, or more likely increasing largely his customer's existing debts. A few hours suffice to dispose of a huge carcase and a good-sized wicker jar of wine. If circumstances seem to warrant it, a second ox is slain, and another jar is broached. If not, the skin, which has been drying on the ground outside the tent, is rolled up; the big pot, in which have been prepared tripe and boiled pieces of flesh for retail consumption on the spot, is loaded on to the carts; the surviving slaughtering stock are hitched on behind, and a start is made for some other centre or festival, when the same scenes are re-enacted. Just fancy, the Mongols, cattle breeders and rearers, letting a Chinaman, with his light meat scale and his heavy silver balance, come up to them among their flocks and herds and sell them beef! The summer ox does not seem a very difficult or complicated speculation to manage, and if with all the natural advantages of place in their favour, the Mongols are so destitute of enterprise as to leave it to Chinamen, it is not at all surprising that the Chinese do almost all that is to be done in Mongolia. This, the case of the summer ox, seems rather a striking instance of the Mongol's want of energy or aversion to anything a little out of the direct line of cattle rearing; it is only one instance of it however; and it is the helplessness or laziness here exemplified, which must be held accountable for the fact, that almost all forms of industry and trade, high and low, mean and honourable, are nearly, if not altogether, in the hands of the Chinese. The Chinaman performs the meanest offices, and his energy raises him to the highest places. Here you may see a poor, ill-clad labourer building, for a miserable wage, a turf wall for a Mongol's cattle pen; there you may meet a sleek Chinaman swimming along on a high-priced smooth-going steed, receiving deference and respect wherever he goes; for is not he one of the senior partners in a firm doing a trade of perhaps thousands of taels per annum?

One thing though must not be forgotten; that is, the difficulty the Chinese have in getting money out of the Mongols. The Mongols do not seem to object to being in debt, and the Chinese do not seem to object to give them credit. Many Mongols are hopelessly in debt; and, though their Chinese creditors know it, they still continue to supply goods, getting part of the old debt paid up when the new debt is contracted. Even in so small a transaction as the few pounds of beef a Mongol buys of a Chinaman who slays a summer ox in his neighbourhood, the paltry debt lies over sometimes a twelvemonth before it is paid. In the case of large shops and large transactions, it sometimes happens that goods are year after year supplied to Mongols, who, it is known, must at last die bankrupt, and leave an unpaid debt of some hundreds of taels. How then can the Chinese make their Mongol trade pay? It must pay, else so many would not be engaged in it. How then does it pay? Evidently through the force of long prices and short measures. Take, as an example, the man who dies leaving the shop he has dealt with two hundred taels in the lurch;—how can the shop stand it? Well, a few taels may be obtained from property left, such as cattle, which can be sold; but the property thus left often amounts to but little; and the mass of the debt remains as before. How then can the shop stand it? Very well indeed. It has traded with him, say thirty years, and done much business for and with him, for a small man would not be allowed to get so deeply into debt. All along it has known what the upshot would be and has prepared for it; and thus, by way of preparation for the end, the Mongol may have been overcharged and overreached, perhaps to the extent of double the amount of the finally unpaid debt. It seems a little doubtful whether the Mongols think that they are thus *doing* the Chinamen, or realise that they are being *done* by them; but most of them are content to trade in this unsatisfactory way, partly, doubtless, from the debt-contracting facilities offered them by the Chinese. There are however some individual Mongols here and there who are not bound by a debt to any shop; but who go, silver in hand to market, and make the economical and satisfactory purchases which are possible to those only who pay ready money.

However long a man may be a trader or worker in Mongolia, he does not regard that country as his home. Cultivators bring their wives and families and settle down permanently; but the trader and workman have their wives and families usually hundreds of miles away somewhere in China. Mongolia they come to only to make money. With the money they acquire they mostly seem to buy land in their native place. It is said they are forbidden by law to take their wives to such places as Urga and Kiachta, and the fact that their families are in China, ensures their periodical and final return. Perhaps it is to ensure their return that China insists on retaining their belongings. Companies of returning traders and workmen may sometimes be seen on the journey home; and the manner of their return well illustrates the thrift and fertility of expedient these Chinese have. Not content with taking home their little earnings in silver, the poorer class of adventurers, thrifty to the last, attempt not only to return as cheaply as possible, but even to make their journey home an actual source of profit. They invest a part of their money in a horse or two, travel them carefully home, and sell the animals at a profit when they get there.

The Chinaman often suffers much in his travels in Mongolia. Take two fair examples. Three men, labourers evidently, on their way probably to some job, were seen plodding along a road, weary and fatigued. They passed us as we rested. The next we saw of them, they were sitting on the bank of a stream, having their mid-day refreshment. Actually they seemed to be having nothing but a little oatmeal, mixed with cold water, and stirred up with the finger. We felt inclined to pity them, but two Mongols, natives of the place, who came along, began to hoot at and make sport of the poor fellows, who took it very patiently and went on stirring up and drinking their gruel. The Mongols laughed at them for being so poor as to have to put up with such hard fare. But, it may be remarked, Mongolia is a hospitable place; why did they not go to a tent and have some hot tea—were there no tents near? There were tents near, and Mongolia is a good place for hospitality, but hospitality, fine as it may sound, often costs the traveller more than the less fine-sounding, but cheaper and more comfortable accommodation that can be bought in an inn. If these Chinese had been footing it in China, they would have stopped at a tea shop or tea shed, and had some tea or hot water at least, and been comfortable. If they had gone to the Mongol tent near by, they would have been attended to, but would have been expected to part with some of their provisions not as payment, but as a gift to their host. They could not afford the gift; so they had to be content with cold water.

A company of eight or ten men were on their way home from Lama-miao to their native place. They all seemed to have horses; some had more than one. Near a well they called a halt, hobbled their horses to feed on the summer grass, and, in a brisk shower of rain, began to gather fuel to boil one or two small kettles they had with them. Tent, pot, water-bucket, general apparatus, they had none. Some took the kettles to the well and filled them; some gathered fuel, and some strove to blow the damp and smoldering argol into a blaze. Meanwhile the shower continued and the rain rattled on them. Miserable enough they seemed. A Mongol, from a tent close by, wondered why they preferred to sit out in the rain, and blow at damp argols, when they might go inside and have shelter and the use of the fire. It was for the same old reason, they were cheaper outside. Doubtless most of them had been away for years, and when now returning, were anxious to travel as cheaply as possible, that they might have all the more to take home.

The Chinese in Mongolia seem to hail mostly from Shan-hsi. Whether traders or workmen, they seem to have but one aim—to make money. Being alone they can live cheaply, and they do all they can to save the money they get. Their being alone and living without comforts, though, sometimes defeats their object, by leading them into vices such as opium and immorality. It is very sad to see a man who has banished himself from home for some years, that he may return with a little riches—it is a pity, to see him defeating himself by smoking opium. As for the immorality, in such places as Kiachta and Urga, it is simply brazen-faced and shameless, yet no one seems to feel distressed at the sight of it. Even at home and surrounded by their friends and families, Chinamen smoke opium and are immoral; but the banished life in Mongolia is apt to increase these vices. The Chinamen, however, who in Mongolia are utterly ruined by these vices are comparatively few; and few men revisit their homes without bringing with them a good amount of hardly-earned plunder; and thus it happens that silver is always a scarce commodity in Mongolia. However much the Mongols may get for their cattle, it does not enrich the country long. By hook or by crook, the Chinese soon earn or trade it out of them, and carry it off to their own country.

It would probably annoy and stir up to greater activity, any country of ordinary pluck, to see its silver carried off year by year to a neighbouring land; but the Mongols look on quietly and let things take their own way; and no doubt the Chinese government is well satisfied to see the Mongols contented to remain poor and helpless. As long as they are so they cannot do much harm.

In addition to the various kinds of traders mentioned above, there is another class that must not be forgotten, that is the *Peking traders.* These stay only a few months in summer, and then return. Their movements are accounted for in this way. At Peking, both inside the city and outside, at the Mongol quarters, there are numerous large firms, whose trade is with the Mongols only. In winter the Mongols flock to Peking, and then the trade of these firms is brisk. But in summer there are few or no Mongols, and little or no trade. From spring to autumn is rather a long time to lie by idle; so in summer these firms make up two or three hundred taels worth of goods, strap them on to hired mules, mount two or three men atop, and send them off to Kalgan. Arrived there, they find old Mongol friends hanging about waiting for them, ready to take them and their goods round Mongolia in ox-carts, for a monthly hire of about one tael and six mace per cart with ox. The man has to be paid wages in addition, and fed and supplied with tobacoo and snuff. A bargain is struck, away goes the Mongol home for his oxen and carts; the Chinamen buy a few necessaries such as millet—black rice they have brought with them from Peking—and when the ox-carts arrive, away they go. They frequent temples at festival times, when they hire tents from the lamas at so many cash per day; and during the festival, fòr a few days, drive a brisk trade. At one temple not long ago in summer, might have been seen, the Pekingese in a row at one place, and a row of traders from other quarters in another place, camped in their tents, gay and busy, as if they had been the Peking-street, Lung-hsien street, &c., of another vanity fair. Peking traders remain generally but a few months. When the festival season is over, and most of their goods sold, they return again to Peking to wait for the winter influx of Mongols.

The Chinese in Mongolia seem to master the spoken language very well, as far as understanding and making themselves understood are concerned; but they speak it queerly, as it were in monosyllables and with tones. The numerous *r's*, too, become in their mouths *l's*. This is the common rule. There are however a few Chinese who have commenced their life in Mongolia when quite young, and these few generally speak it much better than the others. In matters of pronunciation, foreigners—that is Europeans—have less difficulty than Chinamen, but the Chinese get good idioms and full vocabularies. Very few of them know anything of the written language; they come to Mongolia to make money, and Mongol writing does not help them to that; so they leave it alone. I met one young Chinaman who could pronounce his *r's*, speak Mongol without adorning it with tones, and who was also a fluent and correct reader. He was, I think, the only Chinaman I ever met in Mongolia who seemed to care two straws about Mongolian writing or literature.

The Chinese in Mongolia seem to partake a little of the frankness and openness of the Mongols, and come readily for medical treatment; and I have repeatedly doctored Chinamen in Mongolia who hailed from Peking, and knew our hospital, but who had never ventured to enter and ask assistance there. Perhaps, though, it may have been the feeling that we were fellow-exiles that attracted them in Mongolia; for I must confess to having something of that feeling when, among the strong gutterals of the Mongols and the mouthings of the Shan-hsi men, was heard the smooth speech of a Pekingese. In addition, the Peking men, in their—comparatively speaking—well-washed blue summer clothes, looked quite neat, clean, and interesting, when seen side by side with the natives, and the Lao-hsir, as the Mongols nickname the Shan-hsi men. A curious adventure once happened in our tent, between a Pekingese and a Lao-hsir. The Shan-hsi man wanted medicine, but spoke such a terrible dialect, belonging to some obscure village, probably, that I could hardly understand him, and he could not understand my Pekingese. He knew no available Mongol. A Chinaman from Peking, who was sitting by, fan in hand, undertook to explain, and rattled away in fine style. Soon the blank countenance of the Shan-hsi man brought him up; the two Chinamen could not make out each other's language, and one of them soon lost his temper in the attempt to communicate. It was not till a Lao-hsir, who knew Mongol, appeared on the scene, that the patient could be made to understand his instructions.

So much for the Chinese in Mongolia. The *Chinese in Russia* would perhaps be an interesting subject for an American to study; and to find out the differences between the condition of those in Siberia and those in the Pacific States. Chinese abound in some places in Siberia near the frontier of China; and it would be interesting to know how Russia manages them, and under what restrictions they are placed in her despotic empire; but my opportunities of becoming acquainted with the Chinese in Russia have not been many nor favourable, so this subject must be left for the pen of some one better acquainted with it.

HOINOS.

THE "OLD MAN OF THE MOUNTAIN."

A Serio-comic Adventure.

IT was a bright and beautiful morning in the month of December, 1876. We were anchored in the mouth of a little stream which empties into the Yangtze a few miles above the city of Wuhu. A flat, uninteresting country lay around us, the monotony of the landscape being barely relieved by a few barren hills in the distance. One of these, however, had attracted our attention on our way down the river, by reason of a solitary tree of considerable size which stood near the summit. Twenty miles away this tree had been mistaken for a pagoda, the outlines of its foliage not being visible at so great a distance. Standing alone in so conspicuous a place, it seemed like a beacon to the surrounding country; and many speculations were excited as to how a tree of such size came to be left in its lonely grandeur, or even how it came to grow there at all.

The day being fine, we resolved on taking a walk; and as the range of hills just mentioned seemed to offer the most inviting direction, we bent our steps thitherward. These hills, at a distance, appeared to be covered with dark, stunted shrubbery; but on a nearer approach the surface proved to be a rugged mass of rocks, worn into a myriad fantastic shapes by the rains and storms of thousands of years. At the foot of the largest hill, above which towered the massive limbs and trunk of the lone tree (which we had concluded to visit), stood a little village of thatched huts; and skirting this on the right we at length turned into a path which led directly up the hill side. Without this path the ascent would have been very laborious and difficult, on account of the rocky and broken surface. As it was we were quite fatigued with the climb, but as we neared the summit we were amply repaid by the fine view which began to open up before us from the farther side.

The lower part of the tree had hitherto been hidden from us by the projecting part of the ridge; and now as we approached it we found to our surprise that a Buddhist temple had been built around it, and that it stood just inside the wall of the court. At a short distance on one side stood a little shrine, where an old, hermit-like man was occupied in burning incense. As he wore ordinary clothes, and his scanty hair was plaited into a queue, we saw he was no priest, but probably only an old man left in charge of the place during the temporary absence of the *ho-shangs*. We accosted him, and he received us with marked politeness, and in a very courteous and respectful manner granted our request for permission to inspect the premises. The inscription over the door was 娘 娘 殿 *Niang Niang Tien*, or Temple of Our Lady. Passing inside, the old man requested us to be seated in a small ante-room, while he brought out some tea. Overhead, in a sort of loft, lay the gaunt and moldering skeletons of a couple of dragon-lanterns; while in the court stood the solitary tree, a perfect giant in size, the trunk being several feet in thickness. One side was disfigured by a deep cut, which act of vandalism we were informed had been perpetrated by the *Tai-ping* rebels.

We drank our tea, chatting pleasantly with our host in the meanwhile. "Are you warm with so few clothes on?" he deferentially asked of my companion, Mr. H., who, on account of his long, sandy beard and moustache, had attracted the old man's chief attention. Mr. H. replied "yes;" whereupon he devoutly ejaculated, *"O mi to Fuh,* O! a (神 仙) *Shăn-sien," i. e., geni.* This queer remark did not excite much attention at the time, until the old man's subsequent behavior recalled it to our minds. On inquiry we learned that there were no priests in the temple at present, but we were readily given leave to inspect the apartment, where the idols were kept. On entering this apartment, the first thing that attracted our notice was a ponderous, cast-iron bell, suspended on our right. It appeared to be almost bran new, and had an exquisitely clear tone. In the center of the room were the principal idols, arranged behind a screen of white cloth, an altar of incense standing in front. They were all female divinities, and some of them quite handsome. On each side was a fancy grotto, made of clay, on the bottom, sides, and roof of which, were stuck gaudily painted images of men and demons, houses, bridges, pagodas, &c. These two clay caverns were on the whole quite beautiful. As we were examining the figures with which they were adorned, our attention was distracted by the movements of the old man, who was going through a series of devout genuflexions. As soon as we entered the apartment he tapped an old iron bell hanging near the altar, and then proceeded to make nine *kotows* (or "head-knockings") on a kneeling mat, with his back to the goddesses. Having completed the number, he turned around with his face to their ladyships (which was certainly a more respectful mode of salutation than the other), and again knocked his head nine times in succession. Each time he completed a *kotow* he would rise to his feet, so that the process was decidedly tedious. There was a goddess in each of the grottoes, with kneeling-mat in front; and having finished his prostrations before the altar, the old man proceeded to make his nine *kotows* to each of these in succession. As we did not wish to disturb him in his devotions, we sat down on a bench until he should finish, and leave us at liberty to complete our survey of the grotesque figures with which the grottoes were decorated. After he had gone the round of the kneeling mats, he took a cup from before one of the goddesses, and going to the door bent his body reverently and poured the contents on the ground. A second libation was offered, and when we supposed he had completed his round of ceremonies, he took his stand before the altar with his back to the female divinities as at first, and began to *kotow* nine times in succession as before. By this time the proceedings were becoming monotonous; but there was something so irresistibly ludicrous in the ungallant posture which the old man assumed towards the images behind him every time he knocked his forehead on the ground, that we were greatly diverted. As we were speculating whether their ladyships would be pleased or not with so doubtful a form of courtesy, the old man finished his second series of *kotows*. Then kneeling down for the tenth time—this time with his face towards the goddesses—he began in a low, husky, monotonous voice to repeat his breviary. This was something as follows—the old man stopping frequently to clear his throat:—

"O mi to Fuh, O! niang niang, ah!
O mi to Fuh, O! niang niang, ah! [*km-m-m!*]
O mi to Fuh, O! niang niang, ah! &c."

This proved too much for our risibilities, and we both got up to retire, almost convulsed with repressed laughter. But the old man in the midst of his devotions noticed us going out, and jumping up he followed us to the door. Here he caught hold of Mr. H.'s coat, and holding him back exclaimed anxiously, "O mi to Fuh, O! where are you going?" My companion, as soon as he could speak, made him understand that we wished to take our leave. The old man refused to let us go, and while Mr. H. was engaged with him I stepped back into the temple to have another peep at the idols. Presently I heard my companion calling me, and on going out I found the old man on his knees before him, clinging to the hem of his garment, and apparently pleading earnestly for something. "He thinks I am a god," said Mr. H., with some embarrassment, "and wants me to take him away to heaven with me." "Yes," said the old man, "I have been expecting you this long time;" and added piteously, "I don't dare to sin against you—I *must* follow you and be with you." Here he began to *kotow* in the most humble manner, all the time keeping a tight clutch on Mr. H.'s garment, and beseeching earnestly for permission to follow us. We explained to him that we were not *shăn-siens*, but only foreigners, come to make a brief visit to his temple; but the old man was not to be taken in by such representations. I suspected finally that he was in reality afraid we were going off without leaving him a small contribution, and that the sight of a few cash would readily dissolve the spell he pretended to be under. So I took out a handful and offered it to him, but the gray-headed old enthusiast would not so much as look at the money. In all probability he had never seen or heard of a foreigner before, and he was fully persuaded that this strange being with grotesque garments and long, fiery-beard, who had come in upon him so suddenly from some unknown quarter, was no other than one of the immortals into which Buddhist priests are transformed at death. In the most humble, devout, and piteous manner he retained his grasp on Mr. H.'s coat and begged that he might be allowed to go with him. The latter, wishing to divert his mind to other topics, asked him his name. "Fang," was the ready reply. "How old are you?" "Fifty-two." "How long have you been at this place?" "Five years." All his replies were rational, except when Mr. H. came to discuss his own character. "I am only a foreigner," he would say; "I cannot take you to heaven." "No, you are a geni," persisted the old man, "and I will go with you."

The joke—if such it was—had begun to assume a serious aspect, and as the old man obstinately refused to relinquish his grasp or to get up, I forcibly released his fingers from their deathlike grip. But the wily old fellow instantly threw himself flat on the ground, and flinging his arms around Mr. H.'s legs, wrapped them around his shins so tightly that he was in a more helpless condition than ever. Hey-day! what was going to be the upshot of this strange business? Taking hold of the long and wiry arms of the old man, I succeeded by violent effort in disentangling them from my companion's legs. The instant he was free I urged him to *run*, while I held the old man back. When he had got some distance behind the temple and out of sight I let the old man go, who, strange to say, did not try to detain me (probably from my want of a beard he took me for an inferior deity), but the instant he was on his feet started round the temple at full speed after the vanished geni. The latter, unfortunately, was so tickled at the adventure that he found himself unable to run, and in a few moments the old man was again upon him. Meanwhile I deposited a handful of cash on the doorstep, and passing around in the rear of the temple that I might avoid the old fanatic on his way back, I beheld Mr. H., to my amazement, standing on the rocky ridge, wildly gesticulating, with a cane in each hand, while the old man was on his knees before him, his arms entwined around his shins, and knocking his aged head on the hard ground. I was irresistibly reminded, at the sight, of Jacob wrestling with the angel, and was unable for some minutes to render my unfortunate companion any assistance. Recovering myself, however, I came up to where he was standing helplessly, and succeeded a second time in disengaging the old fellow's arms. As soon as Mr. H. was free, he started down the rocky hillside at a round pace, and the old man, finding he was actually gone, turned on me and before I had time to think what he was doing, had his wiry arms twisted around my own shins. By this time he had been knocking his poor old head among the rocks until he had violently injured his nose, and the blood came forth in a perfect little stream. My amusement now gave way to pity, and even to alarm, as I feared we might be accused of attempting to murder the old fellow. There was nothing to be gained, however, by trying to coax or reason with him; so, unfastening myself as well as I was able (which was no easy thing to do), I left him sprawling at full length on the ground, and started down the hill after my companion. We had no time to look for the path, but tumbled over the rocks and through the briers in the most expeditious manner possible, hoping to distance our pursuer in a short time so far that he would give up the chase. After we were half way down the hillside I turned my head to look behind me. Horror! there was the bloody specter following us at full speed, his threadbare garments streaming in the wind, while he leaped over the rocks and across the crevices with the agility of a pair of legs thirty years younger. We began now to suspect the fellow was a maniac, and to wonder with ourselves how we were finally to escape from this Old Man of the Mountain, who was as hard to get rid of as Sindbad's "Old Man of the Sea." Some villagers who were standing behind their straw huts, on seeing two strange fellows come scouring down the rocky hillside, chased by a gaunt old man with streaming mantle and bloody nostrils, were terror-stricken and took to their heels in confusion.

Finding we could not get rid of our tormenter, we resolved to stop in the village and explain the circumstances to the bewildered people, and to induce them to persuade the old fellow to give up following us. Indeed by the time we reached the foot of the hill we had no other alternative, as the agile old man was already at our heels. As soon as he caught up with Mr. H., he laid hold of his clothes, and falling on his knees began to *kotow* and beseech as before. By this time his face was covered with blood, so that he was a rather frightful object to behold. The villagers began to gather round us, and we inquired of them if the man were not crazy; but they were at first too bewildered to comprehend the situation, and too badly frightened to make an intelligent reply. The old man himself began to plead with some of them to go back and take care of his temple, as he was now following a *shăn-sien.* But none of them would go, so that he was evidently in a perplexing dilemma. However his anxiety to follow the newly-found immortals proved too strong for his sense of home duties, and he kept clinging closely to us. We tried to explain matters to the simple-minded people, who we feared might think we had assaulted the old man, or at all events bewitched him. But it was a long time before they took in the situation, and we had to reiterate our explanations several times. By degrees all the men, women, and children of the place gathered around; and the old man, between his paroxysms of adoration to the wonderful *shăn-sien,* would beg first of one, then of another, to go back and look after his temple. Meanwhile we persuaded a boy to bring some water and a cloth, and he proceeded without any urging to wash the blood from his face. He was also profuse in his explanations to the crowd, assuring them that he had not been struck by us, but that he had bumped his nose accidentally. By this time the villagers began to comprehend the situation, and to remonstrate with the old man against following the foreigners. "They are *not* foreigners," he replied, "they are genii, and I must go with them." "But you will get nothing to eat," they persisted, "and they may beat you." "No matter! no matter!" exclaimed the old man, whose zeal and resolution were not to be baffled by such trifling apprehensions. The women who stood around now began to scold him in a loud voice, but he paid no more attention to their noisy expostulations than he had done before to their milder entreaties. "Think of your 堂客 *t‘ang k‘oh*—your *lady*," said one poor, forlorn looking creature, her face half eaten with leprosy, a child dangling in her arms. But wife and kindred were no objects of thought to the enthusiastic devotee. We inquired if the man were well known. "Who does *not* know him?" exclaimed a gray-headed villager, as if surprised at such a question. Not only was the man well known, but he evidently had the reputation of having been always as sane as any of his neighbors. Nor were his actions those of a maniac; he was simply under a superstitious delusion of our being genii, and nobody could reason him out of it.

We tried to persuade the people to detain him among them by force; but he declared passionately, "If you hold me back I'll drown myself in *there*"—pointing to a tank half filled with sewerage. This we had little doubt he would do, so completely was he duped as to our real character. We racked our brains for some expedient to persuade the poor, deluded man to remain behind. Mr. H. told him, "Your clothes are bloody and dirty; I cannot take you with me unless you change them." Instantly the old man divested himself of those portions of his garments which were stained with blood, and wrapping them up carefully laid them on the ground, asking a by-stander to take charge of them. This expedient having failed, Mr. H. bethought him of another, which fortunately proved successful. "I cannot take you with me this time," he said, "you must wait till I come again." At this the old man seemed to start. "You take me for a *shăn-sien*, do you not?" continued Mr. H. "I do." "Well, you must believe what a *shăn-sien* says. Do you believe what I say?" "I believe." "Then it is my wish that you go back and take care of your temple, for you are not quite ready yet for heaven; but the next time I come I will take you with me. Do you believe me?" "I believe." Here the bystanders joined in and urged the old man to yield to the *shăn-sien's* request. Their united exhortations had so much effect that he at last rose to his feet, gathered up his clothes reluctantly, and seemed on the point of going. A little more urging and off he went, heeding to the letter the parting injunction of the *shăn-sien*, that he should "not look behind him." He quickly passed through the village, and when we last caught sight of his figure he was speeding nimbly up the hillside, never stopping to glance around. The villagers—who towards the last showed considerable amusement at the hoax the old man was under—now bade us go on our way, which, after bidding them a pleasant good-by, we very gladly did. It was an inexpressible relief to thus get rid of our devoted follower, after he had been hanging to us for hours, and to retire quietly from a vicinity which one of us at least mentally vowed never to visit again. With all his superstition we could not help pitying the poor old man, whose solitary life among a few Buddhists in a romantic temple had evidently turned his head; and we could not but pray that through the mercy of God so harmless and devout though benighted an enthusiast might one day find a place among the immortals whose songs of redemption shall evermore swell among the "blissful seats" of the Christian's heaven.

It was late in the afternoon when we finished our romantic adventure and arrived, weary and hungry, at our boat. The story we had to tell occasioned much merriment among our Chinese boatmen, who did not cease for a long time to quiz Mr. H. on his having been taken for a "*shăn-sien*."

STATISTICS OF THE SHANGHAE AND SOOCHOW PROTESTANT MISSIONS.

SHANGHAE.

BRIEF SKETCH OF THE LONDON MISSION.

By Rev. W. Muirhead.

IN 1843 the Rev. Dr. Medhurst and W. Lockhart came to Shanghai, and established themselves in one of the southern suburbs of the city. They commenced operations in the midst of the native population, preaching and healing, and making occasional visits into the surrounding country. In 1845 they removed to the English settlement, and were enabled to extend their work by having a chapel in the city, a hospital on the mission premises, and more frequent itinerancies. In 1846 they were joined by the Rev. W. C. Milne, and in the following year the Revs. B. Southwell, and W. Muirhead, with A. Wylie arrived from England; the latter of these as superintendent of the Press. In 1848 the Rev. J. Edkins came to Shanghae; and in due course the work of the mission was prosecuted with vigour, and extended far into the country. In 1849 Mr. Southwell died. Until 1852 Dr. Medhurst, the Rev. J. Stronach, from Amoy, and Mr. Milne were engaged in a translation of the Sacred Scriptures, in connection with their preaching labours; and since the completion of the new version more than half a million copies of the New Testament have from time to time been issued from the Press and circulated in all directions. In 1853 Mr. Milne returned to England. In 1855 the Revs. A. Williamson and G. John joined the mission, the former having occasion, on account of ill-health, to leave it in two years. In 1856 Dr. Medhurst left Shanghae, and died in London two days after reaching it.* In 1858 Mr. Edkins went home on furlough for eighteen months, and came back the next year with the Rev. H. Cowie. Dr. Lockhart left about the same time, having been in the East altogether about twenty years. B. Hobson, M.B., from Canton took his place in charge of the Chinese hospital and did excellent service in preparing a series of medical works, which have had a wide circulation. In 1860 the mission was increased by the arrival of the Revs. R. Dawson, R. Wilson, and J. Macgowan, with J. Henderson, M.D. The first of these had to leave from ill-health in 1862; the second removed to Hankow and died in 1863; the third sailed for Amoy on account of the illness of his wife, and remained there; and the fourth continued in charge of the hospital, with an interval of a few months, for a voyage to England; and died in Japan in July, 1865. Mr. Cowie had in the meanwhile left the mission, and subsequently joined the English Presbyterian Board at Amoy. Mr. Edkins in 1861 went to Tientsin and Pekin, and Mr. John to Hankow, where they respectively established missions in connection with the Society. Mr. Wylie also returned to England, where he formally joined the Bible Society and came out again as their agent in 1863. In 1866, the Rev. G. Owen arrived from England, and was left in sole charge when Mr. Muirhead sailed for home in 1868 after an uninterrupted absence of more than twenty years. Reviewing the work of the mission at this time from the period when Dr. Medhurst left the field, a vast amount of work had been done in the way of preaching, Bible and Tract distribution, medical aid, &c. The service in the city chapels, the Chinese hospital, and in the country at settled stations, and in an itinerant form had been regularly kept up. At first we were limited in our sphere of action, but as time went on, the country was gone over in various directions and became familiar ground. The towns and cities, as well as smaller places, for many miles, were frequently visited, and missionary work was diligently carried on. Up to the period in question there had been about 850 baptisms, but in the interim the Taiping rebellion ravaged the country, and inflicted widespread desolation. Our work suffered largely in consequence; and when peace was restored the aspect of things was very different from what it had been. Mr. Muirhead returned to Shanghae in June, 1870. At the end of 1872, Mr. Owen left the mission for Japan, and the Rev. E. R. Barrett joined it in January, 1874. At present the work consists mainly of daily preaching in our city chapels, the hospital in the foreign settlement, out-door services and superintendence over county stations.

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* Taking a review of the first thirteen years of the mission, much work had been done in various ways, and in all fifty individuals had been received into church fellowship, though at the close of that time very few were in full connection.

The following summary of the state of this mission was received from Mr. Barrett in 1875.

Missionary operations were commenced in Shanghae in 1843.

There have been eighteen missionaries from the commencement, seventeen of whom have been married.

There are at present two missionaries, one of whom is married.

There are two chapels.

There are five out-stations, north-west and south-west of Shanghae.

There are five organized churches.

There are three native preachers two of whom are ordained, and one of whom is partly supported by the native church. The native subscriptions amount to $90 per annum.

Regarding the *Medical* agency of the station, Mr. Barrett gave us the following comparative summary in 1875, for three periods.

Medical work was commenced in 1843. In 1850 there was a hospital with twenty beds, the patients being classified as male and female. There was accommodation of the same extent and classification in 1860. In 1875, there was a large new hospital with sixty beds, and the same classification; but the institution had become to some extent independent of the London Mission.

There was a medical missionary in 1850, and also in 1860; but in 1875, the hospital was in charge of a private practitioner.

There was a qualified native assistant in 1860, who still filled the same post in 1875.

The patients are from all classes of the population.

The numbers annually treated in the wards in 1850, are given as about 500; the same number being given for 1860; and a similar number for 1875.

The average numbers annually treated in the dispensary are given as 12,000 in 1850; a similar number being given for 1860; and the same for 1875.

The annual expenditure is given as 1300 *taels* in 1850; the same sum in 1860; and still the same in 1875.

The funds are derived from local subscriptions and donations by foreigners and natives.

No fees have ever been charged to the patients.

The following publications have been issued in connection with the hospital.

鴉片速改七戒文 *Ya p‘ëĕn sŭh kaè ts‘eih kaé wan.* "Seven warnings to the speedy abandonment of opium-smoking." By W. Lockhart, M.R.C.S. 8vo. 5 leaves. Shanghae, 1847.

西醫略論 *Se e lëŏ lûn.* "First lines of the Practice of Surgery in the west." By B. Hobson, M.B. 4to. 194 leaves. Shanghae, 1857.

婦嬰新說 *Foó ying sin shwŏ.* "Treatise on Midwifery and Diseases of Children." By B. Hobson, M.B. 4to. 73 leaves. Shanghae, 1858.

內科新說 *Nuy k‘o sin shwŏ.* "Practice of Medicine and Materia Medica." By B. Hobson, M.B. 4to. 112 leaves. Shanghae, 1858.

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The Twenty-ninth Annual Report of the Chinese Hospital at Shanghai, for the year 1875, *under the care of Dr. James Johnston.* Shanghai: American Presbyterian Mission Press, 1876. 8vo. pp. 16.

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In the matter of *Itinerancy*, we have the statement of Mr. Barrett in 1875,—that besides the foreign missionaries there are also native assistants engaged in the work; the travelling being done by native boats and wheelbarrows.

All the principal cities in Keangsoo and many of those in Che-keang province have been visited; the most distant city on each journey averaging about a hundred miles.

Annual journeys, and others at more frequent intervals, are made generally by the missionaries.

The out-stations of the mission are:—

Foreign settlement of Shanghae ..	1	mile	from	Shanghae.
Tsentoo	4	,,	,,	,,
Tazang	8	,,	,,	,,
Leukaohong	14	,,	,,	,,
Soochow	80	,,	,,	,,

A *Printing-office* was commenced by Dr. Medhurst in 1844, soon after his arrival in Shanghae. In 1847, Mr. A. Wylie came out from England to take the superintendence; and continued to fill that post till his return to England about the end of 1860. As he then transferred his connection to the British and Foreign Bible Society, the London Mission finally suspended printing operations in 1864.

Dr. Medhurst did a little lithography at the commencement; and xylography was occasionally employed to a limited extent; but the great bulk of the work done was by moveable types. Each of these processes has its special advantages; but where printing is carried on on an extensive scale moveable type is undoubtedly the most economical and expeditious. Where there is a large and speedy demand for works, probably twenty per cent or more may be saved on the cost of block-printing by using moveable type. The office was furnished with three double-cylinder machines worked by buffalo-power and two hand presses, in addition to a lithographic press. Besides the European superintendent, from twenty to thirty natives were employed in the several departments.

The printing was almost entirely in the Chinese character and in several dialects; but there was also a little English, and a very little Manchu.

The work done was confined almost entirely to the supply of missionary wants, nearly a quarter of the English printing being done to accommodate commercial residents while there was no other press available.

The statistics of the work done are not now at hand; but we should probably not err much in reckoning the average at nearly a million leaves per annum from first to last.

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BRIEF SKETCH OF THE HISTORY OF THE SHANGHAE STATION OF THE CHURCH MISSIONARY SOCIETY, LONDON.

By Rev. Thos. McClatchie, M.A.

Canon of St. John's Cathedral, Hongkong, and of the Cathedral of the Holy Trinity, Shanghae.

In the year 1843, a gentleman who wished to be no otherwise known than as ’Ελαχιοτότερος (less than the least), gave the munificent donation of £6000 to the Church Missionary Society, to enable them to commence a mission to China. This sum being further augmented by other donations from various quarters, two clergymen, the Rev. G. Smith, M.A. afterwards Bishop of Victoria, and the Rev. T. McClatchie, M.A. sailed from Portsmouth, on June 4th, 1844, for China.

The missionaries arrived at Hongkong on the 25th of September, and having spent three months at Canton, studying the Mandarin dialect under the abbot of the temple at Honan, it was thought advisable that Mr. McClatchie should at once proceed to Shanghae and commence missionary operations there; Mr. Smith in the mean time visiting the other three ports then opened to foreigners.

In consequence of this arrangement, Mr. McClatchie sailed from Hongkong on February 20th, and after a tedious and stormy passage, arrived at Shanghae on the 11th April, 1845. After a few days a Chinese came forward and offered to rent a house in the city, on condition that Mr. McClatchie would pay half a year's rent in advance, and would remove into the dwelling during the night, so as to avoid any disturbance if possible. The terms were agreed to; some slight dissatisfaction being expressed by the people, who brought the landlord before the chief magistrate on the following day for allowing a foreigner to rent his house in the city. The matter was eventually allowed to drop, and the missionary was allowed to pursue his work without molestation.

In the month of June following, Mr. Smith paid a short visit to Shanghae, previous to his return to England in consequence of the failure of his health.

Having acquired some knowledge of the language, Mr. McClatchie commenced short services and conversations with the people, in a small lodge attached to his house. On the 4th of January, 1850, a church erected within the city, and capable of seating about three hundred and fifty persons, was opened for public worship. A class of blind was shortly afterwards commenced, the members increasing in a short time to sixteen, nine of whom with the catechist were eventually baptized. The catechist was afterwards ordained, and the church remained in his charge until his death, which took place in 1870.

Mr. McClatchie's health failing, he returned to England in 1854, and sailed a second time for China on June 3rd, 1863, returning in 1871 to Shanghae, to recommence the mission at that station.

During Mr. McClatchie's first residence at Shanghae, he was joined by two other clergymen, one of whom, the Rev. W. Farmer, B.A., lost his health, embarked for England in the spring of 1849, eight months after his arrival, and died on the passage. The other, the Rev. J. Hobson, M.A., accepted the chaplaincy of Trinity Church in 1849, shortly after his arrival. Two other missionaries, the Revs. J. S. Burdon and H. Reeve, arrived in 1853, but shortly afterwards left Shanghae for other stations.

On the death of the Rev. Mr. Dzaou the converts were much scattered; a few still remain at Shanghae, the day-school has been recommenced, and has increased from about seven to twenty-seven scholars, during the past two years. Three children and two adults, were baptized last year (1874), and three more children are to be baptized next Sunday (June 6th). Two services are held in the city every Sunday, and one on each week day, either at the church or in a godown attached to the mission-house and capable of accommodating about a hundred and twenty persons.

SHANGHAE, *June 4th*, 1875.

The following summary of statistics is given on the authority of Canon McClatchie, for 1875.

The station was commenced in 1845.

There have been five ordained missionaries from the commencement, and one lady missionary.

There is one ordained missionary at present on the station.

The mission has two chapels.

There is one organized church.

There was one native preacher who died in 1870, and was succeeded by another who still continues the work, and is partly supported by the native churches.

From the commencement, the baptisms have been 59 adults and 3 children—or 62 in all.

The numbers at present in church fellowship are 13 male and 4 female—or 17 in all.

Canon McClatchie furnished the following note in 1875, regarding *Itinerancy.*

From 1846 to 1853, the missionary and the catechist were accustomed to make journeys by native boats. Several large towns were visited within a radius of fifty miles westerly from Shanghae, including 松 江 Sungkeang, the prefectural city.

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STATISTICS OF THE AMERICAN PROTESTANT EPISCOPAL MISSION.

This station was commenced by the Rt. Rev. Bishop Boone, D.D. who reached Shanghae with Mrs. Boone, accompanied by Misses Jones and Morse, on June 16th, 1845. The Rev. H. W. and Mrs. Woods, accompanied by the Rev. R. and Mrs. Graham, arrived on July 25th; and the Rev. E. W. and Mrs. Syle on November 19th of the same year. Shortly after this Mr. Woods returned to America on account of ill health; and Mr. Graham, from the same cause, left about the middle of January, 1847. The Rev. P. D. Spalding arrived on August 28th of that year; but left on account of ill health, on August 30th, 1849, and is supposed to have been drowned in a typhoon on the coast. Miss C. P. Tenney joined the mission on July 6th, 1850. The Revs. C. Keith and R. Nelson with Mrs. Nelson, Mr. J. T. Points, Miss Morse, who had returned to America, and Miss Fay, arrived on December 25th, 1851. Bishop Boone left for the United States, in the latter part of 1852. Mr. Points, who had the superintendence of the mission schools, was compelled by ill health, to leave for a visit to his native land early in 1853; and he returned with Bishop and Mrs. Boone on April 13th, 1854. In 1855, M. W. Fish, M.D. and Mrs. Fish joined the mission. Mr. Points finally left China in 1856; and the Revs. J. Liggins and C. M. Williams arrived in the latter part of the same year.On account of failing health, Mr. and Mrs. Keith left for a visit to the United States on January 21st, 1835; and Bishop Boone from the same cause, again left for the United States the same year. Dr. Fish retired from the mission in 1858, and accepted the office of United States Vice Consul. Messrs. Liggins and Williams removed to Japan early in 1859; Mr. Nelson left with his family for America the same year. Mr. and Mrs. Keith returned on October 19th; and Bishop Boone returned to Shanghae on December 22nd of that year, accompanied by the Revs. E. H. Thomson, H. M. and Mrs. Parker, D.D. and Mrs. Smith, T. and Mrs. Yocum, J. S. S. Schereschewsky, and H. Purdon, together with Mr. J. T. Doyen to take the superintendence of the schools, Mr. E. Hubbell, appointed to the secular business of the mission, and Mrs. Doyen with a charge of the domestic arrangements. Mr. and Mrs. Yocum and Mr. Purdon left for America in the autumn of 1860. Mr. and Mrs. Parker with Mr. and Mrs. Smith removed to Chefoo in 1861. Mr. Doyen's connection with the mission was dissolved the same year; and Mr. Hubbell left the mission within about two years of his arrival. Mr. Schereschewsky went to Peking in the summer of 1862.*

We received the following statistics of this mission from Mr. Thomson in 1875. The Shanghae station of the mission was commenced in 1845.

There have been in all from the commencement twenty-one male missionaries and twenty-four ladies.

There are at present two male missionaries and two ladies.

There are four chapels.

There are six out-stations, about eight or ten miles north and south of Shanghae.

There are three organized churches.

There are six native preachers, four of whom are ordained, and two in pastoral charge.

One of the preachers is partly supported by the native church.

There are about seven students preparing for the ministry.

One Bible-woman is employed.

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* Not having received any report of this mission from Peking, we inadvertently overlooked it when giving the Peking statistics in our last No. Mr. Schereschewsky has conducted the operations there since 1862; and was for a time assisted by the Rev. A. C. Hohing, who afterwards went to Hankow.

We are indebted to Mr. Thomson for the following statements regarding the *Medical* agency of the mission, given in 1875.

The medical work at this station was commenced in 1855; but was afterwards stopped, and was recommenced in 1867.

A hospital was opened in 1855; and has been succeeded by the one now in operation with nineteen beds.

A dispensary was opened in 1855; and there is one at present in operation.

These institutions are superintended by two private practitioners.

There is one efficient native assistant.

There is one student in training.

The work is sustained by subscriptions from natives and foreigners.

About 127 cases are annually treated in the wards.

From fifteen to twenty thousand cases annually are attended to in the dispensary.

The patients are chiefly from the labouring classes.

The annual expenditure averages about $1200.

Charges for medical assistance were tried for a time, but the experiment was not satisfactory.

About the year 1855, Dr. Fish of this mission had a dispensary for a time, supported by mission funds, at or near the mission church in the city. When he left the mission in 1858 the work ceased. Dr. H. Boone also had a dispensary in the city for a time, supported by mission funds, about the year 1863. This was closed when Dr. Boone returned to the United States in 1865. Another dispensary was established by the Rev. E. W. Syle, near the West-gate, under the care of a native physician who had had some experience in foreign practice. It was supported, partly by contributions from foreigners, but largely by a small sum required from each applicant.

The work of *Itinerancy* has been carried on to a limited extent, by the Revs. C. W. Williams, R. Nelson, and E. H. Thomson, and native assistants. The travelling has been chiefly by native and foreign boats, with the occasional use of wheelbarrows.

The places visited have been within radii bounded by the cities of 蘇州 Soo-chow, 常州 Chang-chow, 松江 Sung-keang, and 常孰 Chang-shŭh.

STATISTICS OF THE SEVENTH DAY BAPTIST MISSION.

The Revs. S. and Mrs. Carpenter and N. and Mrs. Wardner, the first and only missionaries of this society, came to China in 1847, and settled at Shanghae in the summer of that year. In 1857, Mr. Wardner left for the United States, and has not since returned. In 1858, Mr. Carpenter paid a visit to the United States, and returned to Shanghae on July 2nd, 1860. He again left for his native land in the latter part of 1864, and returned to Shanghae in 1874.

Mr. Carpenter favoured us with the following statistics in 1875.

This mission commenced operations in China in 1847, the year in which the Shanghae station was established.

From the commencement there have been two missionaries, both married.

At present there is one missionary.

There are two chapels.

There is one out-station, at Le-hoo, thirty miles north of Shanghae.

There is one organized church.

There are two native preachers, both ordained.

The adult baptisms from the beginning have been thirty altogether.

The present numbers in church fellowship are eight male and eleven female—or nineteen in all.

AMERICAN BOARD MISSION.

The Rev. E. C. Bridgman, D.D., the first of this mission settled in Shanghae, arrived with Mrs. Bridgman on June 23rd, 1847, to represent Canton in the Committee of Delegates for the translation of the New Testament. He remained engaged in kindred work till February 3rd, 1853; when he left for the United States, on account of ill health. He returned on May 3rd, 1853. The Revs. W. Aitchison and H. Blodget with Mrs. Blodget arrived on August 3rd, 1854. In 1858, the Rev. W. A. Macy from Canton joined the mission; but died of small-pox on April 9th, 1859. In June, 1860, Mr. Aitchison accompanied the American embassy to Peking, and died on the 15th of August, while on the return journey. In November of the same year, Mr. Blodget removed to Tientsin. Dr. Bridgman died on November 2nd, 1861. Mrs. Bridgman went to the United States in 1862; but returned to Shanghae the following year, and removed to Peking in June, 1864, when the mission in Shanghae seems to have come to an end.

We have no report from this mission.

AMERICAN SOUTHERN BAPTIST MISSION.

This mission was commenced by the Rev. M. T. Yates, who arrived with Mrs. Yates in September, 1847. The Rev. T. W. and Mrs. Tobey arrived about the same time. The Rev. G. and Mrs. Pearcy arrived in September, 1848. Mr. Tobey left for America on account of his health, in July, 1849. The Rev. T. P. and Mrs. Crawford arrived on March 28th, 1852. G. W. Burton, M. D. arrived about the same time; but in consequence of illness, left for America towards the end of the year. The Rev. A. B. and Mrs. Cabaniss arrived in 1853. Dr. Burton returned to Shanghae with Mrs. Burton in 1854. Mr. Pearcy left for the United States about the end of the same year. Mr. Yates left with his family for America in 1857. Mr. Crawford left for a visit to America in 1858, on account of ill health. The Rev. J. B. and Mrs. Hartwell arrived on March 30th, 1859; and Mr. Cabaniss returned to America about the same time. The Rev. J. L. Holmes arrived in the latter part of 1859. Mr. Yates returned to Shanghae in 1860. Mr. Crawford returned the same year, and soon after removed to Tengchow. In September of the same year, Mr. Holmes removed to Chefoo. Mr. Hartwell followed him in December. Mr. Yates left for a visit to Europe in March, 1864, and returned to Shanghae in November, 1865.

We have no report from this mission.

SKETCH OF THE AMERICAN (SOUTH) METHODIST MISSION.

BY REV. J. W. LAMBUTH.

The mission of the Methodist Episcopal Church South of U. S. A. was established in 1848, at Shanghai, by the Revs. F. B. Jenkins and Charles Taylor, M.D., both having their wives and children. On their arrival in Shanghai, they rented a Chinese house at Wong-ká-mo-der, outside the east gate of the city, until foreign buildings could be erected for them, on the north side of the city, and now known as the French settlement. Dr. Taylor acquired a knowledge of the Chinese colloquial and also of the written character with remarkable facility, and was in a few years able to speak like a native. After living here five years, preaching and practicing medicine among the natives, he was compelled, owing to the ill health of his wife, to return to the United States in 1853. Dr. Jenkins, owing to the illness of his wife, had to return to the United States two years before Dr. Taylor. His wife died on the passage home, and was buried at sea near St. Helena. When Dr. Taylor left China, the Rev. W. G. E. Cunnyngham had already arrived to join the mission. In May 1854, Mr. Jenkins was ready to return to China with his second wife, who is now Mrs. John. Three young men and their wives accompained him—the Rev. S. Belton and wife, from Alabama; the Rev. D. C. Kelley, M.D., D.D., and his wife, from Tennessee, and the Rev. J. W. Lambuth and wife from Mississippi. Just as the party were leaving New York city, on the good old ship *Ariel* (now an opium hulk in Shanghai), we met Dr. Taylor with his family from China. We had a long passage round the Cape, and did not reach Shanghai until the 17th of September, 1854, in the midst of war and turmoil; the booming of cannon was heard all around us almost as soon as we landed, for the city was in the hands of the insurgents. Within one year after our arrival, the Rev. S. Belton returned to the United States on account of ill-health, and died a most happy death at Bishop Jaine's house in New York city. Within two years, Dr. D. C. Kelley had to leave China, on account of his wife's health. Their little child died and was buried at sea, not far from Anger. His wife has since died in America. In 1860, the Revs. Y. J. Allen and M. L. Wood with their wives, reached Shanghai and joined the mission. In the fall of 1861 the Rev. W. G. E. Cunnyngham left China with his family, and now live in East Tennessee, under the Holston conference. Mrs. Wood died in Shanghai in 1864, and Mr. Wood returned to the United States with his children in 1867, and is now in the North Carolina conference. Dr. Jenkins withdrew from the mission in 1863, and was afterward connected with the United States consulate, first as interpreter, and then acting United States Consul. He died in 1871. Since then there have been but two foreign missionaries and their wives in connection with the mission—the Revs. Y. J. Allen and J. W. Lambuth. Mr. Lambuth and family left Shanghai for the United States in September 1861, on account of ill health. In 1865, he returned to the mission field, and has been engaged in the work since that time. The Rev. Y. J. Allen at present, has an engagement with the Chinese government.

June 12*th*, 1875.

We are indebted to Mr. Lambuth for the following summary, furnished in 1875.

The Shanghai station of this mission was opened in 1848, being the commencement of the Society's operations in China.

There have been eight ordained missionaries from the commencement, all married.

There are at present two ordained missionaries, both married.

There are five chapels.

There are three out-stations.

There are four organized churches.

There are five native agents, one having a pastoral charge.

There are four candidates for the ministry.

The mission has one colporteur.

Three Bible-women are employed.

The numbers baptized from the commencement have been 75 adults and 24 children—or 99 in all.

The present numbers of church members are 40 male and 20 female—or 60 in all.

The native contributions amount to from 10 to 15 dollars per annum; many of the members being too poor to give anything.

Medical work—as Mr. Lambuth states—was commenced in the mission in 1848.

A medical missionary was in charge from 1848 till 1853. Another medical missionary succeeded to the charge in 1854 and continued till 1856.

Mr. Lambuth give us the following notes regarding the *Itinerancy* of the mission, in 1875.

Besides the missionaries, there are five native agents engaged in the work. Travelling is done for the most part by boats; but wheelbarrows are sometimes used,—and at times, the native agents walk.

Since the year 1868, the prefectural cities of 蘇州 Soo-chow, 常州 Chʻang-chow, and 松江 Sung-keang, the departmental city of 太倉 Tʻae-tsang, and the district cities of 無錫 Woo-seĭh, 宜興 E-hing, 嘉定 Kea-ting, 崑山 Kwăn-shan, and 常孰 Chʻang-shuh in Keang-soo, and the prefectural cities of 杭州 Hang-chow, and 嘉興 Kea-hing,. and the district city of 嘉善 Kea-shen in Chekeang,—at distances respectively varying from 25 to 150 miles—have been frequently visited by Mr. Lambuth. Some of these cities have been visited several times each year, when preaching and the distribution of tracts and books have been carried on. These cities were very much depopulated by the ravages of civil war from 1859 to 1863; but their condition is now rapidly improving. In the city of Chʻang-chow, seven tenths of the people disappeared; and it is now being repopulated by families from the north, speaking quite a different dialect.

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ANNALS OF THE AMERICAN PRESBYTERIAN MISSION.

The Rev. J. K. Wight commenced this station, having arrived from Ningpo on July 19th, 1850. The Rev. M. S. Culbertson arrived from Ningpo on March 4th, 1851, to assist in the translation of the Bible. On September 2nd of the same year, premises were purchased for a chapel near the 火神廟 *Ho shin meaou*, "Temple of the God of Fire." On June 23rd, 1852, Mrs. Bridgman transferred her schools to Mr. and Mrs. Wight; and in February Mr. Wight's dwelling-house was erected. On August 22nd of the same year the Rev. John Byers arrived; but left again for America on November 9th. On March 18th, 1854, Mr. Wight embarked with his family for the United States; and the Rev. R. and Mrs. Lowrie arrived on September 30th. On June 11th, 1855, a day-school was commenced; and on October

6th, Mr. Culbertson and his family left for the United States. On February 26th, 1856, Mr. Wight returned to Shanghae, but left again for the United States on December 5th. On February 8th, 1857, the Revs. R. Gayley and C. R. Mills arrived. On June 15th, 1858, Mr. Culbertson returned from the United States. Mrs. Gayley commenced a girls' school on October 1st. On November 14th a chapel was completed in the city, at a cost of $800; and on December 28th a chapel was rented in the eastern suburb. On February 20th, Ve Næ-kwæ the first church member was admitted. On March 8th, 1860, the Rev. J. M. W. and Mrs. Farnham arrived. The Rev. R. Lowrie died on April 26th; and Mrs. Lowrie and family sailed for the United States on July 2nd. A boarding-school was commenced on September 15th. Mr. and Mrs. Gayley left for Tăng-chow in April, 1861. In April, 1862, a boarding-school house was erected. The Rev. J. S. and Mrs. Roberts arrived on May 1st; and Mr. and Mrs. Mills left for Tăngchow in July. The Rev. W. A. P. Martin arrived in August, and Mr. Culbertson died on the 23rd of the same month. Mrs. Culbertson and family left for the United States in January, 1863; and Mr. Martin left for Peking in June. On November 19th, Messrs. Farnham and Roberts were appointed to translate the Bible into colloquial. The Rev. J. and Mrs. Wherry arrived in November, 1864. Mr. and Mrs. Roberts left for America in May, 1865. The Rev. G. F. and Mrs. Fitch arrived on November 5th, 1870. Mr. J. L. Mateer arrived to take the superintendence of the press in July, 1870. On February 13th, 1872, the Rev. J. M. W. Farnham and his family left for the United States. The Rev. W. S. and Mrs. Holt arrived on October 7th, 1873. Mr. Roberts and his family returned to Shanghae on November 7th, 1874. Mr. Farnham and his family returned on April 5th, 1874.

We are indebted to the Rev. J. M. W. Farnham for the following summary received in 1875.

The Shanghae station was commenced in 1850.

From the commencement there have been altogether ten missionaries, all married but one.

There are at present three missionaries, two of whom are married.

The mission has five chapels.*

There is one out-station—at 嘉善 Kea-shen sixty miles south.

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* Two of these are in the charge of Mr. Roberts; in one of which, in the city, a Sunday service is conducted by a native preacher; the same being occupied as a school-room during the remainder of the week. The other is outside the Little East gate, where a service is held five evenings in the week, from 8 till 9.30, at which there is a numerous attendance. There have been two or three cases of special interest during the past six months. A great many strangers hear the Gospel, and carry away tracts with them, which are sparingly given. Two services are also held there on Sunday—one for preaching at 9.30 a.m. the other, a Bible class at 3 p.m. for the church members, of whom about ten are engaged at the mission press, in the adjoining premises.

There is one organized church.

There are five native preachers, two of whom are ordained, and one supported by the native church.

There are four students preparing for the ministry.

Four colporteurs are employed.

There are five Bible-women employed.

The numbers baptized from the commencement are ninety-five adults and fifty-nine children—or one hundred fifty-four in all.

At present there are 48 male and 46 female members in church fellowship—or 94 in all.

The native contributions amount to $84 per annum.

For the following notes on the *Itinerancy* of the mission, we are indebted to the Revs. J. M. W. Farnham and J. S. Roberts.

Besides the missionaries, a native ordained minister, a native assistant, and a Christian boatman take part in this service. The travelling is principally by boats, but sometimes also on foot.

Nearly every city and town in the province, and also those on the borders of the adjoining provinces on the south and west, including those on the north bank of the Yang-tsze river, have been visited. The most distant city reached on the west has been the prefectural city of 寍國 Ning-kwo in Ang-hwuy province. On December 8th to 12th, 1874, Mr. Roberts made a tour to the district city of 青浦 Ts'ing-p'oo, on the 白華 Peh-hwa river, twenty miles from Shanghae, where he preached twice, and had an interview with the city magistrate. On the return journey he preached at 紅石鎮 Hung-shih chin, 北幹山 Pĭh-kan shan, 鳳凰山 Fung-hwang shan, 王家宅 Wang-kea tsĭh, 石橋角 Shĭh-keaou keŏ, and 四經 Sze-king, at the last of which places he visited the local mandarin. He preached almost exclusively in the tea-houses, and sometimes from the deck of the boat. A considerable number of tracts were sold during the journey.

CHINESE EVANGELIZATION SOCIETY.

Mr. J. H. Taylor; the first agent of this society in Shanghae arrived on March 1st, 1854. On November 27th, he was joined by W. Parker, M.D. and Mrs. Parker. In November, 1855, Dr. Parker removed to Ningpo. On March 6th, 1856, Mr. Taylor left for Swatow, in company with the Rev. W. C. Burns; but returned to Shanghae the same year, and soon after left for Ningpo.

We have no report from this mission.

NETHERLANDS CHINESE EVANGELIZATION SOCIETY.

The Rev. H. Z. and Mrs. Kloekers arrived as the agents of this society in the early part of 1855. Mrs. Kloekers died in November of the same year. In 1858, Mr. Kloekers went to Europe, and the operations of the society in China ceased.

We have no report from this mission.

◆

PRESBYTERIAN CHURCH OF ENGLAND MISSION.

The Rev. W. C. Burns of this mission arrived from England about the end of July, 1855. He left for Swatow with Mr. J. H. Taylor of the Chinese Evangelization Society, on March 6th, 1856; and the society has had no agent in Shanghae since that time.

◆

POMERANIAN MISSION UNION FOR THE EVANGELIZATION OF CHINA.

The Rev. H. E. J. Voegler and his sister Miss Voegler arrived in Shanghae in 1858, to commence a mission connected with this society. In consequence of failure of health, he left in the latter part of 1860, for the south of China, and sailed soon after for New York. The mission has had no other representative in China.

◆

ENGLISH BAPTIST MISSIONARY SOCIETY.

The Rev. C. J. Hall, originally a member of the Chinese Evangelization Society at Ningpo, removed to Shanghae with Mrs. Hall in 1859, and soon after became connected with this society. On March 23rd, 1860, he was joined by the Rev. H. Z. and Mrs. Kloekers. In 1861, Mr. Hall went to Chefoo, and Mr. Kloekers left for that station the following year; when the work of the society at Shanghae ceased.

◆

NEW CONNECTION METHODIST MISSION.

On March 23rd, 1860, the Revs. W. N. Hall and J. Innocent, with Mrs. Innocent, arrived at Shanghae as the agents of this mission. In May, 1861, Mr. Innocent left for Tientsin; and Mr. Hall left to join him in the latter part of the same year.

◆

BRITISH AND FOREIGN BIBLE SOCIETY.

This seems to be the place to notice the operation of this society, among the missionary agencies of China, for though not properly limited to any locality, yet Shanghae is a centre of action and influence, and is the head-quarters of the agent of the society.

Mr. T. Lay, the first agent, arrived at Macao towards the close of 1836; but although the society was thus early on the alert to promote the circulation of the Scriptures in the country, the jealousy of foreign intrusion on the part of the authorities threw the greatest discouragement on any attempt to carry out this object in China. Being shut out from the main-land, Mr. Lay turned his attention to the numerous colonies of Chinese settled in the Straits and various islands in the south; and after nearly three years service, returned to England, when his connection with the society terminated.

In 1863 Mr. A. Wylie was appointed to resume the agency, of the society for China, including Mongolia and Japan, and arrived for this purpose in November of the same year, when he fixed his residence in Shanghae, and opened a central depôt there. Much of his time, especially during the earlier years, were spent in visiting the various ports where missions are established, and making journies inland for the purpose of distributing the scriptures among the people. Fifteen of the eighteen provinces have been visited with this object. Corresponding Committees of the society had been previously established at Shanghae, Hongkong, Canton, Amoy and Peking, and new committees have since been instituted at Tientsin, Hankow and Foochow. At all these stations, branch depôts have been opened and native colporteurs employed, and more recently, such an agency has also been commenced at Swatow. During the thirteen years elapsed, about seven hundred thousand volumes have been disposed of by colportage agency. The principle of sale has been invariably insisted on, and the colporteurs are required to give a strict account of every volume so distributed. The prices have been fixed much below the original cost, to induce more extensive purchases and place the books within the reach of the poorest; but care has been taken in fixing the rate, to keep it sufficiently high to avoid any inducement to purchase the books for other than legitimate purposes. The sale system, has been found to work well in every respect. Five European colporteurs have been in the service. One of these, Mr. Johnson, lost his life—it is to be feared by violence—while on a journey in the interior. Two have been obliged to return home by reason of failure of health. One left for other employment; and one still continues his self-denying labours in disseminating the Word of God among the natives. Apart from the direct colportage sales by agents of the society, the issues from the depôts to other channels of distribution have been nearly as large.

SHANGHAE UNION CHAPEL FEMALE MISSION.

This mission was commenced early in 1869, by Miss J. McLean and Miss Barnes, in strict connection with the congregation of Union chapel. The objects undertaken were the conducting of girls' day-schools, the training and guidance of Bible-women, the direction of women's meetings, care for females attending the Chinese hospital, and house to house visitation among the natives. All this required a fair knowledge of the Shanghae dialect; and these ladies having been already nearly two years and a half in China, studying the language, seemed specially adapted for the work. At first Miss McLean took charge of the schools; while Miss Barnes attended especially to the adult department, including the superintendence of two Bible-women till her resignation in 1871, when she returned to Europe. Subsequent to that, Miss McLean took the responsibility of the whole work, till she also relinquished the connection in 1873. It is to be regretted that this agency has been in abeyance since that period.

CHINA INLAND MISSION.

This mission has had a station in Shanghae for several years, but we have not received any report of it.

The dialect of Shanghae is nearly allied to that of Ningpo; and some few works have been written for the benefit of European students of this branch of colloquial. The following are the titles of such as have been published.

A Grammar of Colloquial Chinese, as exhibited in the Shanghai Dialect. By Rev. Edkins, B. A. LOND. Shanghae, 1853. 8vo. pp. viii, 248.

A Second Edition, corrected was published at Shanghae in 1868, pp. viii, 225.

A Collection of Phrases in the Shanghai Dialect systematically arranged. By Rev. J. Macgowan. Shanghae, 1862. 8vo. pp. 196.

A Vocabulary of the Shanghai Dialect. By Rev. J. Edkins, B.A. Shanghae, 1869. 8vo. pp. vi, 151.

中西譯語妙法, *First Lessons in Chinese.* By Rev. M. T. Yates, D.D. Shanghae. 1871. 8vo. pp. ix, 224.

The Shanghae dialect is represented by a very fair number of books and tracts, and we give here such titles as are accessible to us.

祈禱式文, *Forms of Prayer.* Rev. W. H. Medhurst, D.D. 30 leaves. Shanghae, 1844.

講自家個好處靠弗着, *The insufficiency of one's own merits.* Rev. W. H. Medhurst, D.D. 6 leaves. Shanghae, 1846.

講上帝告訴人知識, *Revelation.* Rev. W. H. Medhurst, D.D. 8 leaves. Shanghae, 1846.

講頭一個祖宗作惡, *The Sin of our First Parents.* Rev. W. H. Medhurst, D.D. 6 leaves, Shanghae, 1847.

講上帝差兒子救世界上人, *God sending his Son to save the World.* Rev. W. H. Medhurst, D.D. 8 leaves. Shanghae, 1847.

約翰傳福音書, *John's Gospel.* Rev. W. H. Medhurst, D.D. 91 leaves. Shanghae, 1847.

路加傳好新聞, *Luke's Gospel.* Rev. T. McClatchie, M.A. 61 leaves. Ningpo, 1848.

怕死否, *Are you afraid of Death.* Rev. J. L. Shuck. 6 leaves. Shanghae, 1848.

There was a second edition of this in 5 leaves, published at Shanghae, with two doxologies appended.

獨耶穌救魂靈, *Jesus the only Saviour of the Soul.* Rev. J. L. Shuck. 9 leaves. Shanghae.

馬太傳福音書, *Matthew's Gospel.* Rev. W. C. Milne. 133 leaves. Shanghae, 1848.

Morning and Evening Services of the Prayer Book. Rev. T. McClatchie. Shanghae, 1848.

中外理辨, *Dialogue between a Confucianist and a Christian.* Rev. T. McClatchie, M.A. 16 leaves. Shanghae, 1849.

耶穌拉山上敎衆人, *Christ's Sermon on the Mount.* 10 leaves. Ningpo, 1849.

証據守安息日, *Evidence for the Observance of the Sabbath.* Rev. S. Carpenter. 13 leaves. Shanghae, 1850.

安息日期, *Sabbath Calendar.* Rev. S. Carpenter. Single sheet. Shanghae, 1850.

馬太傳福音書, *Matthew's Gospel.* Rt. Rev. Bishop Boone and Revs. E. W. Syle and P. Spalding. 86 leaves. Ningpo, 1850.

This was revised by 逍吟松 Chaou Yin-sung, and reprinted at Shanghae in 1856, in 80 leaves. It was again reprinted at Shanghae in 1871, in 57 leaves.

The Gospels of Mark and John. Rev. T. McClatchie. 131 leaves. Shanghae, 1852.

The Gospel of Saint John in the Chinese Language, according to the Dialect of Shanghai, expressed in the Roman Alphabetic character. With an explanatory Introduction and Vocabulary. James Summers. pp. xii, 94. London, 1853.

Western and Chinese Religions compared. Rev. T. McClatchie, M.A. Shanghae, 1853.

舊約創世記, *Genesis.* Rev. R. Nelson. 94 leaves. Shanghae, 1854.

耶穌來歷傳, *Harmony of the Gospels.* Rev. C. Taylor, M.D. 164 leaves. Ningpo, 1854.

要理問答, *Catechism of Important Truths.* Rev. C. Taylor, M.D. Shanghae.

聖敎幼學, *Religious Juvenile Instruction.* Rt. Rev. Bishop Boone, D.D. 7 leaves. Shanghae, 1855.

This was afterwards transliterated into the Roman character by the Rev. C. Keith, and published in Shanghae in 7 pages, with the title *Sing' kiau' yu'-yak.*

讚神詩, *Hymn Book.* Rev. T. P. Crawford. Shanghae, 1855.

上海土音字寫法, *Phonetic Primer.* Rev. T. P. Crawford. 22 leaves. Shanghae, 1855.

上海土白入門, *Primer of the Shanghae Dialect.* Rev. C. Keith. pp. 76. Shanghae, 1855.

A new edition of this was issued at Shanghae in 1860, in 77 pages, with the title *Zong'-hœ t'oo bak zœ-mung.*

進敎要理問答, *The Converts Catechism.* Rt. Rev. Bishop Boone, D.D. 3 books. 82 leaves. Shanghae, 1855.

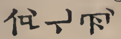
This was transliterated into the Roman character by the Rev. C. Keith, with the title *Tsing' kiau' iau' le vung' tœh,* in 61 pages, and published at Shanghae in 1861.

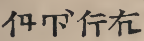
使徒行傳, *Acts of the Apostles.* Rev. C. Keith. 60 leaves. Shanghae, 1856.

A transliteration of this into the Roman character was made by Mr. Keith, and published in 1860, in 112 pages, with the title *S'-doo yung-dzœn'.*

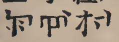
亨利實錄, *Henry and his Bearer.* Mrs. Keith. 35 leaves. Shanghae, 1856.

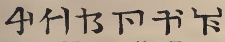
A transliteration of this into the Roman character was made by Mrs. Keith, and published at Shanghae, in 65 pages, with the title *Hang-le sœh-lŏk.*

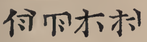
 *Sen oh kung,* "*Sources of Good and Evil.* Mrs. Cabaniss. 75 leaves. Shanghae, 1856.

 *San kuh siau tsia,* "*Three School Girls.* Mrs. Crawford. 25 leaves. Shanghae, 1856.

三字經, *Trimetrical Classic.* Rev. R. Lowrie. 7 leaves. Shanghae.

 *Vung keen luh,* "*Scientific Manual.*" Rev. T. P. Crawford. 45 leaves. Shanghae, 1856.

 *I soo boo kuh bi fong,* "*Selections from Æsop's and other Fables.*" Rev. A. B. Cabaniss. 78 leaves. Shanghae, 1856.

 *Sung kuing tsih loh,* "*Line upon Line.*" Rev. T. P. Crawford. 2 vols. 176 leaves. Shanghae, 1857.

創世記問答, *Catechism of Genesis.* Miss Fay. 25 leaves. Shanghae, 1857.

舊約問答, *Catechism of the Old Testament—Ruth to Malachi.* Miss Fay. 61 leaves. Shanghae, 1857.

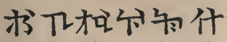
出唉及問答, *Catechism of Exodus.* Miss Fay. Shanghae.

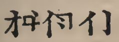
This was republished in 1867 at Shanghae in 29 leaves, with the title 出埃及記問答.

蒙童訓, *Line upon Line.* Mrs. Keith. 87 leaves. Shanghae, 1857.

民數記申命記約書亞士師記問答, *Catechism of Numbers, Deuteronomy, Joshua and Judges.* Miss Fay. 25 leaves. Shanghae, 1859.

舊約新約問答, *Catechism of the Old and New Testaments.* Rev. J. W. Lambuth.

 *Loo ka zen fo yung su,* "*Luke's Gospel.* Rev. A. B. Cabaniss. 106 leaves. Shanghae, 1859.

 *Tsan zung z,* "*Hymn Book.*" Rev. A. B. Cabaniss. 25 leaves. Shanghae, 1859.

A transcript of this into the Chinese character, with the title 讚神詩, was published in Shanghae in 1860, in 25 leaves.

蒙養啟明, *Peep of Day.* Mrs. Cunningham. 83 leaves. Shanghae, 1860.

Loo ka zœn fŏk iung sü, "Luke's Gospel." Rev. C. Keith. pp. 128. Shanghae, 1860.

This was reprinted at Shanghae, in the Chinese character, in 1871, in 59 leaves.

常早禱年, *Morning Prayers.* Rt. Rev. Bishop Boone, D.D. 14 leaves. Shanghae.

A revised edition of this was transliterated into the Roman character, by the Rev. C. Keith, and published in Shanghae, in 160 pages, in 1861, with the title. *Sung wœ', koong yoong' tau' vung; tah ts‘ too hau' le-vœ kuk suk vung, "Prayers of the Church."*

約翰傳福音書, *John's Gospel.* Rt. Rev. Bishop Boone, D.D. 64 leaves. Shanghae, 1861.

A transliteration of this into the Roman character was published the same year, in Shanghae, in 100 pages. It was republished in the Chinese character, at Shanghae, in 1871, in 47 leaves.

Ts‘œh yœ-jih kie‘, "Exodus." Rev. C. Keith. pp. 103. Shanghae, 1861.

De-le-ts vung-tah, "Catechism of Geography. Mrs. Keith. pp. 114. Shanghae.

This was reprinted at Shanghae in smaller type in 1861, in 135 pages.

Kiau' ‘ts lok, "The Child's Book on the Soul." Mrs Keith. pp. 123. Shanghae, 1861.

讚美聖詩, *Hymns of Praise.* Rev. J. W. Lambuth. 74 leaves. Shanghae, 1861.

Dialect of Shanghai, China. Phonetic Characters and Roman Equivalents. Rev. B. Jenkins. pp. 8, Shanghae.

Chinese, Roman and Phonetics for the Dialect of Shanghai, Rev. B. Jenkins. A large sheet. Shanghae

馬可傳福音書, *Mark's Gospel.* Rt. Rev. Bishop Boone, D.D. 47 leaves. Shanghae, 1862.

This was reprinted at Shanghae, in 1871, on 34 leaves.

聖會禱, *Prayers of the Church.* Rt. Rev. Bishop Boone, D.D. 198 leaves. Shanghae, 1862.

Tsa mœ s, "Hymn Book with Supplement." Revs. C. R. Mills and J. M. W. Farnham. pp. 90. Shanghae, 1862.

A transcript of this into the Chinese character, was published at Shanghae in 1864, in 60 leaves, with the title 讚美詩.

Ju'-iak sü. Ze^{n}-Ts‘ih Kiön. "Mung-tœh, Catechism of the Old Testament." Rev. C. Keith. pp. 98. Shanghae, 1863.

This is a transliteration into the Roman character, of the catechisms of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Judges, translated by Miss Fay in the Chinese character, from the *Union Sunday School Question Book.*

字解, *First Class Book.* Rev. J. M. W. Farnham. 20 leaves. Shanghae, 1863.

A transliteration of this into the Roman character was published at Shanghae, in 1875.

使徒保羅達羅馬人書, *Paul's Epistle to the Romans.* Revs. I. H. Thomson and J. S. Roberts. 22 leaves. Shanghae, 1864.

使徒保羅寄哥林多人前書, *Paul's First Epistle to the Corinthians.* Revs. S. R. Gayley and J. S. Roberts. 22 leaves. Shanghae, 1864.

A transliteration of this into the Roman character was also published.

使徒保羅寄哥林多人後書, *Paul's Second Epistle to the Corinthians.* Revs. S. R. Gayley and J. S. Roberts. 14 leaves. Shanghae, 1864.

A transliteration of this into the Roman character was also published.

曲譜讚美詩, *Hymn and Tune Book.* Rev. J. M. W. and Mrs. Farnham. 72 leaves. Shanghae, 1868.

A transliteration of this into the Roman character, with the title *Tsan' 'Mœ S. Lan' C'ok-poo,* in 132 pages, was published at Shanghae the same year.

喜讀聖書小姐, *The Girl who loved to read the Bible.* Rev. J. M. W. Farnham. 3 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 6 pages, with the title '*He dök sung'-sü-kuk siau'-'tsia.*

審判日脚, *The Judgment Day.* Rev. J. M. W. Farnham. 3 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 6 pages, with the title '*Sung-p'œn' niih-kiak.*

趁早預備, *Too late.* Rev. J. M. W. Farnham. 7 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 14 pages, with the title *Ts'ung'-'tsan yû-bœ'.*

日脚長拉裏, *Life is long.* Rev. J. M. W. Farnham. 6 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 11 pages, with the title "*Niih-kiak dzang-la'-le.*"

剛担丟士, *Constantine.* Rev. J. M. W. Farnham. 7 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 13 leaves, with the title *Kong-ta^n tiu-z.*

撒庇傳, *Story of Sah-pe.* Rev. J. M. W. Farnham. 24 leaves. Shanghae, 1868.

A transliteration of this into the Roman character was published the same year at Shanghae, in 46 pages, with the title *Sah-pe' kie.'*

聖敎問答, *Catechism of the Christian Religion.* Rev. W. Muirhead. 11 leaves. Shanghae.

眞道問答, *Catechism of the True Doctrine.* Rev. J. M. W. Farnham. 12 leaves. Shanghae.

新約全書, *New Testament.—Galatians to Revelations.* Rev. J. M. W. Farnham. 122 leaves. Shanghae, 1870.

A trainliteration of this into the Roman character was published the same year, at Shanghae, in 48 pages.

聖書新報, *The Bible News.* Periodical. Rev. J. M. W. Farnham. 9 Nos. 9 leaves. Shanghae, 1871.

Words of Comfort. Rev. J. W. Lambuth. Shanghae.

Sing iak Mo-t'à taú Muk-z'-lok, "*New Testament.*" Rev. J. M. W. Farnham. pp. 816. Shanghae, 1872.

舊約問答 *Catechism of the Old Testament.—Leviticus to Judges.* Miss Fay. 35 leaves. Shanghae, 1873.

Mary Thornton the happy Blind woman. Rev. J. W. Lambuth. Shanghae.

早禱文 *Morning Prayers of the Liturgy.* Rev. Canon McClatchie, M.A. 11 leaves. Shanghae, 1874.

福音新報 *The Gospel News.* Periodical. Mrs. Fitch. Shanghae, 1874-1876.

花夜記 *The Chinese First Reader.* Rev. J. M. W. Farnham. 32 leaves. Shanghae, 1875.

Good News from a far Country. Rev. J. W. Lambuth. Shanghae.

SOOCHOW.

STATISTICS OF THE AMERICAN PRESBYTERIAN MISSION.

We are indebted to the Rev. G. F. Fitch for the following summary, received in 1875.

The Soochow station was commenced in 1867.

From the commencement there have been altogether five ordained missionaries, four of whom were married.

There are at present four ordained missionaries, three of whom are married.

The mission has one chapel—rented.

There are two out-stations.

There is one organized church.

There are two native preachers.

Three colporteurs are employed.

The mission has one Bible-woman.

Five adults have been baptised since the commencement.

At present there are 3 male and 3 female members in church fellowship—or 6 in all.

For the following note on the *Itinerancy* of the mission given 1875, we are indebted to the Rev. G. F. Fitch.

The missionaries make journies by boats; the principal places that have been visited being the prefectural cities of 常州 Chʻang-chow, 鎮江 Chin-keang, 湖州 Hoo-chow, 嘉興 Kea-hing, 松江 Sung-keang and Nanking, the departmental city of 太倉 Tʻae-tsang and the district cities of 無錫 Woo-seĭh, 丹陽 Tan-yang, 崑山 Kwan-shan, and 宜興 E-hing.

STATISTICS OF THE AMERICAN SOUTHERN PRESBYTERIAN MISSION.

By Rev. H. C. Du Bose.

This station was opened by the Revs. J. L. Stuart and H. C. and Mrs. Du Bose, in 1872. A year afterwards Mr. Stuart left for the

United States on account of his health. The Rev. J. W. Davis and Miss A. C. Safford joined the mission in 1873. A large native house has been rented on one of the principal streets; and there is daily preaching in the chapel. Domiciliary visiting is carried on among the women.

The following statistics were sent us by Mr. Du Bose in 1875.

This mission first settled in Soochow in 1872.

From the commencement there have been altogether three ordained missionaries and two ladies.

The numbers at present are two ordained missionaries and two ladies.

The mission has one chapel.

There is one organized church.

One native preacher is employed; his salary being partly paid by the native church.

The numbers baptized from the commencement are five adults and one child—or six in all.

The number at present in church fellowship is five males.

The native contributions for 1874 amouned to ten thousand *cash*.

This mission has not neglected *School* work. The following items were sent to us by Mr. Du Bose in 1875.

A day-school was opened in 1874. There are now three day-schools, with fifty-five pupils altogether.

The Revs. H. C. Du Bose and J. W. Davis furnished the following notes in 1875 regarding the *Itinerancy* of the mission.

The foreign missionaries and native assistants engage in the work. Native boats and a foreign house-boat are used for travelling.

In 1872, Mr. Du Bose paid a visit to the prefectural city of 湖州 Hoo-chow.

In 1874, Mr. Du Bose again visited the same city, as also the prefectural cities of 常州 Ch'ang-chow and Nan-king, and the district cities of 常孰 Ch'ang-shuh 無錫 Woo-seih, and 丹陽 Tan-yang; while Mr. Davis visited the towns of Woo-tsen, 平望 Ping-wang, and 南尋 Nan-tsin, the prefectural city of Hoo-chow, and the district city of 吳江 Woo-keang.

In 1875, Mr. Du Bose visited the district city of Ch'ang-shuh; and Mr. Davis visited the prefectural cities of Ch'ang-chow, 鎮江 Chin-keang and Nan-king, and the district cities of Woo-seih and Tan-yang.

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We do not know that anything has been written specially on the

Soo-chow dialect in any European language; but a commencement of missionary literature in that dialect has already been made. The following are the only publications, in this category that have come to our knowledge.

福音眞理問答, *Catechism of Gospel Truth.* Miss Safford. 8 leaves. Shanghae, 1874.

小問答, *Small Catechism.* Miss Safford. 35 leaves. Shanghae, 1875.

蒙童訓, *Line upon Line.* Miss Safford. 41 leaves. Shanghae, 1875.

耶穌教要理, *Important Doctrines of Jesus.* Miss Safford, Sheet tract. Shanghae.

禱告文, *Form of Prayer.* Miss Safford. Sheet tract. Shanghae.

HOW CAN SELF SUPPORT BE DEVELOPED IN THE NATIVE CHURCHES?

H. H. LEAVITT.

A. B. C. F. M. Missionary—Osaka—Japan.

A QUESTION of importance the world over, involving as it does the degree of efficiency which may be expected of Christian effort, especially what is distinctively missionary effort.

It is not a question arising for the first time now and hence. It has been thought of and discussed, undoubtedly, in every mission field.

So far as we are aware too, there has been almost a common conclusion, namely, that "self support cannot be secured *at once;* long and patient help must be rendered until the limbs of the infant have become strong enough to support its body."

But even though such has been the common conclusion of many men whose life work is a testimony to their devotion and abilities, we should make a great mistake—we think—if, in a false modesty, or with an insufficient appreciation of our responsibility, we settled down to the conviction that because such men and so many have reached one and the same conclusion upon this subject, that therefore our results will not be different. While this question of self support was an important one to them, there have been other questions which seemed far more important, in days when the *feasibility* of mission effort was to be demonstrated, and when many grave doubts, which to-day do not lift their heads, were powerful enemies to missionary success. Those questions then had to be met and conquered. Now we are free for such a question as "Self support."

There are three great interests which are linked with our subject.

1st.—The success which may be expected from missionary effort.

2nd.—The success which may be expected from early native effort.

3rd.—Native Christian character.

The first two have a common explanation in the fact that if aid must be rendered to churches at the first, to help them to a gradually increasing self support, the available resources of missions, and much more of the Native Christians, which latter resources are insufficient for their own support—must be diverted from directly aggressive measures to these essentially self-protective, defensive—holding ground already gained. This must greatly narrow the sphere of action. Whereas if self support is to be expected from the beginning, the energies of missions and churches will ever look onward and progress must be more rapid.

The third interest depending upon this question is the influence upon Native Christian character. If self support is not a reasonable conclusion in a church, even from the beginning of its existence, the sense of dependence which is inevitable in the minds of church members, has a natural and almost certain result upon character.

The strength and dignity of independence being gone, assurance easily and quickly follows, and then responsibility and finally effort. There is no sense of responsibility in plans for church welfare, there are no certain plans made—everything depends upon the will of others. Hope is weakened, effort is measurably paralyzed as not having the stimulus of confident hopes. Enthusiasm is stifled. It is easy to settle back upon personal inability. This reaches to the deeper spiritual life. There is not developed the rich, ardent, devoted love, which—unrestraind in its impulses and hopeful, almost to assurance, in efforts depending only upon its own glowing purpose—is ready and glad to submit to any self sacrifice to win the approval of the Saviour.

Whatever the result reached by us in considering this question, it must be important, if these interests are involved. If there are inevitable difficulties and obstacles, such as these of dependent feeble churches, to the gospel, it will be well that we be prepared for them; but if they are not necessary, it will be equally well that we be careful not to create them and throw them in the way, to the great damage of the cause we would advance.

There are various ways of considering such a subject as this; we might bring forward plans for securing self support and discuss their tendency, or we might confine ourselves to reviewing the experiences of others and seek to determine the grounds of success or failure. But we feel sure that neither of these courses can itself give us lasting results. No matter to what extent discussion should be carried, there could be no thorough satisfaction in our conclusions.

It seems to us that a question of such importance as this must have a beginning and an end, somewhere, which can be found and by means of which we can determine, not what courses will *probably* lead to a result, but what will inevitably and certainly do so. It is our conviction that there is such a certainty to be arrived at, and with the light which the question in its essential elements furnishes, and the rich experience which Christian workers in other fields and other times can contribute, we may grasp the subject in something like assurance that a true and certain course of action, to be relied upon under any but exceptional circumstances can be determined. Our confidence of this is not based upon any especial power of insight, but upon the fact that if a question of such magnitude and involving so much in the present and future of the church is approached in the right way, namely, of discovering by what course the church may most thoroughly fill its mission and meet its privilege, Christ the author of the church will throw light all along its pathway.

It is evident that any question relating to self support must needs define in the outset the term self support. What is considered as depending upon the church to support, and also what resources are accredited to the church with which to meet these calls. Whatever is necessary to the church in its present life, or necessary as preparation for its future life, whatever too is necessary to enable it to fill its greatest sphere in its peculiar capacity of a church must be regarded as involved in this question. Whatever may be needed for meetings, for pastoral support, for schools, &c., &c., so far as these are integral parts of church life, growth and aggressive activity, must be involved here. We do not include the cost of the mission sent by other churches to plant the word of God and gather the new churches, as that is properly the aggressive work of other churches.

"How then can self support of all that is necessary to the life, growth and activity of a church be developed?"

We propose to seek an answer first, in the nature of the church itself, and secondly, in the history of the church.

What testimony then has the church itself in its own nature and essentials to give?

As our subject has especial reference to the monetary needs of a church, our inquiries will all look in that direction.

1st.—What is essential to the existence of a church? Going back to the basis of our authority for the church and the examples there given, gathering up what we may of actual statement and implication, we roughly define the church (in its *aim* to be pure) as "A body of believers in the Lord Jesus Christ, organized by covenant with each other and with Christ, for mutual support and help in Christian life, for observing the ordinances of Christ and for witnessing for Christ in the world," or in other words, "for mutual help, in promoting in each other, life and growth in the faith, love and teachings of their Master and Head Jesus Christ." This gathers up the important ideas, the essentials of a church, and will serve us for a point of departure.

Prominent then in the idea of the church is (1st). It is an organization, (2ndly) of believers in Christ, Christians, (3rdly) for mutual help in their Saviour.

These are the essentials, under these can be gathered all that is *necessary* to church life, growth and aggression.

Here is the living and the witnessing church. To secure this, if to secure anything, there must be a need of money.

"Organization!" There is nothing in that to call for money necessarily. It can be effected anywhere and under almost any circumstances. It is effected by a covenant with each other and with Christ, an act in a sphere far above that in which money circulates. In the best church organization the less the thought or use of money appears, the better.

The members of the church are Christians, believers in Christ. So far as their becoming such is concerned, we all know that money is much more of a hindrance than a help. It is all they can do to overcome the temptation arising from the little or the much they may themselves possess. We pass over the *character* of those with whom we are dealing for the present, but shall return to it later.

The object in the organization is "mutual help in Christian faith, love and service," or speaking more broadly, the object of the organization is "mutual help in promoting the fullest Christian life, growth and aggressive activity," "in filling the very highest privilege and duty of the members and so of the church.

Here we inquire more minutely.

(*a*) What is essential to the life of a church?

We mean by the life of a church, the continuance of its members in the faith in Christ to which they have attained and the possession of an ever present impulse to rise higher in this faith with all which it involves.

Two things are essential to this and only two. There must be the active presence of the Spirit of God. There must also be a loving filial heart in the child. Given these two and there must be life. Without these there is no life. These are purely spiritual powers—most efficient when acting as purely spiritual. There may be secondary influences which tend to promote these, but they must be secondary.

These secondary influences can be gathered under two heads, 1st enlightment or increased knowledge of truth, and 2nd by personal service.

The service here requisite is *personal*, demanded of the *person*, the active exercise of the love he possesses.

The enlightment may be a variable factor reaching to almost any limit. But so far as the amount actually requisite for the real life of a Christian is concerned—we say—that not the *least* amount will avail any thing, save as there is a heart to receive it, and such is the power of appropriation in the heart of a true child of God, and to such an extent is a little food of this sort fitted to nourish the heart, that we can safely say that under almost any circumstances a church may exist and fill *all* the requisites of *life*, without any instruction which the poorest church member cannot purchase. We are to emphasize that the essential power is not in these lower influences; we are to commence from the other side.

The world is full of examples of churches which have every possible privilege of instruction in the truth, but are not marked for a high type of Christian life. In fact, as regards actual Chritian attainments, these privileged churches are often far below churches under less favorable circumstances in these respects, but which churches are therefore cast back upon the Lord.

We conclude then that money is not necessary to the *life* of a church.

We next ask what is essential to the growth and activity of a church.

What is necessary for the life of a church as spoken of above is necessary for the growth and activity of a church. Given as present in a church the manifest power of the Spirit of God and a warm, devoted, self sacrificing love to their Master on the part of the members, and that church must grow, it must be active in every good work. Meetings will promote this; the instruction, guidance and example of a pastor may enlarge the sphere of their spiritual vision, schools also may contribute to the same end. But all these have no power in themselves; they may be a positive detriment if not bending all thought in the spiritual direction. They must be accounted not as primary powers or influences, but as secondary, serving only to promote the primary and spiritual. But it is entirely possible to conceive all these secondary influences as actually springing from the church itself. One recognized as leader because of peculiar fitness to be such, because of especial qualifications either in the depth of his experience or the extent of his knowledge of the Scriptures, &c. Such an one may minister to the church as a pastor teaching, admonishing, inciting, leading them into the green pastures of divine grace, and yet he may not leave his ordinary vocation by which he secures his temporal support. We are not discussing the question whether this is always the best way for a church to stand related to a pastor, though we do say that much worse things could be conceived of, but we are asserting that it is entirely possible to conceive a church receiving ministration, and of no inferior kind either, with no necessary expenditure of money. The church may be in circumstances where the entire time of a pastor will be a valuable help, but we insist that it is not among the essentials to a church's growth and activity. Supposing necessity laid upon the church they can fill all these requisites without money. The impulses to their high Christian life, growth and activity are in themselves.

We say then that the Gospel is adapted to the poor, the very poor, yes the inmates of a poor house.

However money may in some circumstances be an advantage, we insist that if a church is poor to utter inability in the gift of money, it need not be one whit behind the richest in the fulness of its own spiritual life, in its own healthful growth and efficient activity. It still has all the essentials for this highest type of church life.

In answer to our question then "What is essential to a church?" We reply 1st the active presence of the Spirit of God and, 2nd, a loving devoted heart in the members. That these are possible in any financial condition of men:—that they need not be dependent, in the slightest degree, upon influences, which the poor, as the world count poverty, may not avail themselves of as well as the rich. That thus the use of money is not essential to the existence of a church in any of its normal conditions. This leads to a second question.

- What are the powers of a church?

We mean what are its powers of *living, growing* and *spreading?*

Without fear of contradiction we answer, that the first and the only really efficient power of a church is the Spirit of God.

The second power is the sanctified devoted loving heart of its members.

The third power is consecration, on the part of the members; consecration of themselves and their possessions.

The fourth power is the material results of the consecration, if it is service, service; if it is money, money.

These are all the real, necessary, vital powers, of a church. The church may be able to appropriate some other things from without but it is to be noticed, "such things must be appropriated."

If our attention here is still upon money, we notice it comes in the *fourth* in the scale of powers, the very least in importance, as we should expect from our previous conclusions. If, too, attention be given to the nature of these powers it will be noticed that the first three can exist without the fourth, provided the material of the fourth be not at hand.

Another interesting fact in the relation which these powers hold to each other is important, so much so as to form quite an essential element to an answer to the question of our subject. *There can be no disuse of any one of these powers without essentially*—shall we say *vitally*—affecting the others. If the Divine power, for example, the Holy

Spirit is not appropriated or received as offered, the deadening effect is felt all along the line of powers. If again there is a decided lack in the love of the heart, how quickly it acts to well nigh paralyze consecration and the material results of it. Equally, too, in limiting the reception of the Spirit when he offers Himself. So it is in the use of the material results of consecration. Even supposing consecration has been made of one's possessions, if in the persuasion that they are not needed, they are not actually *used* for the kingdom of God, the almost certain, if not inevitable result, is to react, to diminish the consecration. The possessions become a temptation, and little by little destroy even the traces of consecration. The heart becomes shriveled, lean in all its parts, from this terrible reaction. Examples of this are not so rare that we need to specify cases; look where you will and evidences will multiply before you.

From this we conclude that it is absolutely necessary to use all the powers there are in a church or the result will be, must be, injurious and destructive. If this be true, what a light it throws upon the actual condition of the Christian church in the world! If there is money in the possession of the members of a church, it not only *may* be desirable that it be devoted to and actually used for the Lord, but it is *absolutely essential* to the highest vitality of that member and that church that it be so devoted. It cannot remain in possession but to deaden and corrode the higher and essential powers of the church.

This is our answer, and what is involved in the answer to our second question; "what are the powers of the church."

We are ready now for a third question.

3. Are the powers within the church sufficient to its *most* vigorous life, growth and aggressive activity? Of course we ask especially with reference to the financial need.

(1). The monetary powers within the church are sufficient until the money in the possession of members of the church, if there be any, has been used. This will be self evident.

(2). The resources of the church will be sufficient until the church has reached a state of high activity in the use of all its powers. The money of a church is the fourth power. The church must use its own power, not only its monetary, but its spiritual power, before it can safely tempt itself with any from without. As we have said, the disuse of any one power reacts to the injury of the other powers. If therefore the spiritual powers of the church are not used, it is not at all certain that its monetary powers will be, nor if they are, that they are used most efficiently. It is to be noticed that they are only valuable as the servant of higher powers. The use of outside money before the church has attained a high use of its own powers is calculated to produce a false show of power delusive even to those who know its true nature. The church must first develope its own, and to this end must be thrown back upon itself.

(3). There will be no need of other resources than those in possession of the church unless the church tries and finds herself too weak to accomplish a *definite* work which it belongs to her to accomplish. There can be no general need.

(4). The probability is that the church's resources will be sufficient, there is so much money actually in possession of the members.

(5). We should expect these resources would be sufficient from the vital relation which insufficiency has to the activities of the church and the Christian character of its members. Of this we have spoken in our introduction, noticing how the efficient and aggressive power of missions and of native churches must be curtailed if the resources of the church are not equal to her needs, also the deadening effect which dependence in such a matter must have upon all the vital Christian energies. God adapts means to ends, everything to its sphere, and we feel sure he would not make a church so dependent upon being self supporting and yet not capable of self support.

(6). We point to another probability of the sufficiency of the resources of the church for her *needs*, in the observable general tendency to fall far below the use of the resources at hand, either spiritual or temporal.

(7.) Again, in heathen countries especially, and in young churches, it is not probable that such eminence will be attained in Christian character and life, as well as the appropriation of the offered grace of God, that it would be safe to tempt them with so dangerous a thing as the use of foreign money.

(8.) It is noticeable, too, that the monetary needs of a church grow with its own growth in numbers, generally. It is equally a fact of experience that the relative increase of wealth in the church is very marked. Hence it is not probable that the church will need to look outside of its borders.

There are positive reasons, and strong probabilities against the church, in any circumstances needing foreign help in money, especially in heathen lands. We feel compelled therefore to reply to our question respecting the sufficiency of the church's resources for her needs that,

The law may be laid down that her resources will be fully sufficient.

From all that has gone before we feel that we may be assured of the existence of a law in the inherent nature of the church, necessary for its highest condition and efficiency, that the church is a self contained, self developing body.

It has emplanted within itself power for securing its highest life, growth and normal efficiency.

There remains one more inquiry in this investigation.

4th.—Is there, in the church, any inherent element which is calculated to develope the church into its normal condition of self support, and if so what is its law?

We answer to the first part of this question that we believe there is. There is the important element that the members of the church are Christian men, are believers in the Lord Jesus Christ.

There is here involved the fact of a heart whose general disposition is *love* to Christ and His kingdom.

There is involved here a general disposition toward unselfishness—toward gratitude, an aspiration to regain and more than regain a lost manhood.

There is involved here a disposition which is calculated to develope itself in a high and holy ambition to be most efficient, most influential in the work of bringing about the triumph of the Redeemer's kingdom. An ambition, too, to become an example to all others, of devotion;—to display a love unrivaled by any who have experienced like matchless effects of Almighty grace. A disposition to all these, which normally should develope in all these directions, is an essential element of a renewed heart, the heart of a child of God, and here, so to speak, are the conservative elements of the Gospel. We may always rely upon these elements as present—even though imperceptible—in a true Christian heart. To them we may at any time appeal and they are the strong influences in the church, so far as the human side is concerned, in the direction of all that the church looks to achieve. These once aroused and the church is a fire not soon smothered.

If then we accredit these springs of life and character to the church and know the way to reach them—we may be assured of the result.

We have said there is a heart of *love* to *Christ*. That heart will delight in *service* for the object of its love. It will delight in doing *great* things, in *sacrifices*, *great* sacrifices, too,—if the object be sufficiently noble to satisfy the sensitive, discriminating soul. In such a condition and to such a heart no sacrifice, that is possible, can be too great, it will never break a true love.

Here then we have pointed out to us the law.

If you would make the church great, lay burdens of service, of sacrifice, great burdens, upon her taking care however to adjust them to her shoulders, and taking care, too, that they be carried for Christ, noble services, worthy sacrifices, and not simply burdens to satisfy the ambitions of men, which are only *remotely* to glorify the Saviour, if at all. So remotely that the Christians cannot catch the inspiration of their Saviour's encouraging face beckoning them on.

We have said there is in the church a disposition toward unselfishness, gratitude, true manhood.

Our clue is here given. Make that church and its members independent and they will become great; they will originate great thoughts; they will put forth great endeavors. Give *scope* for the full expansion of this disposition, *incite* it, by giving it a sphere in which to develope itself, set before it a worthy end to achieve. There is a thirst, which, if it has opportunity, will drink in the word of God as the hart does the water brook. Those Christian men will want to know the length and breadth and depth and height of the love of God and emulate it.

We have said there was, in the regenerate heart, a disposition to show an unrivaled love and devotion.

Open before that soul the large fields of service yet unentered, opportunities for toil and sacrifice where every stroke can be seen to hasten the great and final triumph; carry that love along the course the Saviour's took, as He yearned over the perishing souls of men, and show him how he may drink of the cup of which his master drunk, and toil in the service in which his master toiled and have the encouragements which his master had, only in greater degree, and, be that toil and service never so great, with the loving eye of his Lord upon him, that soul will be *inspired* by opportunities, energized by difficulties and hardships. It will become a giant witness—Paul refusing every comfort, in perils by land and sea—visiting, with tireless devotion, every land in the known world, resistless in his great spirit of love and service. It is small burdens, and little service, and meaningless sacrifices, and luxurious living, and selfish expenditures, and small spheres of action that make *small*, weak, lifeless Christians. Great things, call out great energies, great efforts, and by them *Christian* men, much more even than men of the world, become great. Christians are called to be Pauls and made equal to be such. But Paul started out with the idea of independent Christian manhood; to prove by services, by sacrifices, by a devotion which no man could rival, if possible, a love which could be none other than the gift of God and the reasonable return of a soul which had received such a Saviour as his Saviour.

We have seen that money and the use of money is not an essential to a church.

We have seen too that it is essential to a church to use money, if it is in the possession of the members, and that it is necessary that it be *all* used on behalf of the Lord, if the church secure its best life.

We have seen that there are reasons sufficient for our recognizing a law in the church, that its own resources are adequate to its needs and all it can safely use.

We have seen, too, that it is a possible thing, as it is a natural thing, to expect a church to develope into this self-dependence and that by it, it must attain its highest goal; that there are objective points which we may expect to influence, to this end, if we follow in the line most natural and obvious, from a consideration of what a church really is.

From these we draw our reply to the question of our subject that "the way to develope self support in the native church" is;—

1st. Never to help with money.

2ndly. To bind our teaching to the *spiritual* powers of the church as being the correct measure of the worth and vitality of the church.

3rd. To seek to elevate the souls of church members to a supreme love to Christ and his kingdom—and draw them out into large conceptions of the extent, importance and possibilities of that kingdom; by seeking to establish in their minds a personal relation to that kingdom and a direct influence in it; by connecting the interests of that kingdom so intimately with the individual, that personal powers are stimulated in every direction, as in one's own service.

4th. By setting before the minds of Christians a service so large that there is never a reason for relaxing energies—nor for failing to apply the largest resources at command to a *needed* object.

In a word by developing a simple, single, all persuasive, all powerful love to the Saviour, which shall be the motive power all through the life. We must be careful not to lay burdens which the *needs* of the kingdom do not lay; that we lay burdens sufficiently noble. We must remember that the church, in its nature, is adapted, with all its burdens and helps, to the members. We are not to call burdens church burdens, which centuries have connected with the church by gradual process.

We must remember wherein church power consists and not yoke to it requirements utterly foreign. For example in a new country, a heathen country, we must not expect the people to build at the very beginning an "Oxford University."—Nor must *we* build it nor anything approaching it, for them. Everything must be *adapted* to them.

Again we must not saddle upon a young church, in a developing country the demands for culture and scholarship which are the product of years of life and growth, and in themselves in no wise connected with the vital church. They may exist or they may not. We cannot say they are essential. Given the vitality of the truly essential powers and when culture is needed it will respond to a call for it.

In all things we need adaptation. We should not reason from what the church is in old Christian countries but what it is inherently.

If we can consider these things and work on this line, we believe that not only shall we find it true that the church has no need of means beyond her own resources but that she will respond to her high privilege of developing the church in all the borders within her reach, complete in every appointment, fair in every member, the bride adorned for her Husband, not only in outward symmetry fitted for her espousal, but in the purity and singleness of her heart. We have sought a reply to our subject in the inherent elements of the church, it remains for us to open for a brief space the volume of church history.

The most we can do here is to call hurried attention to a few leading facts.

1st. What is the fact as to the ability of the churches existing in old Christian countries to meet the needs laid upon them? These churches, it must be remembered, stand in the midst of a developing civilization, touching the church at every point and having claims upon her, incident to her being the most vital spring of life and purity. Of such churches with such demands, what is the fact with reference to the ability to meet these demands?

Let the wealth of English and American churches answer; let the costly church buildings and luxurious appointments answer. If the wealth of the members of Christian churches were devoted, all, and actually used, every thousand persons in all this world might have a voice proclaiming the Gospel, and a house for meeting, and schools for their highest needs, and benevolent institutions would fill the earth.

We are not criticizing but noting facts.

There is one church which we have in mind whose building, with the ground upon which it stands, cost about $1,000,000.00 and the apology for its being a justifiable expenditure was, that the church home ought to be as rich in its appointments as the homes of the church members.

Here is the evidence of the wealth of a single church and by no means an exceptional one.

We say there is a very rapid increase in the wealth of a church, far beyond the sensible demand for that wealth.

Again; is there evident in the churches generally, a disposition to devote what wealth they have to the needs of the Saviour's kingdom?

With the above facts in mind respecting the wealth of the churches, let the status of our missionary and benevolent societies answer. It is unnecessary to refer in detail to piteous appeals to relieve suffering on the part of workers in the home mission fields, or the large and open door for giving the Gospel to people who do not so much as know there is any Gospel; of debts and contractions and shifts without number in all these institutions.

There is no denying, with all that they tell of benevolence, they tell also of a tendency on the part of churches to retain wealth in possession.

Again is there any manifest tendency, in churches generally, to *lapse* from high privilege, from the full enjoyment and exercise of the inherent and noble powers of the church?

Let the tens of thousands of pastors testify.

Let the churches, especially, which have the most unused wealth be called as evidence. Let the history of evangelical movements the world over bear witness.

Have efforts to help church enterprises with money, where they have been tried, proved generally successful?

We call to witness the home missionary efforts in the older states of America, the utter apathy, so often noticeable in churches so assisted, as to the existing condition of the church. The almost fruitless effort to raise money, even in communities where there is wealth in the possession of church members, is too common a fact to excite surprise. We have in mind one church where the Gospel was sustained by the income of a fund. There was hardly a call upon the well-to-do members of the church for anything, and yet the deacon of that church has charged the church for taking the preacher from the station to his own house, where he was to be entertained for the Sabbath (also for money), and that, too, when he took him in his own team and frequently simply took him in, as he was himself returning home from some personal business, and that deacon worth thousands of dollars.

We call the history of Foreign Missions to testify of stations and districts held for from twenty to sixty-five years in which a large number of pastors are to-day, partially sustained from abroad; of work progressing so slowly, where the faith of church members or the fire of Christian devotion is so feeble, that it is felt to be an impossible thing to withdraw and leave, even a work of this age, to the care of the churches: And this too among a people whose contributions to the support of their old heathen practises and religious observances were in excess, far in excess of the utmost needs of the Gospel: declared to be so by their own fellow countrymen. We call up the protesting voice of one of these pastors whose powerful appeal is given at considerable length in "Missions to India," by Anderson. [Boston, Cong. Pub. Soc. 1875, page 300]. We give brief extracts. "How does it happen," said this pastor speaking of this question of support of a pastor, "how does it happen that such a question arises in regard to our churches? * * * Does Christianity seem to them of so little value that they are unwilling it should cost them anything? Not so—but there is a proverb which says 'who will go afoot when he has a horse to ride' and in like manner why should we be at any expense in religious matters when the mission is ready to bear all for us. Our indulgent mother (the mission) must still bear us in her arms, for she and we both think we cannot walk alone.

If we take hold in earnest and make proper exertions we can bear all the ordinary expenses of Christian institutions. Did we not buy those worthless good-for-nothing idols, build temples for them and pay for their consecration and worship? For these and other objects called religious (a long list of which are enumerated), we gave freely when heathen. If we gave an equal amount now, I believe it would suffice for our Christian worship and have much to be used in giving the Gospel to others."

The result of this appeal was the assumption of the support of their pastors by the churches addressed.

In this same line we call to mind the history of missions in every part of the world. There is scarcely a place where the natives have come to assume anything like the burden of supporting their own Christian worship and work. Look at the one notable exception to this, the Sandwich Islands. Providence there took the question of support out of mission control. From the first the people did every thing themselves or through their chiefs. It was not a question for missionaries to settle or guide. In the matter of schools alone, not from necessity but choice, the mission took the burden, and it was one of their greatest mistakes, confessedly. Where have we a more brilliant example than that of the Sandwich Islands, of a working native church, self supporting, and more than that, itself sustaining a large foreign mission and the people so poor!

Compare the church of Madagascar during the persecution and after the advent of foreign missionaries again with abundance of foreign money and memorial churches erected at foreign expense. In the former time a bright example to the world, now sinking into comparative obscurity under this terribly repressing, enervating influence. Look at what source we will for evidence, and if a church is encouraged directly or indirectly in an easy-going, unsacrificing life, making no thorough use of the powers at command, the inevitable tendency is, to sink lower and lower until, subjecting that church, in its actual exhibit of itself as a church, to the test of the vital elements of a church of Christ, and we are compelled to notice how, too often, it is only by the greatest of charity, that we can count it in the category of churches at all.

But if, on the contrary, we find a church in the full, or measurably full, exercise of its high spiritual powers, and using whatever possessions it may have, in the large spirit of a supreme love to the Saviour, that church is not a burden upon any sister church, but is herself the sister whose bounteous hand is stretched out in every direction. God will find there *power*, real, vital power—and no need nor desire for external help until she finds her own resources exhausted.

The inherent necessities of the church and her history, both go to teach the same lesson, namely that the road to life, growth, activity, influence, power, stability, is in self reliance from the first. It is in making more of the spiritual than the temporal, more of faith than of personal service, as a power. The church must be self developing. Her institutions must conform in kind and degree to her ability—that they may be vital parts of herself and richly watered by her prayers. She thrives in service, in sacrifices, in great responsibilities. She has within her divine liniaments which will, under her normal tendencies and influences, unfold into the beauteous, divine creation she is intended to become. Let us not mar her symmetry and excellence by making her features more human.

IN MEMORIAM.

Rev. Charles F. Preston.

THE subject of this brief notice was known and loved by many of the readers of the *Recorder;* and his unexpected death has caused a thrill of sorrow and regret in many hearts in China. He had long been threatened with a serious malady and was trying to complete arrangements for the removal of himself and family to the Pacific Coast, where he expected to regain his health and engage in work for the Chinese there. A few weeks before the end however he was compelled to give up his usual work, and on the 12th of July he left Canton for Swatow for a change of air. He left in the full hope of soon regaining his strength but when he arrived in Hongkong he was too weak to proceed on his journey and remained there the guest of Rev. James Lament. He soon began to sink rapidly and on the morning of July 17th, he gently fell asleep in Jesus. He was buried in "the Happy Valley," Hongkong's, beautiful cemetery, by the side of other missionaries who had gone before. Mr. Preston was born in Galway, Saratoga Co. New York, July 26th, 1829. He graduated from Union College, New York in 1850, and from Princeton Theological Seminary in 1853. At the close of the same year he embarked for China in company with Dr. Kerr and arrived in Canton May 15th, 1854. For more than twentythree years he was engaged in constant self denying work as a Missionary of the cross. During all this time he was absent from the field but eighteen months on the occasion of a visit to the United States, and we doubted not that there were yet many years of effecient labor for him in China.

He was universally loved and respected and his death has cast a cloud of gloom over the whole community. Many circumstances combine to make his removal from us a source of the deepest regret. Possessed of rare social qualities he carried life and cheerfulness wherever he went. His genial smile and exuberant spirits had a delightful contagion which drove away despondency and gloom. Those who knew him most intimately could best appreciate his unfailing kindness and gentleness of temper. His humility was unfeigned and his Christian life was blameless. Moderate in all things he never yielded an iota in the cause of truth and righteousness. Amiable in disposition, cheerful and vivacious in temperament, deep and constant in his piety, with a full and joyous love for his work. As a missionary he was eminently qualified in disposition and acquirements for the position he occupied, and he pursued his work with laborious but cheerful devotion. He was *pre-eminently* a preacher of the Gospel. His chapel, which he secured with great difficulty soon after the close of the last war, was situated in the very heart of the old city on one of the principal thoroughfares. For the last fourteen years he has preached in this chapel almost daily (except during his eighteen months absence) to audiences varying from 400 to 800 people. For months at a time he would not miss a single day. He was never so happy as when proclaiming the message of salvation to the Chinese people. As a speaker of Cantonese he had no superior. His great fluency and eloquence made him very popular among the Chinese. We cannot begin to estimate the actual and possible good which his preaching in this chapel has accomplished. Thousands of men from all parts of the province have heard the Gospel there and remembered it. I have met with men in towns a hundred miles from Canton who could repeat in substance the sermons they had heard him preach years before. But that eloquent voice is now silent. The chapel remains, and every time the doors are opened, the crowds pour in, but they hear no more the voice that was wont to appeal to them with such power. As a pastor he was cautious in receiving members but tender and forbearing to those received. Faithful in instruction, firm in rebuking their faults and considerate of their weakness. His people sincerely loved and revered him. Their eyes fill with tears at the mention of his name and their lips open only to praise his goodness and love for them.

His life was full of active duties and cares, but in his leisure hours, he devoted much time to the study of Chinese literature in which he was no mean scholar. But the main portion of his time which could be spared from more pressing duties was devoted to the translation of the New Testament into the Canton colloquial dialect. This work which he pursued in conjunction with several other Canton missionaries has been completed as far as the close of the Book of Acts. The work on the other books is yet incomplete. This translation of the Gospels and Acts into the Canton vernacular brings these precious books to the comprehension of multitudes who could not otherwise understand them. It is one of the mysteries of providence that one such as he, in the very prime and vigor of manhood, so eminently fitted in every way for the work in which he was engaged and for whose service there was such pressing need should be taken away, while so many apparently less useful are left. His work was done. A grand and noble work it was, and faithfully was it done. His name stands high on the honored roll of the founders of the church of Christ in China. He yet speaks in the hearts and memories of thousands who have heard the truth from his lips. May we who remain be also faithful, that we too may pass with joy into the presence of our Lord.

B. C. HENRY.

CANTON, *August 6th*, 1877.

Correspondence.

Dedication at Dzing-bu-deo.

DEAR SIR :—

The Presbyterian Congregation at 陳婆埠 Dzing-bu-deo, a town eight miles east of Ningpo, dedicated to the service of God, their new church on Friday July 20th, and thinking that an account of the exercises, including a brief sketch of the origin and growth of the enterprise, may be of interest to the readers of the *Recorder*, I send you the enclosed for insertion.

About eighteen years ago, the Rev. E. B. Inslee, then a member of the Presbyterian Mission at Ningpo, took a boy named 鮑光熙 Bao-kwong-hyi, just graduated from the Boys School, into the "eastern district" with the view of opening a day-school, and thus making a beginning of out-station work in that region. After a search of several days they failed to get a house, until the boy, after considerable persuasion succeeded in getting a temporary place at the house of his sister. Here he taught for a year, but the second year he had to seek quarters elsewhere, and succeeded in renting a room in 鮑家塌 Bao-ko-tah, his own ancestral home. Here the Lord opened the heart of a middle aged woman named 萬順婆 Væn-jing-bo to receive the truth and she has continued to this day a bright and shining light, —a most valuable assistant, in spreading a knowledge of the truth in the place where she lived, a true mother in Israel.

The present congregation of about ninety members is in no small degree, the result of her faithful, unostentatious labors. Mr. Inslee took great interest in this enterprise and made frequent visits to the place during his residence in Ningpo. After his return to his native land, Rev. H. V. Rankin, took charge of the station and preached with earnestness and power to the crowds who came to listen. The labors of the missionary, of the school teacher and of the faithful woman, Væn-jing-bo, soon began to bear fruit, and after a few years a little church was organized in the place.

Mr. Rankin lived only to see the church in its infancy, and after his departure it was watched over and ministered to by Rev. J. L. Nevius, now Dr. Nevius of Chefoo. He in turn was succeeded by Rev. W. T. Morrison, who spent a good deal of time in preaching at the station and in the regions round about. Mr. Morrison being compelled to leave Ningpo on account of ill health the charge of the station devolved upon the Rev. D. D. Green, and on Mr. Green's removal to Hangchow, the care of the station fell upon Dr. D. B. McCartee. He continued in charge doing double duty, as preacher and medical missionary until his return to the U. S. in 1869. The boy teacher became in a few years an assistant, was soon after ordained as an evangelist and had the immeditate spiritual oversight of the church until the present pastor, Rev. Üoh Cong-eng, was settled over it, ten years ago.

The house in which the congregation had been worshipping, became too small with the increasing membership, and a new house of worship was resolved upon as soon as the church was able to undertake the expense. Their hopes were realized sooner than they expected. Some friends of missions in America placed a generous sum of money in the hands of Dr. McCartee, to be used, in any way that he thought best for the advancement of missions. He generously appropriated fifteen hundred dollars of the money at his disposal for the building of a church and parsonage for the congregation at Dzing-bu-deo.

This tasty and commodius house of worship built by Christian workmen, was dedicated on Friday, July 20th, 1877; most of the native pastors in the Presbytery of Ningpo, were present, and also some preachers and pastors from other missions. The opening sermon was preached by the Rev. J. A. Leyenberger from Matt. xvi. 18, and was listened to by a crowded and interested assembly. Addresses were also made by the Rev. J. R. Goddard of the Baptist Mission, also by the Rev. B. Helm of the Southern Presbyterian Mission, U. S. A. and by Revs. Zia Ying-tong, Bao Kwong-hyi, Yiang-ling-tsiao, Lu Cing-veng, Üoh Cong-eng and J. Butler of the Presbytery of Ningpo. Addresses of congratulation were also made by Rev. Bao-tsih-dzæ, of the Presbytery of Shanghai and by Rev. Mao———of the Baptist Mission Ningpo. An organ, borrowed for the occasion, was presided over by Miss Laurence of the Church Mission, and added not a little to the interest and novelty of the exercises.

Towards the close of the proceedings the Rev. Bao-Kwong-hyi by request gave an account of the origin of the church and the steps by which it had reached its present efficient state.

He referred modestly to his own labours in the early days and spoke with warmth of the great encouragement and aid which he as a mere boy, received from that faithful servent of God, Væn-jing-bo. It touched every Christian heart in that assembly to hear the warm and generous tribute of the young preacher to the first convert from heathenism. One of the best points in Mr. Bao's sketch of the church was his reference to the children that were sent to the Boarding-schools at Ningpo from that region in the first stages of the work, and the absurd rumors that were circulated in regard to them. It was the common report that the parents would never see their children again. They had got into the hands of the foreigners and their designs were bad. Then appealing to his new Christian hearers, he called their attention to the fact, that the preachers to which they had been listening to-day, were some of those boys who went from this neighborhood many years ago, and he might have added several of the Christian women whom they saw present were the girls that went to the Girls Boarding-school, from this region. They could now see what the object of foreigners was in wanting boys and girls to go to their schools. It was to teach them about God, educate them in various branches of useful knowledge, and to make better men and women of them. The pastor closed the exercises with some appropriate words to saints and sinners and thus ended the proceedings of an interesting and a memorable day. Nineteen years ago there was not a Christian in all that large district, now there is a church of nearly a hundred members self supporting, with a native pastor, and a convenient and attractive house of worship; Facts like these ought to encourage the friends of missions at home and have a tendency to modify the criticism of those who are wont to say, that missions are making no progress among the Chinese.

J. Butler.

Dear Sir:—

The members of the American Methodist Episcopal Mission at Foochow, thinking it well to make a special occasion of the Day of Prayer set apart by the Shanghai Conference, and to prepare for it by several preliminary meetings of an appropriate character, agreed upon the following programme, which will be observed by all the native churches under their care, as far as possible. If you think it likely to be of assistance to other missions, in arranging for similar services, please give it a place in your columns.

Yours truly,

Foochow, *August* 11*th*, 1877. S. L. Baldwin.

The General Conference of Protestant Missionaries at Shanghai recommended that the first Sunday in October (9th moon, 1st day) be observed as a day of special prayer for the revival of the work of God in China, and requested the Christians of Europe and America to join in the observance of the day. We hope that it will be a day of great blessing to all the churches in China. In order that it may be made a solemn and profitable occasion, we advise that it be preceded by much earnest prayer; and we recommend the preachers on every circuit to hold meetings in accordance with the following programme, and call upon all the members, as far as possible, to attend all the meetings, and to earnestly seek the presence and power of God for an immediate revival of his work.

SUNDAY, SEPTEMBER 30TH, (8TH MOON, 24TH DAY).

A. M.—Sermons on Confession of Sin, and Humiliation before God, seeking His Blessing. (Texts suggested—Psalms 51: 1-3; Daniel 9: 5, 17; Luke 18: 13).

P. M.—Meeting for Confession of Sin, and imploring forgiveness and blessing.

Evening.—Prayer—1. For backslidden Christians. 2. For our relatives. 3. For our neighbors. 4. For the heathen generally.

THURSDAY, OCTOBER 4th,—(8TH MOON, 28TH DAY).

Evening.—Prayer for God's blessing on the services of the coming Sunday—1. That Christians in all lands may have a spirit of earnest supplication for China.—2. That our own hearts may be prepared for a revival.—3. That the Holy Spirit may prepare the whole church in China for a revival.

SATURDAY, OCTOBER 6TH,—(8TH MOON, 30TH DAY).

Evening.—Special Prayer Meeting.—1. That God will mightily help those who are to preach to-morrow, that the word may be in the demonstration of the Spirit, and in power.—2. That God will help the whole church to go earnestly to work to save souls.—3. That the Holy Spirit may powerfully convince the unconverted of sin, of righteousness, and of judgment.

SUNDAY, OCTOBER 7TH,—(9TH MOON, 1ST DAY).

9. *A. M.*—Experience Meeting.—Questions for thought.—1. Is my own heart ready for a revival?—2. What can I do to promote a revival?—3. Have I faith to expect immediate blessing in answer to prayer?

10.30. *A. M.*—Sermons on the Revival of God's Work—Why is it needed! How is it to be secured?

(Texts suggested—Malachi 3: 10; Acts 2: 4, 41).

P. M.—Earnest prayer that God will revive his work now in our own hearts, and in the hearts of all Christians in China; that he will pour out His Holy Spirit upon the church and the unconverted; that he will hear the prayers of Christians in all lands to-day.

Evening.—Prayer that God will begin the work of revival *here* and *now*; that corrupt motives and hypocrisy may be removed from the church; that all Christians may be united in God's word; that every church in China may be greatly blessed, and many souls added to the company of believers.

Dear Sir:—

Will you allow me a little space to say a few words regarding the School Book Series?

I have had far fewer communications regarding this series than I expected. The reticence is not caused I know by indifference, but rather I fear by a want of consideration, for it is obvious that unless the secretary is made acquainted with what is being done there is danger of the old story over again, viz., two or more engaged on similar work.

I beg therefore most respectfully the attention of the brethren to this subject, and will feel greatly obliged if those who are engaged on works which might be made suitable for the series would write me; also if there are any who are willing to undertake a share in this project,—and who have not yet intimated their willingness—I would esteem it a favour if they would send me notice. The series, which will also embrace text books for students, promises to be most useful. The aim is to prepare such works from a Christian stand point, and as they will likely be extensively employed by the Chinese, who will adopt what are ready made to their hands, the probability, is that the series may shed light on many a mind among the rising generation of this empire independent of our own Mission Schools. When the books and the writers are definitely arranged due notice will be given to the "Recorder."

Yours truly,

Chefoo, *August* 18*th*, 1877. Alexander Williamson, *Sec.*

Missionary News.

Births and Deaths.

BIRTHS.

At Foochow, in July , the wife of Rev. F. Ohlinger, of the Am. M. E. Miss. of a son.

At Wuchang, on the July 20th, the wife of the Rev. Thomas Bryson, London Mission, of a son.

At Swatow, on July 30th, the wife of Rev. H. L. Mackenzie, English Presbt. Mission, of a daughter.

DEATHS.

At New York, on March 28th, in the 30th years of her age, Frances Cornelia, wife of Samuel Whitall, M.D., and daughter of the late Rev. M. S. Culbertson, D.D. and Mary D. Culbertson of Brooklyn.

At Livingston Villa, Dennistoun, on the May 16th, of croup, Sarah Jessie, youngest daughter of John Dudgeon, M.D., Peking, aged 3½ years.

At Canton, on July 10th, Mrs. Hubrig, wife of Rev. E. F. Hubrig, Rhenish Mission, in the 38*th* year of her age.

At Hongkong, on July 17th, Rev. C. F. Preston, for 23 years Missionary of Presbt. Board Foreign Missions, U. S. A.

At Fukwing, on July 24th, Anna Louis, youngest daughter of Rev. and Mrs. Louis, of the Rhenish Mission, aged 5 years.

At Amoy, on the July 26th, of cholera, the Rev. Carstairs Douglas, LL.D.

Peking.—Miss Jones, M.D. arrived here early in July, to join the Am. M. E. Mission.

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Tientsin.—In the last issue of the *Recorder*, it is said that 130 persons hadbeen baptized by one of the missionaries on a recent tour. Late intelligence informs us that 30 were baptized, while the others are inquirers.

⁂

Shanghai.—Mr. A. Wylie, left this port for a visit home, per English Mail of July 8th. He has been long troubled with weak eyes and felt constrained to seek a rest from his work for a time. This Journal is deeply indebted to Mr. Wylie for his unfailing efforts to conduct it, and whatever of success it has attained, is due in large measure to him. His long residence in China, his broad and thorough knowledge of the people and the Chinese language and literature has shown itself in the comprehensive and clear notes, and reviews which he has contributed to these pages. He will be greatly missed, by all who know him, and most of all by those who know him best.

⁂

HANGCHOW.—The Missionary Association held its monthly meeting on the evening of June 26th. There was a large attendance; several missionaries from other stations in Cheh-kiang and the neighbouring provinces being present.

A translation of the Tract 悔改信耶穌說畧 "A brief discourse on repentance and Faith in Jesus," was read by Dr. Galt.

After a lively criticism of the translation; the Tract itself was discussed; and the following resolution was adopted.

"This Tract contains a simple description of the Gospel remedy for sin, and is well calculated for general distribution.

Its' value would however, in our opinion, be increased were there more uniformity in style, and more careful sequence in argument.

The closing page contains some phrases which will probably be unintelligible to ordinary readers. The exact purport of that page entitled 祝文 is not self evident. If it be intended for a prayer, simplicity of language would seem to be all the more desirable in such a composition." A. E. MOULE.

Mr. Moule in another letter says. We have some encouragement in our work, both in the city and country. I hope to baptize seven or eight men on Sept. 2nd. There are several inquirers in a hill village 200 *li* to the south of us. The Hospital (Dr. Galt's) is being blessed I trust. Three of my catechumens are from the Hospital.

⁂

NINGPO.—Rev. J. H. Sedgewick of the English Church Mission has been transferred from Foochow to this place.

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THE question is often asked, why do you not have more news in the *Recorder!* Our only possible anwer is, no news is sent to us. We are constantly inviting subscribers in China and Japan to send us news from their stations. We are almost entirely dependent upon letters for items of interest. Will not each person who asks for more news, send us information, once in two months, upon all subjects of interest. Then we can give this information to others. Who has joined your force; who has left it. What books are being translated; are the churches flourishing; are they aiming at self support; are they erecting church buildings; are they trying to spread Christianity among their neighbors.

Notices of Recent Publications.

The Opium Question. A review of the Opium Policy of Great Britain, and its results to India and China. Dedicated to the Earl of Chichester. By the Rev. Arthur E. Moule, of the Church Missionary Society, Ningpo.

With a Preface by Edward B. Cowell, M.A., Fellow of Corpus Christi College, and professor of Sanskrit in the University of Cambridge; and formerly Principal of the Sanskrit College, Calcutta. Seeley, Jackson and Halliday, 54, Fleet Street, London. MDCCCLXXVII.

THIS is the extra-prize essay alluded to in our last volume, and is well worth perusal by all who feel an interest in the great question forming its theme. The pamphlet gives a succint, comprehensive and lucid view of the question of production and consumption of the drug. It glances at the history and development of the British trade between India and China, commencing in "1773, when the British East India Company made a small adventure of opium from Bengal to China." Seven years after, the same Company established a depôt of two small vessels in Lark's Bay, south of Macao. The importation into China was prohibited in 1799. In 1800, heavy penalties were denounced for an infraction of the decree. In 1809 a bond was required from the Hong merchants on the arrival of a ship at Whampoa, declaring that she had no opium on board; and it was announced that in case of disobedience, the vessel would be expelled the port without discharging cargo, and the security merchants brought to trial. In 1821, the Governor of Canton took vigorous measures to suppress the traffic. Up to the expiry of the Company's charter in 1834, opium was introduced by dint of bribery and connivance of the officials. Complications incident on this irregular traffic led to the war between Great Britain and China in 1840-1842. The contraband trade still continued and increased, till the signing of the Treaty of Tientsin consequent on the war—in 1860. The trade was then legalized, and has continued on the same basis to the present day. In his second chapter Mr. Moule reviews the result of the opium trade as regards India; showing by statistics that it is an uncertain source of revenue; a prime element in the cause of uncertainty being the *rapid increase in the growth of native Chinese opium.* It is uncertain also as dependent on the seasons. The cultivation has wasted the soil. The statements are supported by quotations from the most authentic sources of information. The third chapter treats of the results of the trade affecting China; which are shown to be in every way of a most disastrous character. The fourth chapter sums up the question in its moral, political, social and religious aspects; adducing reasons for action of some kind to wipe this blot off the escutcheon of England; suggesting the question, What is to be done? We need scarcely say that we most cordially agree with the great aim of the essay, and are glad of the opportunity of denouncing this gigantic evil, respecting which we believe there is almost a concurrent voice among Christian missionaries and Christian men. A.W.

The China Review: or, Notes and Queries on the Far East. Hongkong: "China Mail" Office.

WE have received the May-June number of this magazine. The opening article, Review of a Chinese manuscript New Testament by Rev. J. Chalmers, is a little mysterious as to its purport; so much space is devoted to Mr. Morrison and so little to the Testament, that one cannot readily determine what the aim of the reviewer is. A Legend of the T'ang Dynasty, is worth a reading. Mr. Kingsmill contributes an article on Ethnological Sketches from the dawn of History, which doubtless are as authentic as any sketches connected with that half sleep half awake period called "dawn." Mr. Stent continues his brief sketches from the life of Kung Ming, after which we are treated to a modern Chinese novel by E. L. Oxenham. It is thought worth twelve pages of the Review. Mr. von Möllendorf in an article entitled "Ancient Peking," gives some *Addenda et Corrigenda* to Dr. Bretschneiders Historical Researches in Peking and its environs, published in the "*Recorder*." Next in order are "notes on Chinese Grammar," with special reference to the documentary style, in which the nominative and accusative are discussed and illustrated at some length. The number closes with book notices, review, queries, errata, and wants.

Madras Church Mission Record for June.

THE number before us contains the Annual Report of the C. M. Society. This Society has :—

Stations	178
European Ordained Missionaries ...	202
" Lay Missionaries	43
" Female Teachers	12
Native and Country born Clergymen	184
Native Christian and Country born Lay Teachers	2,592
Communicants...	25,977

as we learn from this report, exclusive of some 80 stations, from which the Society has withdrawn, having turned them over to Parochial establishments. Altogether the Report is interesting, as showing the progress of Missionary work in the hands of this strong branch of the Christian Church.

Sixth Report of the Foochow Medical Missionary Hospital in Connection with the A. B. C. F. M. Mission. Under the care of Dauphin W. Osgood, M.D. July 1st, 1877. Foochow Printing Press.

THIS Report shows what is doing by this valuable adjunct of Mission work, not only to benefit the Chinese, but also to remove the prejudice against foreigners. While there have been 6,203 cases treated at this Hospital during the past year, no death has occurred. We note that Dr. Osgood has one native assistant so well acquainted with medical practice, as to be left in charge of the Hospital for several months. A large portion of the Report is devoted to the Opium smoking patients, of whom 107 have been treated and all but two discharged, cured. Of coure no one can tell whether they will stay cured, as it is known that opium smokers sometimes seek to be cured of the habit that they may again begin the use of opium with the hope of getting back the old experiences at less cost. A new Hospital is greatly needed at Foochow. During the past year some patients have been discharged, earlier than they would have been, had the accommodations been more ample.

Report of the Medical Missionary Hospital at Swatow in Connection with the Presbyterian Church of England. Under the care of Wm. Gauld, M.A., M.D. for 1876. De Souza & Co. Hongkong.

THIS Report shows that treatment has been given during 1876, to 1,565 in-patients, of whom 169 were lepers, and to 1,300 out-patients. There is a prospect that a Leper Hospital will be shortly erected. We notice the Hospital fund had $867.45 in hand, Jan. 1st, to help in the work for this year.

聖公會大綱, *Shăn Kung Hwui Ta Kang.* "*The Great Principles of the Episcopal Church.*" By Rev. A. E. Moule of the English Church Mission. Shanghai: Presbyterian Mission Press. 1877.

THIS book, which is a translation of the "Thirty-nine Articles" with a commentary by the author, fills a place in the literature of the native Episcopal Church, until now left vacant. We are informed that the book is designed for advanced pupils and theological students, in mission schools. But it will find a place among all members of the Episcopal Church who are interested in knowing what they believe. To meet the requirements of the two great parties to the Term Controversy, Mr. Moule has liberally printed two editions, one using Shang-ti and one Shăn for God. We understand a larger, revised edition is soon to be printed, the few hundred copies issued being insufficient for the demand.

Confucianism in Relation to Christianity. By Rev. James Legge, D.D. LL.D
Messrs. Kelly and Walsh; Shanghai: Trübner & Co.; London.

Dr. Legge's Essay on "Confucianism in relation to Christianity" having been published to the world is now an open subject for comment,—provided, of course, such comment be within the limits of courtesy to the writer and fair dealing with the subject itself. On these conditions, to which I hold myself bound, there can be no wrong in discussing freely the contents of the essay and in testing its real worth.

Before examining the essay, however, some special notice of its history may not be without interest, if one may judge from the amount which has already been written about it.

HISTORY OF THE ESSAY.

An essay by Dr. Legge,—on the printed programme of the Shanghai Missionary Conference,—read before the Conference, and yet not appearing in its records!

It *was read* before the Conference on the second day of its sitting, and produced a good deal of excitement. Why? Because it was felt that the reading of this essay introduced sideways the vexed question of "terms,"—in contravention of an understanding generally, if not universally, had among the missionaries that this whole subject should rest in the hands of a Committee which had been specially appointed to deal with it,—and that to the sole discretion of this Committee it was entrusted to find, if possible, some satisfactory solution of the difficulties surrounding it, and, report the result to the Conference, without debate upon it. The introduction of this subject, then, from any other quarter, was held to be virtually a malum prohibitum. All we have to do with, here, is the fact of this understanding,—not the reason, reasonableness, wisdom or propriety of it. It did exist. The Committee of arrangements for the Conference, consisting of Revs. C. Douglas, LL.D., W. Muirhead, C. W. Mateer and J. Butler, and A. Wylie, Esq.,—men of some age, judgment and experience, in view of the past history of this "term" controversy, and of the possibility that out of a body of 125 members of various temperaments and conflicting opinions some might be tempted to speak unadvisedly in debate on this subject, and thus mar the harmony of the whole,—had seen fit in their wisdom to provide that this question of "terms" should not be introduced for discussion.

Should any now, think to cry "Shame," that a company of Christian Missionaries cannot discuss any or all subjects without becoming unduly excited and losing their tempers,—be it so. It may or may not be sufficient to answer that missionaries are men of like passions with others. My personal impression is that if this subject had been proposed as were the others on the programme, with due notice beforehand, it might have been discussed with good temper and great benefit to all. But, the understanding mentioned existed, and the introduction of this essay was considered clearly at variance with it. Mr. Wylie, one of the Committee of arrangements, and a "Shang-ti" man,—said he was not aware of the contents of the essay, or he would have opposed its introduction. And he also made a definite motion that in the further discussion of the subject, the first head of the essay, which involved the "term" question, should be ignored. Dr. Legge, of course, is not responsible for the difficulty, as he knew nothing of this understanding. But those who introduced the essay did know. Granting now, that they were unexpectedly placed in a delicate and trying predicament, being naturally reluctant to withhold Dr. Legge's essay,—yet, they were not ignorant that the peace of the Conference would be endangered by reading it, and still they determined to run this risk, without giving any warning of the bearing of the essay on the "term" question. On them, therefore, immediately rests the onus and responsibility of any unpleasant consequences. For there can hardly be a doubt that if the character of the essay had been known to the Conference the reading of it would not have been allowed; and that, without any design to reflect on Dr. Legge, but solely for the reason mentioned. As it was, the essay was heard to the end. But the dissatisfaction caused by it was immediately and very strongly expressed,—so strongly indeed, that the Conference seemed on the eve of a controversial crisis threatening its unity if not its life. But from such a sad catastrophe, thank God, we happily, albeit narrowly escaped.

So much for the first part of the history of this essay.

THE SECOND PART

Concerns its withdrawal and consequent omission from the proceedings of the Conference.

To the best of my knowledge it is as follows:—

Conversation among the members outside of the Conference resulted in separate meetings of the "Shang-ti" men—and of the "Shin" men;—and these meetings in a joint committee of the two parties consisting of the original "Committee of arrangements" and the officers of the Conference, who should consult as to the best mode of dealing with this matter. The Committee of arrangements was thus increased by the addition of Rev. S. L. Baldwin, of Foochow, and myself,—the other officers of the Conference, Dr. Douglas, Revs. W. Muirhead and J. Butler being of the original Committee. The joint Committee met, sat, considered, weighed, and discussed the subject,—but not reaching any satisfactory conclusion the two parts of the Committee reported the case back to their respective constituents. Another joint Committee was appointed, which besides Messrs. Baldwin and Mateer and myself, of the former Committee, had as new members Drs. Edkins and Lord, Messrs. John and Taylor and Dr. Graves. This Committee met on Tuesday evening, the next day being the last of business for the Conference, when the subject of the publication of the Conference volume was to come up for final action. Propositions for a reply to Dr. Legge's essay or for a counter-statement to be published with it, were severally urged by the Committee-men of the "Shang-ti" party. The body of "Shin" men had already after full deliberation voted that an answer then to be prepared could be no part of the Conference proceedings—and that all things considered, while disclaiming any slight or disrespect to Dr. Legge they held it indispensable to the harmony of the Conference, and therefore it should be urged to the utmost that the essay or its first head be withdrawn,—as otherwise it must come up for discussion on the floor of the Conference, with danger of serious disturbance. In the joint Committee the proposition for admitting the essay *with a protest* was strongly advocated at the last, and every member of the Committee except myself was inclined to give in to it. But being convinced that I represented the clearly expressed mind of those who appointed me, in pressing the withdrawal of the essay—and having seen from the chair the risk of a rupture we had once run, and feeling some responsibility for doing my part towards avoiding a recurrence of that risk,—believing too, that Dr. Legge himself would have said, "better withdraw my paper than hazard the unity and harmony of the Conference,"—I did, though standing alone, earnestly persist in the withdrawal as the only means of keeping the peace, which, of course, was essential to the life of the Conference. The final and unanimous action of the joint Committee was to recommend the withdrawal of the essay,—and a resolution to that effect, embodying a disclaimer of any slight to Dr. Legge, was prepared as the report of this Committee, which being presented the next day to the Conference was adopted nemine contradicente. I do not say it was adopted *unanimously*,—being well aware that this way of disposing of the case was not the first choice of some members of the body.

I think the above statement could obtain the signature of every member of that joint Committee,—but claiming no infallibility in the matter, only honesty of intention and some opportunity of knowing the circumstances, I append here an "*E. & O. E.*," and express the hope that neither this paper nor anything else written on the subject may disturb the harmony that was maintained to the end of the Conference. I do not make this statement to take credit for the final settlement, knowing indeed that to some it may seem much more deserving of blame. I neither claim the one nor shrink from the other, but feel satisfied that the best practicable end of the matter was secured, viz.: the unbroken harmony of the Conference, for which God be praised!

THE ESSAY ITSELF

Opening with an apology from the writer, suggests the reflection that if a man of such learning, fame and high position as Dr. Legge feels called on to apologize for a production of his pen, with what diffidence should one in all these respects his inferior, venture to take exception to it. The reflection causes a little tremor, I confess, but,—it produces some re-action without, I trust, violating any canon of courtesy, to think that this apology may have proceeded from some conscious mistrust of the forthcoming essay, rather than from the mighty modesty of greatness which is hard to encounter. At any rate, while reverencing Dr. Legge as a "Superior man" and Chinese scholar, as a man of world-wide fame and the distinguished Professor of Chinese in the University of Oxford,—and while with something of the pride of a common soldier in his successful Captain, I cordially give Dr. Legge the honor that is his due,—yet, I submit, it is competent for me or any one to maintain and with due deference to the learned essayist, that his productions like those of all other men, must be judged, not so much by the name, learning and place of the author, as by their conformity to the principles of right reason and established truth.

I venture to think that the essay tried by such tests is indefensible and unsound, —and that these charges against it can be sustained on grounds, (1) *Logical;* (2) *Theological;* and (3) *Christian.*

In the interest of truth, therefore, and in fulfilment of the duty resting on every Christian minister to "contend earnestly for the faith" and to "banish and drive away from the Church all erroneous and strange doctrine contrary to God's word," —I proceed respectfully to submit the proof of the charges above made.

I.

I. And first as to those based on *logical* grounds. It becomes me here, of course, to beware of being caught in the meshes of Chinese learning of which this essay is supposed to consist. It would be folly for any one but a member of that extraordinary class of scholars called "Sinologues" to banter Chinese quotations with the writer of so many massive volumes of translations of theChinese classics. Nor have I any intention of trying here a tilt on the "term" question. To all the advantage, and all the glory which the advocates of "Shang-ti" can draw from this essay for their favored "term" they are most heartily welcome. As in the Conference, so now, I hold there is nothing in it on that point to be afraid of. The fact is, the unanimous verdict of the thirty native essayists at Foochow (mentioned on page 259 of the last number, May and June, 1877, of the "Chinese Missionary Recorder") would seem to present something very like an "end of controversy" on this subject, but for the trait of human nature pithily expressed in the old couplet,

> "Convince a man and yet his will
> Holds to the same opinion still."

But I propose to deal with the teaching not the "terms" of the essay, with its substance and not its names.

On page 3, a little below the middle, the writer says,—"I repeat here my well-known conviction that the 帝 *Ti* and 上帝 *Shang-ti* of the Chinese Classics is God—our God—the true God." An assertion of this sort without argument or evidence in its favor cannot be considered other than a begging of the question touching a most important point, in an essay treating fully the subject of "Confucianism in relation to Christianity." It would indeed be an astounding fact,—could it be proved,—that this or any heathen nation, without a Divine revelation, should have come "to know the living and true God," —to identify Jehovah. To the statement of St. Paul (1. Cor. I, 21), that "the world by wisdom knew not God," history decidedly gives assent and "confirmation strong." So that the burden of proof clearly rests on the author of such an assertion as the one we are considering. But no word of proof is vouchsafed us. And it cannot but be matter of surprise that any man should think his mere "say so," enough in such a case as this.

The assertion mentioned is indeed prefaced with the words,—"All the members of the Conference will not agree with me"! and in this point the essay is probably very nearly if not quite correct,—that nearly all would have been found among those who do not agree with the statement that "the 帝 *Ti* and 上帝 *Shang-ti* of the Chinese classics is the true God." Dr. Legge has the distinction, I believe, of being the first Protestant Missionary (and still one of a few), who had knowledge enough, or rashness enough, as the case may be,—to publish such a statement. He published it in a pamphlet now before me, dated 1850. And he would certainly seem to have been consistent in his conviction;—as, when at Peking not long before he left China, he visited the altar to heaven, where, taking off his shoes, he ascended the steps of the altar and sang the (Christian) doxology, "recognizing there the worship of God, as handed down for 4,000 years."

This conviction as a private matter, is wholly the concern of its possessor,—but the assertion of it in the essay under consideration, as the oracular utterance of high authority invites examination and must bear the weight of its *logical* consequences.

(1). The essay makes 天 *T'ien* "heaven," the synonym of the true God, and correctly enough as far as consistency with the author's above-stated conviction goes. But this same heaven of the classics is sometimes called the "azure" heaven, the "bright" heaven, the "heaven above" as earth is called "below." Now if heaven, (and there is but one in the classics), the visible, colored, local heaven be as this essay acknowledges, and as there can be no doubt, the synonym of 上帝 *Shang-ti*, then, as two things which are equal to the same are equal to one another, the "bright" and "azure" heaven is the "true God" of this essay. And thus, a bad form of materialism is the logical result.

And this inference from the teaching of the essay is strengthened by reference to those passages of the classics in which heaven, while clothed with superior knowledge and power, is connected with earth as its compeer and associate in influence, action and worship; and again, to passages in which 上帝 *Shang-ti*, is spoken of as "Father and Mother,"—developing in the compound *Shang-ti*, the same dualistic or male and female idea, that is often expressed under the name of the connected powers "heaven and earth." And the author of this essay, to have been logically and classically consistent,—after singing the doxology on the steps of the altar to heaven, should have recognized the other part of the Confucian God, by repairing to the altar to earth on the North side of the city and singing a doxology there,—as the Emperor, not only—at the Winter-solstice worships at the altar of father heaven, but also, at the Summer-solstice, goes to that of mother earth and worships her with the same sacrifices and prostrations with which he worships heaven.

Or, are we to find that, as Dr. Legge holds that the Confucian Scriptures reveal "the true God," under the name 天 *T'ien*. he is prepared to accept the logical result that under the name 天子 *Tien-tz*, the Emperor, we have revealed to us the "Son of God" who offers vicarious sacrifices for men? However, be this as it may, it is at least evident that the mere ascription of some divine attributes to heaven, when on the same authority the same heaven is spoken of as possessed of various material properties, cannot constitute that heaven "the true God." The Chinese of the present day, learned and unlearned, do the same thing in this respect as did the writers of the Confucian classics. They say "heaven knows," "heaven strikes," (with lightning) "heaven favors," "heaven punishes," and the like. Now, shall we infer from this that heaven is to them "the true God" when we cannot go far in any direction without hearing and seeing that they in times and ways without number pair heaven with earth and honor them alike? as when protesting honesty in act or truth in word, they say, "Heaven is above and earth below, how can I lie or cheat,"—or, as when at marriages and funerals they "worship heaven and earth" conjointly. In the ancient classics of other heathen lands, just as high attributes are ascribed to their gods as to *Tien* by the Chinese. Take *e. g.* the "παγκρατες αει" and "φυσεως αρχη" in the hymn of Cleanthes to Jupiter. But Jupiter was not therefore the true God. The doctrine of the essay, then, amounts to this. 上帝 *Shang-ti* or 帝 *Ti* or 天 *Tien*, "is the true God;"—天 *Tien*, although according to the Confucian system possessed of knowledge and power to punish and reward men, and to influence things on earth, is yet the "azure," "bright," "expansive," local and therefore *material* heaven, higher than, yet partner of the intelligent, powerful and material earth. And the logical consequence of this teaching is materialism.

In what is said above, I by no means forget, ignore or underrate those striking passages in the classics, which like "a rich jewel in an Ethiop's ear" are the more lustrous for their dark surroundings,—and which seem to have so dazzled the mind's eye of our learned essayist as to affect his discernment of the darker features of the Confucian system. But that it is in the mass, a sadly materialistic system,—and that the head of its pantheon is largely homogeneous with it, there cannot be a reasonable doubt.

(2). Another *logical* objection to the statement of the essay that the 天 *T'ien* of the classics "is the true God" is the absence of evidence of any such impression or understanding of the classics in the minds of the Chinese themselves. These very classics have for 2,000 years and upwards been taught, received and reverenced as the standard of learning, morals, character, conduct and perfect excellence, and have beyond question exercised a mighty and moulding power throughout the Empire. Now, what is the manifest character of their influence? No one, I venture to say, long accustomed to observe the Chinese in their mental characteristics and outward conduct, can have failed to note that the effect of this teaching on them as a nation has been a palpable tendency to a contemptuous atheism, and a self-sufficient humanitarianism. The Chinese scholars evidently have not evolved from their classics any such knowledge of the true God as this essay asserts.

The tenor of Confucius' teaching which found its concise expression in those passages of the Lun Eu, "Respect the gods, but keep them at a distance,"—"If you cannot understand life what can you know about death," &c., has produced in the book-men and through them in others the spirit of irreverence and impiety as to the worship of any god or gods, and also of self-righteousness, *i. e.* their own ability to rectify themselves at will in regard to any errors or faults they may commit.

And, paradoxical though it may seem, this is not inconsistent with that often-felt fear of "a power above" and need of propitiating that power and obtaining pardon for sin and aid in times of trouble. And this very atheistical tendency of the Confucian system is, no doubt, the true account of the ready and large acceptance of Buddhism by the masses of the people, (and often, when trouble comes, by their superiors too), to furnish them as Confucianism cannot, some prop to lean upon, some sort of religion to meet the cravings of their spiritual nature. Now, had there been any intelligible setting forth of "God,—our God,—the true God" in the classics, taught as they have been for ages in every school of this great empire, it is contrary to reason that there should not be some palpable evidence of it in the understanding of the scholars and the practice of the people. It is contrary to reason that while they worship "heaven above and earth beneath" and 10,000 things visible and invisible within them there should yet be seen no semblance of worship of the maker of them all. It is contrary to reason that while in their times of trial and sorrow, they worship and bow down and make offerings and sacrifices to unnumbered objects which they suppose can help or harm them,—no cry ascends, no knee is bent, no offering made to the eternal, self-existent author of all things. If the doctrine of this essay were sound we should have the marvellous, illogical, contradictory and impossible state of things, of a nation extensively instructed for ages on ages in the knowledge of "the true God," yet heathen through every fibre of its social system.

II.

The second charge I bring against this essay is that it is unsound on *theological* grounds.

In proof of this position I purpose to show that in order to maintain that 帝 *Ti*, 上帝 *Shang-ti* or 天 *T'ien* is "the true God," the essay unhappily sacrifices a principle of all sound theology, natural or revealed, viz.: the essential unity of the Godhead.

It is surely not necessary to argue the proposition that polytheism and monotheism cannot be component parts of the same system of theology. Expressio unius, exclusio alterius. As in physics one particle of matter by its property of "impenetrability" excludes other particles from the space it occupies,—so in theology, monotheism necessarily excludes polytheism from the system it pervades, and vice versâ. To say, then, that the Confucian system is at once monotheistic and polytheistic, would be a manifest contradiction in terms.

Nor, on the other hand, can it be deemed necessary to prove that in the view of Christian theology (and this essay is of course written from a Christian standpoint), the unity of the Godhead is essential to the reality of God's being. The true God is One, not the *chief*, but the *only* one. Scripture might be cited in abundance, as also the Confessions and Symbols and Articles of Religion of many Christian churches, and the teachings of theologians of authority to illustrate the point, but there is no need. The first article of the creed of Catholic Christendom is "I believe in one God," and in the first commandment JEHOVAH says, "Thou shalt have none other gods, but me;" and that theology which is at variance with this authority is an unsound theology.

I assume, then, that these two propositions are self-evident to the common sense of Christian men: (1) that polytheism and monotheism are an impossible copartnership in a system of theology, and (2) that the true God must be absolutely and exclusively one.

If it be demonstrated, now, that the essay plainly contradicts these principles,—it will follow evidently, that it is *theologically* unsound.

Recalling the statement above, that "the 帝 *Ti*, and 上帝 *Shang-ti*, of the classics is God, our God, the true God,"—let us look on the 4th page of the essay, at the 3rd paragraph, and we read,—"As to what the Confucian books contain about the worship of God, and about other objects of worship. These books do not take us back to a time when the religion of China was a pure monotheism." Confucianism, then, does not teach monotheism. I might stop to ask, at what time and place in Confucianism "the true God" was introduced. But better go on and see what, according to the essay, Confucianism does teach on this subject. Immediately after the sentence just quoted we read, "The earliest distinct example of religious worship which they present to us is that of Shun, related in the 2nd book of the Shu. We read that he sacrificed specially, but with the ordinary forms to God, 上帝 *Shang-ti*; sacrificed with reverent purity to the six honored ones; offered their appropriate sacrifices to the hills and rivers; and extended his worship to the host of spirits, 神 *Shin*.

"There has been in China, from time immemorial, along with the worship of God," (the writer, of course means *Shang-*

ti) a corrupt admixture of the worship of other beings."

The author goes on directly to say, "I need barely refer to the worship of ancestors, universally practiced in China, and that more than anything else may be styled the religion of the Chinese." Again, "Akin to it is the worship of the departed great, the heroes and sages and all who by their inventions have deserved well of posterity. And we find, also, in the Confucian system, the worship of the powers of nature. All nature appears as peopled by spiritual beings, presiding over the different parts of it and specially over the greater objects. And the good will of these had and has to be sought by offerings and sacrificial services." These passages show that according to the Confucian books, (1st), the religion of China within the historical period, was not Monotheism, and (2nd) they distinctly present, in the same category of objects of worship, *Shang-ti*, the six honored ones, the hills and rivers, and the host of *Shin*; and they further show that the worship of ancestors, the worship of the departed great, and the worship of the powers of nature, all had place in their religious system. In plain English they abundantly show that the religion of the Confucian books is a polytheistic religion. According to the teaching of this very essay, I repeat, the religion of the Chinese Classics is *not monotheism*, but *polytheism*. And there is no escape from the conclusion that the assertion, that "*Shang-ti*" is the true God sacrifices a vital doctrine of sound theology, viz:—the unity of the Godhead,—inasmuch as it claims that one of the many objects worshipped, though it be the chief one, in the confessedly polytheistic system of the Chinese, is the true God. And after this, it is almost amusing to read in the 2nd paragraph of the 5th page, the author's naïve remark, "But it is to be observed, that the early Chinese did not see in the various worship that they practised anything inconsistent with their ideas of *Shang-ti*!" Probably not,—and why should they? But the case, far from amusing, becomes seriously sad, when we consider that the learned author of this essay does not see in all this polytheism of the Chinese "anything inconsistent with his ideas of *Shang-ti*,"—but declares his conviction that this chief one of many objects to which divine worship was paid,—this head of the Chinese pantheon is "God,—"our God—the true God,"—and thus, by inevitable consequence surrenders a fundamental doctrine of true religion,—the unity of Jehovah,—who declares "I am God and there is none else," (Isaiah xlv, 22), and, "my glory will I not give to another;" (Isaiah xlii, 8).

I am aware that this charge of unsoundness in theology is a serious one to make. And, it is sad there should be occasion for it. But if, as I think it is proven, the essay is in this respect at variance with most important truth,—sacrificing sound theology to Confucianism and the Bible to the Chinese classics,—it should be charged with its legitimate consequences, (and more especially in view of the distinguished source from which it emanates). For, if the unity of the Godhead is not an essential attribute of the true God,—what is theology?

III.

But there is yet another charge against the essay, and, based on *Christian* grounds.

The teaching of the essay in reference to the moral nature of man, I hold to be inconsistent with Holy Scripture,—and with the formulated doctrine drawn therefrom and accepted throughout the Catholic Church. I mean distinctly to charge the essay with unsoundness on the Christian doctrine of original sin, or, human depravity.

On the 7th page, 2nd paragraph, we read, "the goodness of human nature was assumed by Confucius rather than distinctly enunciated; but Mencius entered fully into the discussion of it and his treating has been thought by many to conflict with Christianity. I do not think so." Now, I have no controversy, here, with Mencius,—who, though a heathen, uttered many wise and pious sentiments, and may have made good use of the light he had. We could not reasonably expect Mencius' teaching to accord with the Christian standard. But we ought reasonably to expect better things of such an essay as this, and may justly hold it at fault when it maintains that Mencius' "treating on the subject of the goodness of human nature" does not "conflict with Christianity." It is true that some of the sentences following the passage just quoted, may be a little indefinite and obscure in their meaning, but this is so clear as to leave no doubt that the essayist thinks "*Mencius does not conflict with Christianity* in his treating the subject of the goodness of human nature."

But, not taking anything for granted,—I propose to prove the charge here brought, by giving Mencius' own statement of his view of the subject, (in a very short quotation), with Stanislaus Julien's Latin translation of it, and Dr. Legge's English version of the same,—and comparing it with the teaching of Christianity on the moral condition of human nature.

Before making the quotation, however, I may remark that the assertion of the writer that "Mencius maintains the goodness of human nature in the same way as Bishop Butler maintains it in his well known sermons," does not strengthen his position. "If it were so, it were a grievous fault," in Bishop Butler. For, a greater than Bishop Butler is here,—and the question is as to the harmony or conflict of Mencius' teaching—accepted by the essay,—not with Bishop Butler, but with "Him whose name is above every name," and "the only name under heaven" which is supreme authority in such a case as this.

Now what does Mencius teach about human nature? His language is 人性之善也猶水之就下也人無有不善水無有不下 *jin sing tz shan yeh, yu shui tz tsiu hia yeh, jin voo yu peh shan, shui voo yu peh hia*, (Book vi, pt. i, ch. 2). Of which M. Stanislaus Julien's Latin translation is:—"Hominis natura bona *est*, veluti aqua it (*i. e.* fluit) deorsum. Homo nullus est non bonus, aqua nulla est non fluens deorsum." And Dr. Legge's English version of the same passage is:

"The tendency of man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards."

This passage is the pith and concentrated essence of Mencius' teaching on this head. Indeed Dr. Legge himself says, in his commentary on the place, that," 人無有不善 *jin voo yu peh shan* " (Homo nullus est non bonus." *Stanislaus Julien.* "There are none but have this tendency to good." *Dr. Legge,*) is the sum of the chapter on Mencius' part." And it may be added that the whole system of ethics developed in the Confucian classics is in accordance with it. That is to say, that the nature of man being good,—though by force of evil from without him any one swerve from the right way,—he may correct himself at pleasure, and by his own virtuous aims and efforts return to his original state of goodness;—a view of human nature nothing like so near the truth of human history as that expressed by the Latin Poet, Ovid, in the words:—

"video meliora, proboque,
Deteriora sequor."

This however, by the way.

What, on the other hand does Christianty teach of man's nature?—The text book of Christianty abounds with the most unquestionable teachings of the *fallen*, *corrupt* and *depraved* state of the nature of every man naturally born into this world,—*fallen* from original righteousness and utterly unable to rise to it again, except by the aid of a power without and above him,—*corrupt* and polluted with "filthiness of flesh and spirit,"—*depraved* and so far from having any inherent "tendency to good," positively "inclined to evil."—It would be easy to cite passages enough in proof, such as:—"there is none righteous, no, not one." (Rom. iii, 10) "there is none that doeth good, no, not one." (Rom. iii, 12). "*There is* none good but one, *that is* God" (Mat. xix, 17). "By nature the children of wrath." (Eph. ii, 3), "Out of the heart proceed evil thoughts, &c." (Mat. xv, 19), and many others to the like effect;—or, such as teach an atonement for sin, and a Saviour from sin,—or, the record of that sacrifice for sin on Calvary, wherein "He who came to save His people from their sins," and "to call not the righteous but sinners to repentance" did "bear their sins in His own body on the tree,"—or, such, again, as teach the necessity of Divine grace to renew man's nature, and enable him to do any good thing. But, what, indeed, is Christianity but the provision in Christ for the remedy of man's sin and renewal of man's sinful nature?

The above statement of the case shows a direct and utter conflict between the teaching of Mencius and that of Christianity on the subject of man's nature. The essay takes the ground that there is no conflict. And therefore,—I maintain,—the charge against the essay, that agreeing with Mencius on this point it conflicts with Christianity is but too clearly proven.

Nor does it relieve the difficulty at all, that at the bottom of the 7th page of the essay, in this same connection we read, "It is for the Missionary to supplement Confucianism in this respect." "*Supplement*" Confucianism with Christianity!—It is hard to see Christianity thus made to perform a merely secondary, *supplementary* part to Confucianism,—and that, at the hands of the eminent author of this essay "formerly Missionary of the London Missionary Society."—The substance of Confucianism with its politico-moral philosophy of practical atheism, and, (contradictory as it may seem), its worship of actual polytheism,—and with its teaching that "man's nature is good, and there is no man not good," is all to be left solid and intact, and "it is for the Missionary to *supplement* this with Christianity! In view of this incongruous joining of Confucianism and Christianity, one may be excused for recalling here the picture Horace draws in the opening of his "Ars Poetica" and the question annexed thereto,

"Spectatum admissi risum teneatis, amici?"

But our author was probably serious,—in which case the logic of his English is, that measured by the teaching of the essay, Confucianism is not only sound doctrine in general harmony with Christianity, (which error is bad enough), but that it is itself the greater and Christianity the less,—Confucianism is the GREAT BOOK of truth and Christianity the *Supplement!*

I shall note but one more passage of the essay as objectionable on *Christian* grounds,—that at the bottom of the 8th page in reference to retribution, viz.:—"the teaching of Confucianism in this respect is not more antagonistic to Christianity than the greater portion at least, of the Old Testament." The essayist seems here to have found a point of felt antagonism between Confucianism and Christianity and to have covered it over by an attempt to pull down the Old Testament to the level of Confucianism.

But there are two very plain answers to be made here. The *first* is to show that the assumption that the Old Testament makes no mention of future retribution is contradicted by the Old Testament itself,—and the *second* is to show that any antagonism between the Old Testament and Christianity, is abundantly contradicted by the New Testament. As to the *first* we read (Ec. XI, 9), "know thou that for all these things God will bring thee into judgment," (Ec. XII, 14), "God shall bring every work into judgment with every secret thing whether it be good or whether it be evil," (Ez. XVIII, 20), "the soul that sinneth it shall die," (Ps. IX, 17), "the wicked shall be turned into hell, and all the nations that forget God," (Is. 66, 24), "their worm shall not die, neither shall their fire be quenched," (Is. 33, 14), "who among us shall dwell with everlasting burnings," (Dan. 12, 2), "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And from the 11th ch. of Heb. we learn how constantly "the recompense of the reward," "a better country that is an heavenly" was kept in view by the Old Testament worthies.

As to the *second* answer,—it need only be said that our Lord's own teaching, (John V, 39). Search the scriptures (*i.e.* the O.T.) "they are they which testify of me," (Luke XXIV, 27 and 44), "all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms concerning me,"—&c., &c., shows clearly that, to His Divine perception, the Old Testament so far from being antagonistic to Christianity, at all, much less in "the greater portion," was in full accordance with it. Were there any need, it could be shown how continually the Old Testament is woven into the New and referred to as of Divine attestation to the truth of the New, with never an intimation of the least antagonism to the gospel as revealed in Jesus.

I have thus freely examined the teaching of Dr. Legge's essay on "Confucianism in relation to Christianity," taking exception to it on *logical, theological and Christian* grounds, and trust that in the course of the examination there has been no violation of courtesy to the writer, or of fair dealing with the subject, or of the great principles of truth and charity.—For offence against any of these I should stand self condemned. An effort to expose error, or defend truth is not itself uncharitable.

The essay coming as the expression of the matured views of a man of Dr. Legge's enimence would naturally have, to some persons, a factitious importance and consequent power for evil above its intrinsic worth, and for this reason all the more its unsoundness and injurious tendency should be exposed.

Its loose mode of dealing with the doctrines concerning God and human nature, and with Holy scripture as compared with Confucianism is calculated to give the weight of the author's name in favour of *rationalistic* views, to the damage of sound theology and pure Christianity.

The essay is also, to my mind, calculated to *injure the cause* of *Christian Missions* in China by its inordinate exaltation of Confucianism to the practical disparagement of Christianity; and that both in the eyes of the Chinese, and also of those foreign residents in the country who are inclined to depreciate Christian Missions and are glad of any support to their views. And the natural inference from this essay is, 'If Christianity be, after all, so little better than Confucianism, why make so much of the difference? And, why is there so great need of Christian Missions to the Chinese'?

I would accord heartily with the advice given at the close of the essay, "not to drive carriages over the Master's (Confucius') grave,"—but would also, respectfully suggest, as to the subjects herein considered, the application of the words of our Lord "Be not ye called Masters, for One is your Master, even Christ." Not the glow worm only, but lights of whatever magnitude and power must "pale their uneffectual fire" before the rising sun;—and if Christianity is to prevail in China, then as "Christ must increase," so Confucius "must decrease."

> "With taper-light
> To seek the beauteous eye of heaven to garnish
> Is wasteful and ridiculous excess,"

So is it an excessive and mistaken conservatism in Missions to be so careful of the dim and misleading light of Confucianism when the "sun of righteousness is already rising with healing in his wings" and stretching his rays of truth and blessing over this long benighted land.

If now as I venture to think, the essay has been shown to be unsound in the particulars above mentioned,—it is not with any personal animosity against the writer, nor self complacency on my own part,—but rather with great regret for the wide and irreconcilable difference between the teaching of the essay and the standards of truth recognized throughout the Christian Church.

The foregoing comments on Dr. Legge's essay I submit to the judgment of my Missionary brethren and to that of any other persons interested in the subject,—praying that whatever in them may be wrong or offensive to God or man may be forgiven and overruled for good,—and that whatever truth is in them may be blessed to the honor and glory of the ONE true GOD, and to the advancement of true Christianity in China.

R. Nelson.

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1. *Report of the Medical Missionary Society's Hospital in Canton, China for the year* 1876. By Fleming Carrow, M.D., Surgeon in charge. Hongkong: printed by De Souza & Co. 1877.
2. *The Thirtieth Annual Report of the Chinese Hospital at Shanghai, for the year* 1876. Under the care of Dr. James Johnston. Shanghai: American Presbyterian Mission Press. MDCCCLXXVII.
3. *Report of the London Mission Hospital at Hankow, for the year ending April 30th*, 1877. Under the care of Kenneth Mackenzie, Licentiate of the Royal College of Physicians, Member of the Royal College of Surgeons. Shanghai: American Presbyterian Mission Press. MDCCCLXXVII.

We welcome the usual appearance of these records of love and mercy—most fitting adjuncts of the Gospel of Peace. We have a simple statement of a great and successful work, carried on at three principal centres of Chinese intercourse. At Canton, where the work has been longest in progress, the increasing confidence is the most pleasing testimony to the value of the practice of bygone years; and Dr. Carrow is privileged in this his first year, to gather the fruit of his predecessor's unremitting labours; the numbers shewing an increase of both in-patients and out-patients. The former amount to 973, and the latter, the enormous figure of 24,851. In the usual list of cases operated on, the largest is Entropium, which numbers 340 patients. "A daily morning religious service is held in the Hospital chapel by the Rev. C. F. Preston and a native evangelist, at which the patients, who can leave their beds, are expected to attend. One of the Ladies of the missions visits the women's wards frequently to minister to their spiritual needs. Religious books and tracts are supplied to the patients who can read.

From the branch dispensary at Sai-nam, Dr. Graves reports a successful year's work. There have been in all 2,143 dispensary cases, 382 of which have been affections of the eyes. There have also been 39 operations. "The usual religious services have been kept up during the year; in connection with these one man, who came to be treated for his eyes, has seen the folly of idolatry and has confessed himself a believer in Christ."

Mr. Dilthey reports 1,922 out-patients at the Fumun dispensary, and 68 operations; also 3,381 out-patients and 9 operations at the Tung-kun dispensary. The expenses of these two establishments for the year have been only $7.00.

From the Fuk-wing dispensary. Mr. Louis reports 2,475 cases medical and surgical during the year. The preceding are all in connection with the Canton Hospital.

The important institution under Dr. Johnston's care at Shanghae, can report an undiminished register of sufferings alleviated and benefits conferred, presenting a strong claim on the benevolent sympathies of both natives and foreigners; 14,140 new patients have been relieved at the dispensary; the total attendances of out-patients for the year being 54,584. The surgical operations 113 in all, have been successful, with one exception, which was followed by death; 95 opium-smoking cases were under treatment in the wards for periods varying from 3 to 6 weeks, and were discharged much improved in health. They were found each to have gained on an average from 6 to 8 pounds weight; 3,982 children were vaccinated at the dispensary in the city, by Hwan Chen-foo, the housesurgeon of the hospital. Religious services have been regularly kept up during the year by members of the London Mission.

Mr. Mackenzie's report of the Hankow hospital is very encouraging. Both the temporal and spiritual interests of the patients are alike cared for; and the simple review he gives of the year's operations justify us in pronouncing the hospital a missionary success. The number of in-patients has been 406, which, as compared with 93 last year, indicates a satisfactory state of growing confidence; 5,214 cases in all have been treated. The case of opium-smoking has been a prominent feature in the institution. The opportunities for spiritual instruction and guidance are largely improved, and with gratifying result. The report says:—"Among the 400 odd patients who have this year occupied the native wards, while all have heard the Gospel from the lips of foreign missionaries and native evangelist in daily preaching, very few have left, without again and again coming under the influence of personal dealing."

The Wang Kwoh Kung Pao. (Chinese Globe Magazine). "*Devoted to the Extension of Knowledge Relating to the Geography, History, Civilization, Politics, Religion, Science, Art, Industry and General Progress of Western Countries.*" By Young J. Allen, *Editor.* Shanghai: American Presbyterian Mission Press.

THE first number of vol. X, has been sent us by the editor. As it is the opening of a new era in the history of this popular magazine, we wish to call especial attention to its contents. Hitherto the first item has been Peking Gazette, to which several pages have been devoted, while the literary and Christian element has had a lower place. In this volume Mr. Allen is making an attempt to reverse the order. The first article is from the able pen of Rev. A. Williamson, LL.D. in which he continues his admirable work on the life of Christ. We believe this book, for it will doubtless be printed in book form, will give the Chinese who are wise enough to read it, a deep and true knowledge of Jesus the Christ, and as his life and teachings are compared with sages of all nations and ages, his vast pre-emimence will be made to stand clearly out. Dr. Williamson is doing a good work in these articles, as he has in his natural Theology printed in former issues of the *Kung Pao.* The Report of the Conference by Dr. Edkins, is continued. We notice that the "Term Question," is begining to interest the natives. The *Kung Pao,* circulating among all parties, offers an excellent opportunity for the native brethren to give their opinions. Then follows an article from Mr. Moule on his special theme; observations on Christian doctrine by a native writer; an article on Diagnosis by Dr. Kerr; an essay by another native author; discussion of Scripture subjects; obituary notices of Rev. C. F. Preston and Dr. Douglass; and last of all general intelligence. Mr. Allen has prepared a map of the seat of war in Turkey, printed in this number, which will help to a knowledge of movements of the armies. The usual notes from various parts of the world close as interesting a copy of this magazine as we have seen in sometime. We hope the new departure will be a success, and that the *Kung Pao* will be introduced and recommended to all classes of Chinese.

☞ Articles are on hand, by Rev. J. Ross. *Gustavus.* Rev. Dr. Douglas. Rev. J. Lees. *Anonymous.* Rev. C. H. Judd. *Hoinos.* Canon McClatchie. Rev. C. W. Mateer. D. Z. T. Sheffield. J. V. N. Talmage, D.D. A. B. Hutchinson. A. E. Moule. J. Edkins. Dr. Szevoong. Rev. W. McGregor.

THE
Chinese Recorder
AND
MISSIONARY JOURNAL.

VOL. VIII. SEPTEMBER-OCTOBER, 1877. No. 5.

THE RISE AND PROGRESS OF THE MANJOWS.

(Continued from page 208).

CHAPTER VI. THE EUNUCHS.

As the Ming dynasty could not have been overturned, nor the Chinese empire seized by the native power of the Manjows, we must look to the imprudence of the former, rather than the wisdom of the latter to account for the revolution. We therefore propose to show wherein the weakness of the Ming dynasty lay, and the part played by the eunuchs, who were the main instruments in ruining their country.

The Ming dynasty had reigned over China for two centuries, when by the death of the emperor Moodsoong (1573), the child, afterwards called Shundsoong, the period of whose reign was called *Wanli*, ascended the throne, at the age of nine years.

The late emperor had entrusted the guardianship of the young emperor and the empire to the three ministers of the Privy Council, Jang Jüjung, Gaogoong and Gaoyi, in conjunction with the chiefs of the eunuchs, and the Empresses.*

Jang was eager to seize all power; but this he could not do, without first ruining Gaogoong, an honest minister and an able man, with a strong will of his own. Fung Bao the head of the eunuchs was just as anxious to hold the reins of power.

Soon after the proclamation of the late emperor's will, and the enthronement of the young emperor, an imperial mandate was sent to the Privy Council from the palace by the eunuchs. Gaogoong angrily objected, declared this would not be tolerated, as all the guardians should have been consulted, for the emperor was too young himself to issue such a paper; that this was the work of the eunuchs, whom he would have driven out of the palace.

On this speech being reported to Fung Bao, his countenance fell; he was afraid and determined, if possible, to get rid of Gaogoong.

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* The chief wife now widow or Dowager, and the mother of the young emperor.

The latter was ostensibly supported by Jang, whose dignity had also been offended, but who was too glad to get Gaogoong out of his way, and therefore quietly let Bao know he might be relied on, thus playing a double game. Goong was afraid that Bao would gradually assume all power, and consulted with his two colleagues as to the possible means of expelling him. Jang secretly informed Bao of this, and these two began to plot to get Goong cast out.

Soon therefore, the title of Dasiaosu was taken from Goong, and Jang completed his plans to finish the work of degrading him. About half a month after, Goong was waiting at the door for audience with the emperor, just before day break. Jang ordered all the ministers to proceed to the gate Hwiji, and followed after. This concourse of ministers led Goong to believe that he was again in favour and that Bao was about to be driven out.

But Bao soon made his appearance with a mandate from the empresses and the emperor stating: This is to inform you of the Privy Council, of the five *foo* and the six Boards, that the day before the late emperor died, he called the three Privy Councillors into his presence along with us three, to receive his testament; but now the Dasiaosu Gaogoong aspires to all power, assuming an imperial air, and desiring to be lord, unwilling that the emperor should rule. Day or night we cannot rest for fear. Let him therefore return whence he came, and his office be vacant; let him not remain here.

That same day Gaogoong left the palace and departed to his own home in an ox cart.

Gaoyi some days after sickened and died, and Jang was left sole guardian. But Goong still haunted him and his friend Bao, who eagerly sought Goong's death, but could form no reasonable plan.

The emperor was one day coming out of the Chienching palace, when a beardless man with naked sword* was seen hurriedly advancing towards him. Bao knew him and asked, "Southern soldier Wang Dachun, whence have you come." "From the soldiers of Chi Jigwang" was the reply.

Bao sent secret information to Jang, who quickly appeared and said in Bao's ear "Duke Chi has lately obtained supreme command of the army; it is dangerous to meddle with him. Let us make use of this man to accuse Gaogoong."

Wang had been a soldier under Chi, and placed in command of Sanduren (three villages), but afterwards refused to serve, and was left behind in the capital. Jang recommended to be friendly towards him, as he was a smart man and ready of speech; instructing him to profess to be a native of Woojin hien, sent by Gaogoong to murder the emperor. To give colour to this story, the chamber-boy Lin Zoo was sent by Bao with a dragon-embroidered robe, a spear, a pair of two-edged swords, the handle of each enriched with "cat's eyes"* and other precious stones to Dachun, who, adorned with these was led as a prisoner into the Chang.†

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* It is criminal to have any arms in palace.

The emperor was then asked to send men to examine him, while Jang wrote a memorial of import similar to that by Bao, but apparently independent of him.

Bao was commissioned to examine the criminal; but he first sent Lin Zoo to tell Wang he should reply;—"Gaogoong is enraged against the emperor, and sent me to kill him;" informing Wang that his real crime would be pardoned, he himself receive office and a thousand taels, if he thus replied; while otherwise he would be beaten to death. The criminal was also instructed to implicate all the relations of Gao as his accomplices. To all of which Wang agreed, and Bao hurriedly sent off five lictors to apprehend Gao's servants.

Formerly Jang made a memorial to the effect, that the speech of the capital and the remote provinces was different, instancing Gao as an example. Fearing that the present plot might be wrecked by that memorial, as the man who was to profess that he came from Gao's place, spoke like the people of the capital, he secretly sounded Yang Bwo, *Shangshoo* of the Board of Revenue, on the subject. He was answered, "If you persecute this man you may expect great trouble, for the gods above are intelligent, holy and righteous. It is true Gao is of a terribly hasty temper; but heaven and the sun above are witnesses that he is incapable of such crime." Jang went out displeased. The assistant censor, Gua Showli said to Bwo, "It is your duty, prince, to accuse publicly, whoever is guilty of wrong." Bwo replied that he had already spoken. Showli said,—"you, prince, (by your office) say you neither slay nor flatter, (yet silently permit Jang to murder Gao). Great trouble is sure to arise, and how can you prove that you have acted up to your public duty?"

They then departed both together to call on Jang, to whom they spoke their minds very plainly. Jang boldly replied that Gao had already been accused at the east Chang; and that he was waiting only the arrival of his accomplices to memorialize the emperor to punish him. Showli said, "Had I a hundred heads in my family I would venture them all as security for the integrity of Gao."

Jang was silent, and Bwo said, "I am anxious, prince, that you examine this matter in a righteous manner;"—at which remark Jang became angry, went into the palace, whence he returned with a paper containing the accusations from the Chang, put it into Bwo's hands and said: "Was this written to me without sufficient grounds?"

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* Dark with a streak of light, like cat's eyes.

† 廠 "Storehouse," "mint," but here seemingly the headquarters of the eunuchs.

Jang had changed four characters in the paper to, "there is proof for each charge." This change he had forgotten, but it was seen at once by Showli, who knew Jang's hand well;—he smiled and put the paper up his sleeve;—on seeing which Jang suddenly recollected the change and said: "The paper was drawn up by a man ignorant of law and I changed a few characters." Showli replied; "This private change is of the greatest importance, and should not by any means come to the ears of the emperor, or the Public Office. As for us both we cannot believe you desire the death of Gao; and that he live is impossible without you, prince."

Jang replied with a bow and thanks and asked, "How can I save him?" Bwo said, "by getting a man of unquestioned and unassailable power, either of hereditary rank, or related to the emperor, to act as judge."

Jang was probably afraid of that paper, and recommended the emperor to appoint Fung Bao, Showli and the doodoo, Joo Hihiao to act together in investigating the matter.

Joo enquired of Bwo how he should act, and was recommended to send privately one of the emperor's messengers, a good detective, to the prison to enquire, "Whence these swords? the double edged swords and his speech? How came he to be mixed up with the servants of Gao, who were so numerous? Whether he could distinguish them? Where he had seen Gao, and where was Gao at present?" A skilful examiner was sent who ascertained that Wang came from Bao, who had dictated all the words he had spoken. The examiner asked, "Were you not aware that the crime of entering the palace to murder the emperor is punished with the extinction of all the relations of the would-be murderer?" But added that he would be pardoned on making a full confession. Wang wept and said: "He who first sent me is guilty of great crime; but how could I speak the truth, when my head was to be safe and office bestowed on me?"

When the servants of Gao arrived in great terror, Joo got them secretly instructed that they were in no danger, and when they had assumed their natural looks they were placed before Wang, among the emperor's messengers, but the prisoner could not distinguish them. Just before the public examination in the east Chang, the wind blew a hurricane, a thick fog enveloped everything, and great hail fell. The president of punishment (torture?) of the east Chang cried in a loud voice: "If the will of heaven is such, how terrible must be this affair." The storm abated; Wang was brought out and beaten before a question was asked. He objected saying "you formerly promised me great wealth, why now beat me?" Bao asked who employed him; he replied, "you employed me, why do you ask me?" Bao in great wrath asked, "What was it you formerly said about prince Gao?" to which he replied that he had spoken only what had been dictated to him; for how could he be acquainted with prince Gao?

Joo now asked whence those robes and swords? to which he answered that they were give him by Lin Zoo. Bao was now terrified, closed the examination, sent Wang the raw juice of the lacker or varnish tree to drink in wine, which deprived him of the power of speech, and privately informed the emperor that Gao had sent that man to murder him.

An old eunuch of about seventy years of age said to the emperor that Gao had always been a faithful minister and could not possibly be guilty of the imputed crime; and turning to Bao said, "Gao the bearded is a most upright man and Jang is envious of him. Why should we of the eunuch clan aid him?" at which Bao was much displeased. The emperor ordered the Board of Punishments to enquire. They beheaded poor Wang. Jang was not more friendly disposed to Gao, that his plot had fallen through; but got him forbidden the court, and forbidden to come nearer than Sinjung of Kaifung.

Five years after, the father of Jang died, but instead of retiring to mourn according to custom, he continued to wear scarlet clothing and transact business as formerly.

Four ministers accused him of lack of filial duty and of covetousness; and others expostulated with him, but he got them off in a comico-tragical way; these four ministers were soon thereafter, contrary to law, severely beaten, and two were dismissed the palace, none daring to say "goodbye;"—one man alone expressing his sympathy by appropriate presents and addresses. The other two were fettered, manacled, imprisoned and after three days, banished. An official of the Board of Punishment memorializes that it was illegal to beat officials. A few days after he was himself beaten and banished to Kweichow (Gweijow).

In 1581 an urgent memorial was presented to the emperor stating that the people of Kiangnan and part of Kiangpei (Jiangbei) were living on the bark of trees, had been suffering from famine for years, and had now collected to plunder. Jang recommended the cessation of all unnecesary works and palace expenditure, and the money to be distributed among the destitute; for that in those same parts, rebellions sprang up in the latter part of the Yooen dynasty. The emperor agreed to send money and reduce expenditure; but offered and pressed, more money on Jang, who at first refused to accept it, pleading the poverty of the people.

In 1598 Fung Bao began to open silver mines,—a proof that the government was hard pressed to make both ends meet.

Two years after, Fungchi, a Shulang of the Board of Rites complained that none informed the emperor of the troubles all over the empire on account of taxation, which was all in the hands of eunuchs. In Yunnan the people rebelled against the taxgatherers, the eunuch receiver general acting with unbounded avarice and cruelty. The governor general of the Kwangs disembowelled himself because of risings for the same reason. The people of Lianghwai, between the Yellow and Yangtse rivers in Kiangsu and Nganhui, burnt and plundered the Yamens; those west of the Liao cut up into pieces the body of an official, and sacked his house.

The wind had torn up a large tree in the grounds of a wealthy man of Yingtien, making a deep hole. Bao accused him of opening silver mines, and though the truth was told his majesty, Bao was permitted to plunder the man.

In 1604, an order was issued to stop all silver-mining, and liberate all who were in prison for non-payment of taxes for silver-mining. This was the result of another memorial by Fungchi, who declared that the hardships consequent upon the opening of silver mines were greater than those of war; and that the mode and amount of taxation were more terrible than silver-mining.

This was only one memorial of many, for year by year the frightful oppression of the people, exercised by the eunuchs in charge of mines, which never did anything like pay working expenses, was freely and painfully made known to the emperor, to whom a word from the eunuchs was of more consequence. The mining profits all went into the pockets of the eunuchs.

In 1609, a Mongol army appeared on the northern frontier, threatening the capital, and caused the greatest consternation in Peking, which was all but bare of everything. The people living outside the Nganding and Duashung gates fled inside the city. But nothing came of it further than letting the officials see how utterly unprovided they were, with everything necessary for defence.

There was an earth-quake that year in Liaodoong; another which sounded like thunder in Kansu (Gansoo); Kiangsi (Jiangsi) and Fukien (Foojien) were flooded, and several hundred thousand lives lost; Shansi was scourged with drought, and Shantung with drought and locusts. For over three hundred miles, the earth was perfectly bare of every growing thing about Junding and Baoding.

In 1615, an unknown man rushed up against the east palace wielding a huge staff with which he knocked down the door-keeper. He was soon surrounded by other eunuchs of the palace and taken.

Memorials daily flooded the emperor from his ministers, some endeavouring to prove the man mad, and others after circumstantial examination, demanding a public examination of the man who had ventured to take the life of the heir apparent; and the utmost excitement prevailed, suspicion at last pointing to a brother of one of the inferior wives of the emperor, who was believed to desire the death of the heir apparent, in order to have one of his sister's sons proclaimed; but it was early discovered that the eunuchs were the principal agents, and they fell in all the more readily with the scheme of the secret plotter, because the heir apparent was no friend to them.

The matter was hushed up in the following remarkable manner. The emperor went to Tsuning Goong (palace), and invited thither all the high officials. They were all thence conducted by the eunuchs to the grave of the emperor's mother, where they performed the "*Yi bai san kow.*"*

The emperor sat down in a low seat at the left door pillar, the heir apparent stood at his right, his three grandsons in a line at his left. He then spoke out in a loud voice saying:—"Within the court there are many groundless rumours afloat because of the madman who attacked the eastern palace. You are all fathers, you all have sons, why desire to estrange me and my son? I have seen the result of the examinations by the Board of Punishment, and the men implicated shall be put to death. But no innocent man must suffer, lest the peace of heaven be disturbed, and the ghost of our empress mother tremble with fear." Then taking the hand of the heir apparent, he said; "This son has been most filial and I love him dearly." He then, stroking his son's body with the other hand, said, "Since you were an infant I brought you up, till now when you are a full grown man. Had I any desire to injure you, I could have done it long ago; —why harbour any doubts? Moreover the Foo wang† is now many thousands of *li* hence;—if I summon him not, can he fly hither"?

He then ordered the eunuchs to set his three grandsons‡ on the stone steps in front, so that all could see them distinctly, and said, "These my grandsons have grown up, what need of further talk?"

Turning round to the heir apparent he wished him to speak out without reserve if he had anything to say. He said:—"As to this madman let him be put out of the way; why hunt up others? We, father and son mutually love each other. You of the outer Court have great discussions,—but if you desire to act as ministers without a prince, do not seek to make me an undutiful son."

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* One salutation and three bows to the ground while kneeling.

† Probably him in favour of whom the attack had been made, then at Lo-yang.

‡ Sons of the heir apparent, who would naturally succeed him.

Leading his son to the ministers on the right, the emperor asked if they saw how the matter stood. They thereupon bowed down before the emperor, thanked him and retired.

The would-be murderer was slain on the execution ground; his two uncles, who had urged him on, were banished; the two inferior eunuchs who had managed the affair were put to death in the palace; and the principal agents escaped. Meantime taxation riots went on and famine became more prevalent. In 1617, the capital suffered from drought; Chihkiang (Jujiang), Shantung and Shansi were afflicted with both drought and locusts. The locusts in Hoogwang darkened the sky, in summer there had been drought, and floods in autumn. Kiangsi and Fukien were drowned with floods.

Next year two black spots were seen in the sun fighting;—"a dark sun soon after obscured the sun and there was no light."

In 1619, the large army which fared so disastrously at Hingjing was sent eastwards, and next year the emperor died, apparently heart-broken at the calamities of his people, brought on principally by his own foolish weakness, and the avarice and ambition of the eunuchs.

On the very day of his death, the new emperor whose life had been threatened, issued an order to cease silver-mining and recalled all the eunuchs employed. He also sent off to the army all the money in the treasury amounting to a million taels.

Having ruled little moré than a month, the emperor took seriously unwell; first one physician, then another administered pills. He died in his 2nd month's reign. His death was ascribed to poison, which is most probable; for the eunuchs would not be put down without a blow.

The successor was sixteen years of age. Questions of etiquette, precedence, women and eunuchs filled all heads, while the empire was in danger of crumbling away for want of a head, reminding one forcibly of France before 1788.

In 1621, Hwong Tingbi, the cautious general of Liaodoong was several times accused of negligence and deception, and at last recalled. This again revived the disputes between the eunuch and patriotic party, the latter at last prevailing so far as to get a commission appointed to go to Liaodoong and report. The report, in 1622, was highly flattering to Tingbi, but while it was being read, the Manjows had taken advantage of Tingbi's absence and seized all the cities and country of Liaodoong.

The history of the eunuch Wei Joonghien, will, better than any detailed account, give a picture of the Chinese Court at Peking, its utter effeminacy and corruption.

As a youth Wei was fearless, daring and strong. He gambled with youngsters, drank deeply and delighted in riding fleet horses and in archery,—he could hit any desired spot with an arrow.

After his native place became too hot for him about 1589, he fled, became a eunuch, and entered the eunuch service in Peking.

While *Tienchi* was yet the emperor's grandson, Wei was most attentive and kind to him, taking him wherever he wished to go. The boy was therefore very fond of his company.

Wei Chao, another eunuch, introduced Wei into the palace to prepare good food for the mother of *Tienchi*. In the same palace lived the empress Kua, milk-mother of *Tienchi*, with whom both these eunuchs had improper intercourse.

On account of the disturbance consequent on the etiquette of enthroning *Tienchi*, an order was issued to slay all the eunuchs and servants in the principal palace (Chienching). Among these was Wei, who with tears besought Wangan, another eunuch of good character and great influence, to save him. Wangan did so. Soon thereafter Chao and Wei were struggling and making a noise in Kua's room, both the worse for drink. The emperor heard the disturbance, made enquiry, and was told they were there with Kua waiting his majesty's pleasure, and his majesty was naturally satisfied. But Kua hated Chao and loved the other, and therefore secretly moved the imperial mind, till at last Chao was dismissed, sent to Fungyang and there strangled. There was now no rival to Wei who ruled Kua, and Kua ruled the emperor, and "misery was at its height."

An attempt was made to break the power of these two. A censor reported that it was illegal to have Kua in the principal palace, petitioning to have her removed to another. The emperor agreed, and also sent Wei to Wangan to be examined. Wangan reproved and dismissed him, exhorting him to act more wisely in future.

At night Kua returned to the palace again and never rested till she got the emperor to remove Wangan from being chief of the eunuchs, the post being given to a friend of Wei's.

But not satisfied with having Wangan degraded, Wei got him removed to Nan haidsu,* under charge of the Tidoo of that place, where Wangan was compelled to commit suicide.

Wei being a scholar, wrote out or changed all imperial papers, according to pleasure. He and his paramour were honoured with gifts. One censor who dared remonstrate was reproved, and another who spoke warmly of the danger to the state, was degraded.

It was illegal to carry arms of any kind inside the palace grounds, but Wei instituted a corps of a "myriad" eunuchs, who drilled daily inside the "forbidden" city, all clad in mail; and he seriously reprimanded the censors who opposed this infringement of the law. A eunuch practising with a bomb, in the emperor's presence, got his hand badly wounded by the bursting of the bomb, which nearly killed the emperor.

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* A lake immediately south of Peking.

Li Hüen, widow of the late emperor, was not on good terms with Kua and Wei. She was ordered to commit suicide. Arranging in order all the presents by the late emperor, she strangled herself. Jang, an inferior wife of the emperor, conceived and according to custom, the fact was publicly noted. Empress Kua, probably fearing her own term of favour might be shortened, accused her to the emperor of improper conduct, whereupon, she was condemned to be starved to death. She was confined in the "Fasting-room."* Some time after, it rained. She crawled out, and holding up her hands, caught and drank some mouthfuls of water falling from the eaves, and then died. Fung, a concubine, urged the emperor to stop the drilling of the eunuchs. Kua and Wei hated her. The emperor sentenced her to death. Li, another inferior but favourite wife of the emperor, besought him not to kill Fung. Kua got her also condemned to starvation. But Li, knowing how Jang had died, had, every day since, hid away small portions of food in different parts of her rooms, on which she now lived. Her two enemies were enraged at her living so long and had her degraded to a menial position in the palace.

The censor, Yang Sien, was at last constrained publicly to accuse Wei of twenty-four capital crimes,—the murder, degradation, banishment or dismissal of faithful ministers, and the establishment of his own creatures, his oppression of the people, his assumption of imperial authority and state, his whole conduct opposed to the letter and spirit of all the laws and customs of the Ming, being the principal. The fourteenth was that he made the emperor's servants carry the cangue ("Kang" the Jia); threatened to destroy the emperor's relations by marriage; endeavoured to ruin the three empresses, who were supported† by all the Privy Council. The twentieth was, that of old the (East Chang) eunuchs were employed only in ferreting out conspiracies, having no authority in the state; but since Wei became its chief, even dogs and hens were not safe from molestation.

Wei was terrified when he heard the memorial read, and went weeping into the presence of the emperor, who, at the instigation of Kua, paid no attention to the memorial, though the accusations were signed by a hundred great officials.

Four months after, the censor himself and his friends were all dismissed. One of them was degraded to the rank of the common people; for he could not be tortured while an official. He was then imprisoned, and day after day examined under torture, to make him say something by which those officials, and especially Hwong Tingbi, could be sentenced to death. But "to the death" he remained firm against accusing the innocent. This worthy, Wang Wunyen, neither saved himself nor his friends, for he and Yang Sien perished in prison; another censor also perished with several others and Tingbi was beheaded in the place of execution.

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* Probably locked up in her own quarters, as was the mother of the preceding emperor, after entering which not a particle of food was given her.

† The Privy Concillors supported the *Jiao fang*—"pepper house;"—the empresses' dwellings being so called because the walls are daubed over with a mixture of pepper and mud to destroy all disagreeable smells, *vox populi*.

After this blow the patriots were silenced. The Boards and Yamens were remodelled, Wei filling all the posts. He had a seal given him with the characters "Defender of the Imperial Mandates;" and his paramour had another, with—of all titles, "Holy woman."

In 1626 the emperor agreed to a proposal made by Wei's flatterers, that a temple be erected on the Siboo lake at Hangjow in honour of this holy eunuch. From all parts of the empire presents came flooding in to fit up the magnificent temple in a manner worthy of his holiness. The people's lands were taken to endow it, their houses pulled down and their trees destroyed to build it.

The image of Wei was of fragrant lign-aloes, the head and all the members being fitted on, so as to move as if living; the heart and intestines were made of gold, jade, pearls and gems; the clothing of the finest hair. At the special desire of the emperor, a small hole was left in the top of the head to have four kinds of fragrant flowers inserted. The head happened to be too large for the hat, the artist in terror began to pare off part of the head, but the priest weeping, restrained his hand from the sacrilege.

Next year the emperor took very unwell, which caused the greatest terror out and inside the palace, but specially to Wei, who ceased not to sway his body to and fro. The emperor called in his younger brother Sin Wang, who was to be his successor, advised him to be a good ruler like Yao and Shwun, and in order to be so, to pay particular attention to what Wei Joonghien advised. The Wang went out and the emperor died.

Wei was the first to seek out Sin Wang to inform him he was now emperor, but the Wang avoided him in fear. He would taste no food in that palace, nor would he have an audience of the ministers, keeping himself entirely alone, fearing foul play.

Soon after the enthronement, Wei, seeing he had nothing to hope and much to fear in the palace, besought leave to retire from his public duties into private life. His petition was refused and Kua dismissed the palace.

For some time none dared to publicly accuse Wei, because of his influence, but two months after he was sent to Fungyang and his estates confiscated, one official accusing him of ten crimes. Soon thereafter he and his paramour were put to death, when it was discovered that she was pregnant, and the eunuch no eunuch. The emperor, enraged at the discovery, had a general investigation, when a great number of false eunuchs, friends of Wei's were discovered, and every one of them put to death. The head was cut off Wei's dead body, and Kua's dead body cut to pieces, amid a nation's rejoicing.

The result of another petition was the removal from the Boards of the "five tigers and five leopards," relations of Wei's, who had been rulers of their respective Boards; their property was also confiscated. Gradually did the weeding process go on, some being slain, some dismissed.

The heirs of Yang Lien, Tingbi and the others slain by Wei were exempted from the payment of the sums demanded of them, in name of misappropriation of imperial monies by their slain ancestors.

Thus auspiciously did the last of the Ming emperors begin his reign. It was however an easy matter for this Louis 16th, to dismiss, or execute the worthless men whom he found in power, and with whose doings he was intimately familiar before he became a public man; but the man who could weep before his ministers, when complaining of their disobedience to him was not the man for the helm of state, when the ship was labouring and straining in every seam, as he found her. For when he ascended the throne, he found a people ground down to the dust by the avaricious and heartless eunuchs who swarmed over the land, and filled all the paying offices, or those which by cruel exactions could be made to pay. For notwithstanding the frequent droughts which killed the budding spring, the locusts which devoured the full-grown summer, and the floods which year after year blasted the hopes of autumn, the preceding emperor was no less wroth than his eunuch master, when any minister proposed a reduction of taxes.

No wonder if discontent became universal, and the bonds of society became loosened in China, where bad years are regarded as the sign of heaven's anger with their emperor, and desertion of him; and where if heaven forsake him, it is no crime to take up arms against him.

Risings more or less serious, and plundering and burning more or less cruel, followed on the heels of every famine, and as a rule the example was set by the underfed or non-fed soldiery, who should have preserved the peace;—and it is not surprising that men preferred to go with their bow and arrow to plunder food for themselves and their starving families, rather than remain to be taken to prison for arrears of taxes, which when paid, went to feed a set of good-for-nothing eunuchs.

We shall particularize only one insurrection, which however, was more the offspring of ambition than of hunger. In the end of 1621, levies were raised throughout the empire to put down the Manjows; among others forward in collecting troops was Shua Tsoongming, an official of Sz'chuen, who never failed to perform any duty with which he had been entrusted; but who, though of externally decorous deportment, had the disposition of the bird of prey,—seeking solitude and independence. He memorialized the emperor to the effect that his son was busy levying troops for Liaodoong. In addition to those raised by father and son, he sent two officers to the governor for more men. The governor probably distrusted the man, or could not easily spare his men, but handed over all the weak and the old soldiers, without provender or money.

Once collected together, the two officers who thus had grounds enough to incite the men to rebellion, attacked and murdered the governor, and were speedily joined by Tsoongming and his troops in investing the provincial capital, which was long and bravely defended by a censor. It was reported in the city by men who had been seized by the insurgents and escaped, that the rebels were to attack the city in "dry land boats," as all their previous attacks had been defeated.

Next year in February, Joo Sieyooen routed the rebels with great slaughter outside the city gates. He was created governor. At length the robbers, many thousand strong, rushed out of the forest with a great shout. Among them appeared an immense thing like a boat, several stories high, and five hundred feet long, both sides of which were hidden from view by a covering of matting. On the level top of it stood a man with his long hair untied floating in the wind, a naked double edged sword in his raised hand, and beside him waved a flag made of feathers. It was drawn by many hundred oxen, and inside were many hundred men, each with a ballista or bow with which burning material could be thrown all over the city, for the top of the "boat" was higher than the city wall. The appearance of this boat caused great commotion in the city and Sieyooen seeing it, said it was a Lügoongchua,[*] and could be successfully resisted only by a Bwoshu,[†] which is made of an upright beam of strong wood, in the top of which is inserted a wheel, by means of which a stone of a thousand catties can be raised to the top and let fly as easily as if it were a pebble. These stones falling upon the boat would break it to pieces.

Before the engine of destruction approached near enough to test his gigantic ballista, he sent out a detachment of his most fearless men with ballistas to hurl great stones to terrify or kill the oxen. So well did these behave that the cattle turned back and fled; and amid the consequent confusion of the robbers, they were fiercely attacked and driven back.

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[*] 呂公車, The "Carriage of Duke Lü," probably being the name of the inventor, whom we have not been successful in tracing out.

[†] 駁石.

This rebellion extended to Kweichow province, and long continued to tax the energies of the officials of those provinces, now smouldering now blazing, but it never could be said to be extinct, though the principal leaders were slain and the armies scattered in 1629.

In the winter of 1628 bands of robbers sprang up in Shensi, where several successive seasons of famine had driven the poor to despair. They gradually collected together under Wang Jiaywun, who was celebrated for his daring generalship, and was surnamed the "Eight Great Wangs," as being alone equal to eight.

But January of next year saw the rise of a man destined to be greater. Li Dsuchung was a native of Miju hien of Shensi, born of poor parents, a letter carrier by profession, and by choice an archer and horseman. He collected the numerous bands of robbers in his neighbourhood into a large army, which however was utterly defeated by Hoong Chungshow, Li fleeing alone. But within the year he earned for himself the title of Chwangjiang, "Leaping Leader," probably from his sudden attacks.

Responding to a summons by the emperor for men from all quarters to extinguish the Manjows, the governor of Shansi, marched with an army towards the capital, which however mutinied, joining the robbers, and over ten thousand of them nominated Gao Yingchien the Chwang Wang, or "Leaping Wang," their chief, who for years retained his command and position.

After many vicissitudes, sometimes flying a solitary man, sometimes sacking and razing cities at the head of half a million men, Li Dsuchung, the "One-eyed" robber, at length gained such power, that he feared no man. He crossed the Yellow River and seized several provinces in the south, having over a million men at his command in Honan and surrounding provinces.

Another robber who had been Li's companion in arms for a time, set out with an independent band and seized Kweichow, Szechuen and Yunnan.

Li besieged and took the capital of Shensi, which he was advised to make his headquarters, with the hope one day of establishing his rule over at least half of China. While his men were still under rigorous discipline, he followed the counsels of men of position who joined him, and from policy, did not now murder every man in the cities taken; but appointed officials, assumed a style for his reign and that of his adopted son. He made rapid progress in taking the cities of the north-west of

China, till all Shensi and Shansi were in his hands. He then marched with little opposition against the capital and invested the west side of it. The eunuchs within opened communications with him and the siege went on slowly, the wretchedly misgoverned and misled besieged agreeing to fire a few blank shots per day after giving notice to the besiegers.

This could end only in one way, and at length one of the gates was opened, and Li's men entered the capital.

The weak but well-intentioned emperor, after providing for the safety of the heir apparent, taking with him, a few of his more trusted attendants, tried to escape, incognito, now by one gate, now by another; but the guards would not permit him to pass through. He then returned, went to Wanswi hill and there committed suicide.

It is written, and probably correct, that after he was recognised, a paper was found upon him, in which he lamented the judgments of heaven against his unfortunate but beloved people, who were everywhere stricken down by yearly famines, and more cruel robbers; confessing that if he were individually the cause of these judgments, it was neither from want of will to obey the decrees of heaven, nor of earnest and constant endeavours to enforce the laws of heaven, but from the selfish obstinacy of his ministers, who never heeded his commands.

This paper which showed his goodness of heart, manifested his weakness of character, and is of a piece with his reign, which was so miserably terminated not because he was an evil ruler, but because he was no ruler. If he could not control the ministers always in his presence, much less could he govern the provinces, where every man did that which was right in his own eyes.

These ministers who were wont to hasten at the summons of his bell to do him honour, hid away in their holes when that bell was rung for the last time at his command; but they all speedily found their way to the side of Li, when the bell was rung by his orders, welcomed their new lord and accepted a re-investment of their former offices at his hands.

One man alone was wanting to establish the authority of Li,—the Pingsi Bai, Woo Sangwei, who had been opposed to the Manjows at Ningyooen of Liaodoong,—whom he summoned to the capital, and who came by and by, but with an army.

While Dworgwun was collecting the Manjow troops in order to scour and secure all the territory outside Shanhaigwan, and if possible push through that narrow gateway into Chihli, Wang Yoongji had been empowered to treat with the Manjows for peace, as the rebels had then drawn near the capital. Woo Sangwei, with the title of Pingsi Bai, was ordered to abandon all the land outside Shanhaigwan, and march to the defence of the capital. He departed,—but with half a million of people following him for protection. Thus he marched slowly, taking sixteen days to pass through the gate and only after twenty days march did he get to Fungzun, west of the Gwan, where he heard that the capital was taken and the emperor dead. He therefore stood still, for his men were thrown into the utmost confusion.

Sangwei's father, Woo Siang, had been Dsoongbing of Jinjow, being himself a Liaodoong man. There he had acted so badly or unfortunately, that he was committed to prison. His son followed him to battle and would be a soldier, though he had received no commission. He forced himself into recognition and won position by bravery. He had so distinguished himself as commandant of Ningyooen, though his victories are unrecorded by Manjow historians, that the Peking Court looked to him as the only man who could successfully cope with Li Dsuchung. He was therefore summoned to relinquish all Gwandoong and hasten to the capital, while he was created Pingsi Bai, and his father from the prison was made Tidoo of the barracks of the capital.

Before he had won himself such fame he used to eat and drink and make merry with a boon companion, who had a lovely singing girl, with whom Sangwei fell in love and bought for a thousand taels. During the thickened troubles which overshadowed Liaosi just before the Chinese lost it, he sent this girl to his father's house in Chihli,—probably in Peking. His father, like the other Peking magnates, gave in his adhesion to Li, one of whose subordinates saw the beautiful girl and took forcible possession of her.

Sangwei heard of this at Fungzun where he had halted, and in his unbounded wrath sent off two letters in reply to the summons of Li,—one to his father renouncing him for ever for permitting the abduction of the girl, the other to Dworgwun who was then at Lienshan on his march southwards, where we left him in a former chapter. This letter prayed for Manjow aid in "enquiring after the guilt" of the rebel Li, for murdering Sangwei's emperor, from whom he had received so many benefits, and concluded by an implied promise of adhesion, if his request was complied with;—not mentioning however what we believe to have been the true cause of this hasty and irrevocable decision; for his conduct all through was on a par with that of his fellow-warriors and with most warriors,—patriotic as long as it was his interest to be so.

Meantime he encountered and entirely broke a force of twenty thousand men sent by Li to take Lanjow, eight thousand of whom joined his forces. Dworgwun replied to this delightful message by marching as quickly as he could, passed Ningyooen and drew up ten *li* outside Shanhaigwan, sending a letter to Sangwei expressing his great grief at the sad news from Peking, the receipt of which had "left no hair on his head or nails on his fingers."

Nor was Li inactive, for he had already chosen two hundred thousand picked men and marched eastwards to crush Sangwei. He detached twenty thousand horse under Bai Gwangan, who had been already defeated by Sangwei, to attack Sangwei's rear. Sangwei at once rushed upon these, cannonaded and scattered them; and seeing that no time was to be lost,—the Manjows, knowing the game was in their hands, waiting on,—he rode into the Manjow camp accompanied by five hundred horse, and had his head shaved, a queue plaited,* and oath of allegiance made, when he returned into Shanhaigwan, a very long city of one street, splendidly protected by several gates, forming three independent cities.

On the morrow of his visit to the Manjow camp, Sangwei, while urging the immediate entrance of the Manjows, issued from the west gate against Li's men, who were close at hand. A short, fierce and bloody contest followed, for Li's army had learned confidence and valour from a long series of triumphs, and Sangwei retired within his walls.

Sangwei was ordered to stitch a piece of white cotton on the shoulder of his men as a distinctive badge, and himself to begin the fight against the enemy's centre.† Li's left wing rested on the hills, while his right touched the sea, ten *li* inside of the Gwan. The Manjows were to march along the sea outside the Gwan, and occupy the enemy's right, for their men could not be spread over against more than half of the enemy's line. They were however drawn up at some distance and not seen by the rebels, their leaders being ordered to be cautious, for though rebels their foes were not to be despised.

Li had taken the precaution to bring with him the heir of the late Ming emperor and the various Wangs, so as to bring their moral influence to bear against Sangwei and his troops. Sangwei's father was also there. If Li could only root out this one man, he would be lord of China; for already the greatest part of China was in his hands, and all would be as soon as he secured these last ten *li* of territory in the remote north-east corner of Chihli. One small victory more and he would be undisputed master of the Flowery Kingdom. And he was wise enough to be cautious as well as active in opposing Sangwei, whose reputation as a soldier was long made.

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* It is said that formerly the Chinese wore their hair as the Coreans do to this day, who neither shave nor cut the hair, but before marriage wear it hanging loose, and after marriage cut off part behind the head, while the remainder is collected together and bound in a knot on the top of the head, which necessitates a peculiar fashion of skull cap.

† The *Doong wha lòo* affirms, that Sangwei advanced the extreme of the right wing, which must mean that he marched so as to form line with the Manjow right, for he would be cut off if opposed to the extreme of the enemy's line, while the Manjows were at the other extreme.

Sangwei with his handful of troops dashed right against the centre of Li's army, and was soon surrounded by the rebels several deep. In a frightful storm of sand and gravel raised by a terrific wind, his men fought bravely every man wounded; but they could only hold their own, each wounding and killing several robbers.

Dworgwun and two of his brothers were on horseback on a hill looking on. Judging that the moment of action had arrived, the order was given to twenty thousand Manjow horse, to gallop into action at Sangwei's left. These horses were all protected by breast-plates, and their riders all clad in mail.[*]

The moment had now arrived to determine who should in history be called the robber and rebel, and who the conquering hero; for the victorious is the noble party, and the defeated the sinner.

The Manjows with three great shouts flew at the ranks of Li; the wind stopped at that moment, the blinding storm was hushed and Li's men opened their eyes to behold the mail and queues of the Manjows. With a cry of "The Manjows are upon us," the ranks began to waver, to break, to flee, Li himself was the first to gallop off the field. He was soon followed by all his army, who were pursued and unresistingly cut down by the whole Manjow force for forty *li.*

Dworgwun ordered all the soldiers and people of Shanhaigwan and neighbourhood to adopt the Manjow "tail" and cut off the rest of their hair.

Li stopped his flight in Yoongping whence he sent messengers, among whom was an old acquaintance Jang Zwolin, the superior of Sangwei at the disastrous battle of Siwongshan, to tempt Sangwei by proclaiming the emperor's heir. But Sangwei did not believe in the sincerity of the overture, or believed his interests pointed another way and continued to press the fugitives.

Li therefore retreated on the capital where he put to death Sangwei's father and family and the Ming Wangs, in the public execution grounds, loaded as many carts as he could collect with spoils, set fire to the palaces[†] and marched westwards.

The spoils, seized after that battle at Shanhaigwan, of horses, camels, satins and silks were incalculable. Pingsi Wang was afterwards presented with a jade girdle, a dragon-embroidered court dress, a sable robe, a magnificent horse with a splendid saddle, a quiver, bow and arrows, besides a sum of ten thousand taels.

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[*] The breast-plates of the horses were of iron, but the 甲 *kia* of the riders is said to have been of many layers of Cotton-wool, quite as good a protection and more easily worn.

[†] It was conduct like this which distinguished the "robber" from the "civilized" warriors in Chinese eyes, and we much fear the pulling down of houses and palaces by the allies did not help to convince the Chinese that "*Waigwo*" is anything but barbarous. Chinese believe in emptying palaces, but not in burning them.

The Manjows followed after the rebels, passing the capital without entering. On the first of the 5th moon they crossed Loogow bridge. Next day they came up with the rebels at Chingdoo. The spoil of the capital had been sent on ahead and the rebels determined to make a stand with their best troops.

A wind blew a dust storm on that day as at Shanhaigwan, but the wind was in the back of the Manjow army, which pressed against and again completely routed the rebels, who fled into Shansi.

In order to gain the affections of the people, the Manjow soldiers had to swear before starting on their expedition, that they would slay no innocent person, burn no man's house and destroy no man's property, while proclamations were issued, that the army was sent to protect the people and destroy their plunderers.

On the first of the 5th moon, Dworgwun the guardian Wang, who now began to act as if sole guardian, entered the capital and soon received notice of the submission of Tientsin and all the walled cities east and north of the capital. But Baoding and the neighbourhood to the south of the capital was in the hands of the rebels, while Shantung, Honan, &c., hearing of the defeat of the robber, murdered his officials and proclaimed for Foo Wang who had been set up in Nanking.

While the Manjow army and Woo Sangwei were hotly pursuing the retreating robbers, the Zooi Chin-wang in Peking was flooded with learned memorials and dinned with eloquent advice as to the proper mode for establishing peace and restoring order.

It was on the 1st of the 10th moon, (about beginning of November) 1644, that the child Shwunju was enthroned in Peking, having just arrived from Moukden, which however has never ceased to be an important city, having its own five Boards, the number of Manjows in it apparently preponderating greatly over the Chinese.

The Daching dynasty was born of war, cradled and swaddled in war, grew up in war and must, in the nature of things in China, perish of war, after passing a wonderfully long reign, with scarcely one year's perfect peace.

Of the many conflicting and warring parties of their time the Manjows had the best heads if the weakest arms; progressing and triumphing by political sagacity even more than by wise bravery.

Dworgwun wisely summoned the ablest and most learned Chinese to his Councils, sought, received and acted upon their advice, sometimes to the chagrin and disappointment of some of his friends. He at once fully and frankly adopted the laws formed and left by the Ming dynasty, which form the backbone and sinew of Manjow law to this day. He freely conferred offices of all grades upon competent Chinese. He adopted many Chinese customs, the only Manjow custom made imperative being the shaving of the forepart of the head, and adopting of the Nüjun queue, the change of cap and a slight change of fashion of clothing. But women's clothing and the fashionable cramped feet remain to this day the same,—a reason why a conservative government should bestow the power of voting on women!

J. R.

STATISTICS OF THE SHANTUNG PROTESTANT MISSIONS.

CHEFOO.

LONDON MISSION.

THE first Protestant missionary who settled at this port was the Rev. J. Edkins, B. A. who arrived from Shanghai, in the summer of 1860. He removed to Tientsin in the course of 1861, and the mission has not been since renewed.

PARIS PROTESTANT MISSION.

The Rev. O. Rau of this mission came to Chefoo from Shanghai in December, 1860. Shortly after, he removed to Tientsin, but returned to Chefoo in the latter half of 1861. He was joined the same year by the Rev. Mr. and Mrs. Bonhoure. In the summer of 1861, Mrs. Bonhoure died; and Messrs. Rau and Bonhoure both left for Europe in September, 1862; since which, the mission has had no representative in China.

SKETCH OF THE ENGLISH BAPTIST MISSION.

By Rev. T. Richard.

This has been an unfortunate mission. Of seven missionaries during the last fifteen years, the first two were taken on from other societies, in connection with which they had laboured in south China. One of these, the Rev. C. J. Hall, died just after preaching his first sermon in Chefoo; the other the Rev. H. Klockers, arriving on the death of the former, took up the work, built a small chapel thirty miles inland, baptized about fifteen in three or four years; at the end of which period, owing to certain differences, his services were discontinued. Of the other five, one, the Rev. R. Laughton, died in 1870, after diligent training of, and adding to, the young church. Two, the Revs. W. H. McMechan and E. F. Kingdon, returned home within two years of their arrival in China, on account of ill health. One, Dr. Brown, was a qualified medical man, who commenced medical mission work in 1871; but as he and the home committee did not see eye to eye, after three years his connection with it was also severed. The remaing one, Mr. Richard, who arrived in China in 1870, is still, but alone, in charge of the station. Thus illness, differences and death, have each at different times taken a couple away, leaving only one actual worker at a time, for most of the period since the establishment of the mission. Of the six, five were married. The two widows returned to England immediately on the death of their husbands. When will this afflicted mission see better days?

As to method,—distant and rapid itinerating, like travelling, was once the practice; but now settling down in some central position from which repeated and lengthened visits are made to the most promising places, is adopted, as more satisfactory. For inland residence, it is believed native costume has some advantages, and is therefore adopted. Chingchow foo, where Mr. Richard resides this year, alone, is two hundred and thirty-six English miles away from the nearest open port, and was not occupied by any foreigner before though visited often.

The following statistics of this mission were furnished by Mr. Richard in 1875.

This society first began work at Chefoo in 1860.

From the commencement, there have been altogether seven male missionaries, five of whom have been married.

There is at present one ordained missionary.

The mission has three chapels.

There are three out-stations.

There is one organized church.

There are five native preachers, one of whom is ordained and in pastoral charge, being supported by the native church.

From the commencement, 61 adults have been baptized.

The numbers at present in church-fellowship baptized are 36 male and 13 female—or 49 in all.

The annual contributions of the native members amount to $22.50.

The following notes on the *Medical* work of the mission, are from the pen of Mr. Richard in 1875.

"The medical mission was continued only for three years, including time for learning the language. Six students—at different times—got more or less medical instruction.

A work on the practice of medicine was being translated. Since Dr. Brown's departure, a dispensary has been continued, under the superintendence of a native. From the beginning those patients who can afford it, have been expected to pay; the pay being barely sufficient to cover current expenses, not including medicines. Most of the money comes from the sale of powders to cure opium-smoking. This amounts to more than all the rest put together! Philanthropists may here see the curse of opium."

The medical mission at Chefoo, which was the first in China connected with this society, was begun in 1870.

There is a dispensary.

The number of dispensary patients for the year amounts to 2,869. These are from all classes of the community.

The annual expenditure amounts to $180, paid from the general fund of the mission.

The native contributions just about cover the extra miscellaneous expenses.

We received the following note on the *Itinerancy* of the mission, from Mr. Richard in 1875.

The English missionaries and native assistants, paid and voluntary, engage in this work.

The modes of travelling are—on foot, by donkeys, mules, mule litters, carts and barrows.

The following are the chief cities visited.

In 1872, on a journey in Manchuria, the cities of Moukden, Lao-ching and the Corean Gate; the most distant point reached being Shin-ping pʻu, a day's journey inside the Corean Gate.

In 1873, a journey was made to the provincial city of 濟南 Tse-nan, the most distant point reached.

In 1874, the same journey was repeated.

In 1875, the prefectural city 青州 Tsing-chow was visited; this being the most distant point on the journey.

The out-stations of the mission are at—

Tsung-kïa, ...	90 *li*	north-west	from Chefoo.
Chʻi-hia, ...	110 ,,	south-west	,, ,,
青州 Tsing-chow (prefectural city)	740 ,,	west	,, ,,

STATISTICS OF THE AMERICAN SOUTHERN BAPTIST MISSION.

This station was commenced by the Rev. J. L. Holmes, who arrived there with Mrs. Holmes in September, 1860. In December he was joined by the Rev. J. B. Hartwell and his family from Shanghai. In March, 1861, Mr. Hartwell left for Tăngchow. In October of that year, Mr. Holmes was killed by the rebels. Mrs. Holmes went to Tăngchow in 1862. In 1873, Mr. Hartwell returned to Chefoo, and remained till 1875, when he left for the United States.

The following statistics of this mission were received in 1875.

This station was commenced in 1860.

There have been from the commencement, two ordained missionaries, both married.

The mission has three chapels.

There are two out-stations.

There is one organized church.

There are three native preachers;—formerly there were three others.

One of the native preachers is ordained, and in pastoral charge, being supported by the native church.

The two other preachers are paid by foreign funds.

The number of baptisms from the beginning, have been 83 adults.

The numbers at present in church-fellowship are 43 male and 20 female—or 63 in all.

The native contributions amount to $133 per annum.

AMERICAN PROTESTANT EPISCOPAL MISSION.

In 1861, the Rev. H. M. and Mrs. Parker, with the Rev. D.D. and Mrs. Smith, arrived in Chefoo, to commence a station of this mission. In October of the same year, Mr. Parker was killed by the local rebels, and Mrs. Parker left for America. In the summer of 1862, Mrs. Smith died, and Mr. Smith left for America soon after. There has been no attempt to renew the mission since that time.

AMERICAN PRESBYTERIAN MISSION.

In July, 1862, D. B. McCartee, M. D. went to reside at Chefoo, being the first of this mission to occupy the station. The Rev. H. and Mrs. Corbett arrived from America to join the mission on January 8th, 1864, and after a temporary residence at Tăngchow, settled at Chefoo the same year. In 1865, Dr. McCartee left for the south. Miss C. B. Downing joined the mission in 1866. The Rev. L. W. and Mrs. Eckard arrived in 1869. In 1871, the Rev. J. L. and Mrs. Nevius from Tăngchow joined the mission. In 1874, the Rev. L. W. Eckard left for the United States, on account of ill-health.

We are indebted to Dr. Nevius for the following summary received in 1875.

The Chefoo station was commenced in 1862.

From the commencement there have been altogether four married missionaries and a single lady.

There are at present two ordained missionaries—one of whom is married—and a single lady.

The mission has one chapel,—chiefly built of brick, and capable of seating about two hundred and fifty persons.

There is one out-station,—at Chi-mi, 130 miles distant.

There are four organized churches,—one in Chefoo, and three in Chi-mi.

There are five native preachers,—one of whom is ordained, and in pastoral charge, being partly supported by the native church.

There are two students preparing for the ministry.

The mission has three colporteurs.

Two Bible women are employed.

The numbers of baptized from the commencement have been 244 adults and 89 children—or 333 in all.

At present there are 141 male and 88 female members in church-fellowship—or 229 in all.

The native contributions from the Chefoo church amount to about $50 per annum. The Chi-mi churches are under the charge of a native pastor, who receives most of his support from the native church members, who contribute about $35, per annum.

In reference to *Schools*, Dr. Nevius writes in 1875 :—

"A boys' boarding-school has been in operation nine years, and has had on an average twelve pupils. A girls' school has also been maintained for eight years, with an average of twelve pupils. Another girls' school has been kept up for three years, in which are five boarders and a few day-scholars, having in connection with it an industrial class of forty women, who attend three afternoons in the week. The pupils in these schools are taught Christian books, the Chinese classics, arithmetic, geography and history, all in the native language.

For the following notes on the Itinerancy of the mission given in 1875, we are indebted to Dr. Nevius.

The foreign missionaries accompanied by a native preacher, and the native preachers and catechists by themselves, engage in the work. The journeys are made—on foot, by carts, donkeys, mules, horses, and mule litters; stopping at native inns.

Dr. Nevius makes, as a rule two journeys a year, spending in this work about two months in the spring and two in the autumn. His time is principally spent in repeated visits over the same region, including the cities of 萊陽 Lai-yang, 即墨 Tseĭh-mih, 膠州 Keaou-chow 高密 Kaou-meĭh, 諸城 Choo-ching, 沂州 E-chow, and 日照 Jĭh-chaou, the farthest point reached being about three hundred miles distant.

Mr. Corbett and Mr. Eckard, both now in the United States, have itinerated much in the same way; but spending less time and travelling shorter distances. The aggregate distance gone over in the year is about three thousand miles.

NATIONAL BIBLE SOCIETY OF SCOTLAND.

The agency of this institution was commenced in China in the beginning of 1864, when the Rev. A. Williamson arrived in China the second time, as the representative of the society. The head-quarters of the mission are at Chefoo, from which it extends its operations to the distant regions.

Dr. Williamson furnished us with the following note in 1875.

Foreign personnel of the mission.

Chefoo.	Rev. A. Williamson, LL.D.	Agent,	arrived in China, 1855.
,,	Robert Lilley.	Assistant,	,, ,, ,, 1869.
Peking.	W. H. Murray.	do.	,, ,, ,, 1871.

The agents of the society have travelled very extensively, having been repeatedly through all parts of Shantung province, and in several directions through north, south and central Manchuria;—also through the provinces of Chihli and Shanse, and portions of the provinces of Shanse, Honan, Hoopĭh, Hoonan and Szechuen.

Scriptures distributed (mostly sold) up to October 31st, 1874, 146,023 vols.

Books and tracts (mostly sold) up to October, 155,338 vols.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND MISSION.

The Rev. A. Williamson, LL.D., came out to China the third time in connection with this society in 1871. The Rev. J. MacIntyre, and W. A. Henderson, L. R. C. S. E. also arrived in 1871. The Rev. J. Ross came out in 1872, and left the following year for Newchwang. Mr. MacIntyre left for Newchwang in 1875.

From the Rev. A. Williamson, LL.D., we received the following note regarding this mission in 1875.

This society commenced operations in China in 1871; when the Chefoo station was established.

There have been four missionaries from the commencement, two of whom have been married.

There are two out-stations.

There are eight native assistants of all kinds.

There are thirty members in church-fellowship.

Mr. Henderson furnished us with the following items of information regarding the *medical* work of the mission at the end of 1875.

The medical mission was commenced in April, 1871.

There is one hospital with twenty-five beds.

There are two dispensaries.

There is a medical missionary.

There is one native in training.

The average of natives treated annually in the wards, for four years—1872 to 1875; and the average annual number of dispensary patients for the same period, is 5,899. The patients are mostly from the agricultural population.

The average annual expenses for three years—1872 to 1874—amount to £196, 4s. 8d.; the amount being defrayed from the funds of the society.

It is only for a few expensive medicines that any charge is made.

The following particulars respecting the *Itinerancy* of the mission, were received in 1875, from the Rev. J. MacIntyre and Mr. W. A. Henderson.

Besides the foreign missionaries, a native teacher is engaged in the work. The journeys are made by wheelbarrows, carts, horses and mule litters.

From April to July, 1872, Mr. MacIntyre made a journey from Chefoo by the district city of 濰 Wei, the prefectural city of 青州 Tsing-chow, the town of Chow-tsun, the provincial city of 濟南 Tse-nan, and the prefectural city of 東昌 Tung-chang.

From November, 1872, to March, 1873, he made a second journey, through the cities of Wei, and Tse-nan, the prefectural city of 兗州 Yen-chow, the departmental city of 濟寧 Tse-ning, the district cities of 鄒 Tsow and 曲阜 Keŭh-fow, the prefectural city of 泰安 Tai-ang, and the district city of 博山 Po-shan, back by the city of Wei.

In August, 1873, he made a third journey, to Tse-nan, the provincial city.

In August, September and October of the same year, Mr. Henderson visited the district city of 黃 Hwang, the cities of Lai-chow, Wei, Tse-nan, Tai-ang, Keŭh-fow, and the district city of 蒙陰 Mung-yin, the latter being the most distant point reached.

From December, 1873, to March, 1874, Mr. MacIntyre made a journey through the cities of Wei and Tse-nan, intending to visit the prefectural city of 開封 K'ai-fung in Honan province; but was not allowed to cross the Yellow river, thirty *le* before reaching the city.

Mr. MacIntyre's fifth journey was made in June, 1874, through the cities of Tseĭh-mĭh, Kaou-chow and Wei.

MISSION OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

This mission is of very recent origin, having been commenced at Chefoo on October 3rd, 1874; so that at the time our reports were received in 1875, it had only been in existence a few months, and the resident missionaries were still in the initial stage of studying the language. The Revs. M. Greenwood and C. P. Scott, who arrived together on the above date, are still the only representatives of the mission there.*

TĂNGCHOW.

PROTESTANT MISSIONS IN TĂNGCHOW.

BY MRS. CRAWFORD.

Written at the request of the resident Missionaries.

The first Protestant Mission in Tăngchow was begun in 1861, by Rev. J. B. and Mrs. Hartwell, of the Foreign Missionary Board of the Southern Baptist Convention. They rented a large native house in North Street, and commenced operations almost immediately. The people generally seemed well disposed, but soon the literati held a consultation and determined to place themselves in secret opposition. Hence, on the arrival in the following May, of Messrs. Gayley and Danforth with their families, of the American Presbyterian Mission, it was found difficult to secure for them eligible dwellings on any condition. This policy the literati continued for several years, until finally discovering they could no longer carry it out with safety to themselves, they abandoned it.

These two missions were subsequently reinforced as follows:—the Baptist by the arrival of—

Mrs. Holmes, ...	in	1862.
Rev. T. P. and Mrs. Crawford, ...	,,	1863.
Miss E. Moon, ...	,,	1872.
Miss L. Moon, ...	,,	1873.
Mrs. Hartwell died in 1870; and Mr. Hartwell with his second wife removed to Chefoo, ...	,,	1873.

The Presbyterian, by the arrival of—

Rev. J. L. and Mrs. Nevius, ...	in	1861.
,, C. R. and Mrs. Mills, ...	,,	1862.
,, C. W. and Mrs. Mateer, ...	,,	1864.
,, H. and Mrs. Corbet, ...	,,	1864.
Miss Brown, ...	,,	1867.
,, Patrick, ...	,,	1869.
Rev. E. P. Capp, ...	,,	1869.
,, J. F. and Mrs. Crossette, ...	,,	1870.
,, G. D. and Mrs. Patterson, M.D., ...	,,	1871.
Dr. Bliss, ...	,,	1873.

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* In the account of the Peking missions given in our May-June number, we omitted to mention that this society had a mission there for little more than a year,—from the summer of 1863 to the summer 1864. The two missionaries were the Rev. J. P. Michell and J. Stewart, M. D.

Miss Dickey,	in	1873.
Rev. J. and Mrs. Shaw,	,,	1874.

Mrs. Danforth died,	,,	1861.
Mr. Gayley, ,,	,,	1862.
,, Capp, ,,	,,	1873.
Mrs. Mills, ,,	,,	1874.

Miss Patrick was married to Dr. Meadows of Ningpo in 1870, and died a year or two after.

Mr. Danforth left for America,	in	1862.
Mrs. Gayley ,, ,, Ireland,	,,	1862.
Dr. Patterson, for America,	,,	1871.
Mrs. Patterson, ,, ,,	,,	1872
Dr. Bliss, ,, ,,	,,	1874.
Miss Dickey, ,, ,,	,,	1874.
Mr. and Mrs. Corbet for Chefoo,	,,	1864.
Mr. and Mrs. Nevius, for Chefoo,	,,	1871.

Dr. and Mrs. Nevius, Mr. and Mrs. Mills, Mrs. Holmes, Mr. Hartwell, Mrs. Crossette and Mrs. Capp (Miss Brown) have made visits to America. All have returned except Mrs. Capp who is expected this summer.

Methods of labor.

Before chapels could be fitted up, the gentlemen preached daily on the streets, and to such persons as they came in contact with; while the ladies instructed those women whose curiosity brought them to see the foreigners. Temporary chapels were however soon opened. Messrs. Hartwell and Crawford used the front rooms of their respective dwellings; the Presbyterian Mission leased the room on East Street long known as *Chin Shin T'ang,* and fitted up a part of their *Tung Ta Tsz* premises which is still thus occupied. So long as the congregations justified it, daily services were held at these places;—afterwards, on market days, and the Sabbath. Street preaching has never been abandoned; though of late years it has been mostly on summer evenings, when the people come out to enjoy the cool breezes. Every spring and autumn, preaching tours have been made among the surrounding towns and villages;—by the Presbyterians, mostly to their several *Ping-tu* stations—near *Lai-chow Foo,* in Chow-yuen city and Tsai-li; by the Baptists, to Hwang Hien, Pe-ma, Shang-tsuang, Hwang-ching and She-liang. Messrs. Mills, Nevius, Mateer and Crossette have made repeated trips to *Tse-nan Foo,* the Capital of the province, and Mr. Crossette spent more than a year there, to establish with Mr. McIlvaine—a mission in that important city. Proclaiming the Gospel in the chapels and on the streets of cities, villages and market towns, at great fairs by the way-side, to the literary and military competitors during the government examinations—in their studies to such as come, and of late years the regular teaching of theological classes, have been the principal occupation of the missionaries. The ladies have persistently, under great difficulties, visited from house to house, instructed visitors and classes of women, aided in the country work, and superintended and taught schools. Attention has been given by most to preparing books for churches, schools and general distribution.

Schools.

A boarding-school for girls was opened by—

Mrs. Nevius,	in	1862	disbanded,	1863.
Mrs. Hartwell,	,,	1863	,,	1864.
Mrs. Mills,	,,	1867	,,	1871.
Mrs. Hartwell,	,,	1868	,,	1870.
Mrs. Holmes,	,,	1870	still	continues.
Mrs. Capp,	,,	1873		

is now carried on by Mrs. Crossette. In these schools have been taught—the Scriptures, geography, grammar, history, arithmetic, evidences of christianity, music, and to some extent the chinese classics.

A boarding-school for boys was established by—

Mr. and Mrs. Mateer,	in	1864.
Mr. and Mrs. Crawford,	,,	1868.

Mr. Mateer's was subsequently enlarged and now employs two native teachers. In these schools are taught, besides the full course of chinese classics, geography, grammar, history, evidences of christianity, chemistry, natural philosophy, the Scriptures, astronomy and mathematics. A number of the students have become christians, and some are preparing for the ministry. Mr. Hartwell began a school in 1872, which, since his removal, has been carried on by the native pastor and teacher.

Mrs. Holmes had charge of a day-school for boys, from 1863 to 1867 and established another in 1871, which she afterwards transferred to Miss E. Moon. These boarding and day schools have received a great deal of personal attention from the superintending missionaries. Several attempts to open day-schools for girls have proved total failures. Efforts however, to teach women and girls to read at their own homes, have not been altogether without encouragement, and are prosecuted with untiring diligence. Most of the Christian women have also learned to read.

Churches.

The North Street Baptist Church was organized by Mr. Hartwell in 1862, with eight members. Others were soon added and the increase, with some intervals has been steady. In 1868 a religious interest began in connection with this church at Shang-tswong in Chow-yuen hien and more than twenty were baptized that year. In November, 1870, on account of Mr. Hartwell's anticipated visit to America, Woo Tswun-chao was ordained pastor, and has been supported by the church as such ever since. It has now sixty-three members, with two assistants, and the two out-stations at Chefoo and Shang-tswong.

The Presbyterian Church was organized in the autumn of 1862, with seven members. Some years subsequently, *Chin Shin T'ang* chapel was given up, and places rented on main street at *Shin tien* and at *Chow yuen*, where for a year or two native assistants sold books and preached. After the church grew stronger, it rented a chapel and supported a preacher for two or three years at Tsai-li. At Ning-kya, near Lai-chow-foo there is a church of twenty four members, and services are kept up by the natives. In Ping-tu district, churches have been formed at Tie-ling tswong, Sa-ko and Loo-kya keu. Yuen Ke-yin was ordained pastor of Sa-ko and Loo-kya keu in 1874, and is supported by those two churches, with a grant in aid from the mission. These four, with the church at Tăngchow number one hundred and seventy communicants. The mission has employed, first and last, six native assistants.

The Monument Street Baptist Church was organized by Mr. Crawford in 1866 with eight members. As a principle, no assistants have been employed; but more or less voluntary labor has been done by the native Christians. They hold regular Sabbath services near Whong-ching, and for two years a chapel was rented by the church, and preaching kept up at Mung-kya. There are now fifty-eight members.

Chapels.

Only native houses fitted up were used for this purpose until August, 1871, when the Presbyterian Church in the north-east part of the city was dedicated. A year afterwards, the Monument Street Baptist Church was dedicated. These are both neat foreign built houses, well adapted to their purposes, and amply large for the present congregations. Since their occupation, regular Sunday-schools have been carried on in them after the home model;—the Presbyterian with about eighty scholars; the Monument Street, about sixty. The North Street Church still worships in the front room of Mr. Hartwell's former residence.

Students of Theology.

The classes in theology have been managed in different ways, though the substance of the teaching has been essentially the same. All stand mainly in need of a knowledge of the Bible, its facts and doctrines, with a little geography and history to throw light upon it. Systematic theology has been taught by lectures, and in Dr. Nevius' compendium; and exercises have been required in written and extemporaneous discourses, and essays on given subjects. Only Mr. Mateer has taken a class through natural philosophy and astronomy. The Presbyterian students here and at Chefoo have together two sessions per annum of three months; each followed by a like vacation;—a spring session in Chefoo,—an autumn one in Tăngchow. Their expenses are paid and a small sum allowed them from a special fund, contributed principally by the missionaries on the field.

Mr. Crawford gives his students certain lessons which they prepare at home. They come up quarterly, spending a week or ten days reciting what they have learned, reading essays, hearing lectures, &c. They receive no compensation, but are entertained in plain style as guests during the time. TĂNGCHOW, *July 13th*, 1875.

STATISTICS OF THE AMERICAN SOUTHERN BAPTIST MISSION.

The following statistics of this mission were received from the Rev. T. P. Crawford in 1875.

This station was commenced in 1861.

There have been from the commencement, two ordained missionaries, both married, and three other missionary ladies.

At present there is one ordained missionary—married, and three other missionary ladies.

The mission has one chapel—foreign-built. Formerly it rented a chapel in the country, but has given it up.

There is one out-station—at Hwong-ching, seventeen miles south of Tăngchow.

There is one organized church.

There are no paid preachers; but several preach more or less voluntarily.

Several of the christians engage voluntarily in distributing books, and some act as Bible-women.

The number of baptisms from the beginning have been 66 adults. Of these 6 have been excluded from the church, 4 have died, and one has been dismissed by letter.

The numbers at present in church-fellowship are 35 male and 18 female or 53 in all.

The native contributions amount to about $12 per annum.

We have some notes on the *Itinerancy* of the mission, received from the Rev. T. P. Crawford in 1875.

The foreign missionaries and native assistants engage in this work. Travelling is accomplished by horses, donkeys, sedan-chairs, and on foot.

There is no native agency paid by foreign funds; all being left to the operation of the voluntary principle. The missionaries as well as the native christians make frequent excursions to the villages around the city of Tăngchow, within a radius of thirty miles, for the purpose of preaching the Gospel, and distributing books among the people. The missionaries cultivate the field in the immediate vicinity, leaving long and expensive journeys to others. The native christians appear to love to preach, and they are all encouraged to do so to the utmost of their ability. Their labours in this way become free and natural. They seem also to equal in amount those stimulated by payment. The practice is free from many objections, and fosters among the disciples, a spirit of love, honour and self-respect.

Mr. Hartwell has visited Shin-tien,—20 miles from Tăngchow—about fifteen times; Shang-tsuang,—70 miles distant—about five times; Hwang-hien and Pe-ma—20 and 30 miles distant—about sixty times; and the prefectural city of Lai-chow—80 miles distant—twice.

STATISTICS OF THE AMERICAN PRESBYTERIAN MISSION.

We are indebted to the Rev. C. W. Mateer for the following summary received in 1875.

The Tăngchow station was commenced in 1861.

From the commencement, there have been altogether eleven male missionaries—ten of whom have been married—and two other missionary ladies.

There are at present four ordained missionaries—two of whom are married—and one other missionary lady.

The mission has ten chapels.

There are eight out-stations.

There are five organized churches.

There are five native preachers, one of whom is ordained and in pastoral charge, being partly supported by the native church.

There are three students preparing for the ministry.

One colporteur is employed.

The numbers baptized from the commencement have been 214 adults and 50 children—or 264 in all.

At present there are 113 male and 45 female members in church-fellowship—or 158 in all.

The annual native contributions amount to $81.66.

The Revs. C. R. Mills and C. W. Mateer gave the following notes in 1875, regarding *Medical* work in this mission.

All the clerical missionaries have done more or less medical work. There have been two physicians in connection with the mission. Dr. Patterson arrived in the spring of 1871, and returned to the United States in November of the same year. Dr. Bliss arrived in June, 1873, and returned to the United States in June, 1874. He had treated perhaps 500 out-patients, and his services were highly valued.

Mr. Mateer, though not a regular medical practitioner, has been compelled by circumstances, to do at various times, a good deal in this department of service. He has dispensed medicines, it may be to the value of $50 a year; treating perhaps an average of 100 to 150 patients.

For the following notes on the *Itinerancy* of the mission given in 1875, we are indebted to the Revs. C. R. Mills, C. W. Mateer and J. F. Crossette.

The foreign missionaries and Chinese assistants engage in this work. The journeys are made by mule litters, carts, donkeys, mules, and wheelbarrows.

In 1865, Mr. Mateer made a tour through the cities of 黃 Hwang, 萊州 Lai-chow, 萊陽 Lai-yang, and 棲霞 Tsie-hea, in all a distance of 220 miles.

In 1866, he made another tour, through the cities of Hwang, Lai-chow, 濰 Wei, 青州 Tsʻing-chow, and Chang-kʻeo, in all about 700 miles.

In 1867, Mr. Mills made a three months journey with his catechist, passing the cities of 沂州 E-chow, 泰安 Tai-ang, 曲阜 Keŭh-fow, Yang-chow—the most distant place visited in the province—and 濟南 Tse-nan, being accompanied so far on the way by the Rev. Dr. Williamson of the Scotch Bible Society. Thence he proceeded to Tientsin, Peking and on to the Great Wall. He sold Bibles and other Christian books on the occasion to the amount of $200.

From May 23rd to June 23rd, 1871, Mr. Crossette made a journey to Tse-nan, in all 600 miles.

From September 1st to the 13th of the same year, Mr. Crossette made a journey in company with Dr. Nevius, to Lai-chow and 平度 Ping-too, in all 200 miles.

From November 28th, 1871, to January 6th, 1872, Mr. Crossette made a journey to Tse-nan, a distance of 960 *le*, and back, in all 600 miles.

From September 11th to October 7th, 1872, Mr. Crossette made a journey in company with the Rev. H. Corbett, to Lai-yang, 即墨 Tseĭh-mĭh, and 膠州 Keaou-chow, in all 300 miles.

From November 21st to December 19th of the same year, Mr. Crossette, accompanied by Dr. Nevius, visited Tseĭh-mĭh and other places, in all 300 miles.

From February 13th to May 17th, 1873, Messrs. Mateer and Crossette made a journey through the cities of Tai-ang, Keŭh-fow, Tse-nan, Tsʻing-chow, and 臨清 Lin-tsing on the Grand canal, the most distant point. The whole journey was about 900 miles.

From October 8th, 1873, to July 23rd, 1874, Mr. Crossette was on a tour to Lai-chow, Tseĭh-mĭh, Wei, Tse-nan and other places, in all 700 miles.

From August 22nd to September 15th, 1874, Mr. Crossette made a journey to Lai-yang, about 100 miles.

From March 9th to May 7th, 1875, Messrs. Mills and Crossette made a journey to Tse-nan, Wei, Tsʻing-chow and other places, with a native assistant, in all about 600 miles.

From June 11th to July 1st, 1875, Mr. Crossette made a journey to the district city of Wei, the whole distance being about 300 miles.

Mr. Mateer has visited the district of Tse-hee, 40 miles distant, about twenty-five times; the district of Ping-too, 120 miles distant, five times; and Chow-tsun, 50 miles distant, three times.

Mrs. Mateer has made the following trips, sometimes with Mr. Mateer, and sometimes in the convoy of a reliable native:—

To Tse-hea city and district 40 miles distant, six times, three times being accompanied by her sister Miss Brown; to Chow-tsun, 50 miles distant, once; and to Ping-too and Lai-chow, making a round trip of 250 miles, three times.

Miss Brown made a journey to Ping-too.

The Rev. E. P. Capp, with Mrs. Capp (formerly Miss Brown) made a journey to Ping-too. Mr. Capp also twice made the same journey in company with Dr. Nevius.

The following are the out-stations of the mission :—

Ning-kea, ...	90	miles	west	from	Tăngchow.
Le-koo tswang, ...	90	,,	do.	,,	,,
Tea-sing tswang, ...	110	,,	south-west	,,	,,
Loo-kea kʻio, ...	110	,,	do.	,,	,,
Sa-ko, ...	110	,,	do.	,,	,,
Chow-tsun, ...	50	,,	do.	,,	,,
Shin-tien, ...	20	,,	south	,,	,,
Tsai-le, ...	35	,,	do.	,,	,,

TSENAN.

The Rev. J. S. McIlvaine sent us the following figures in 1875, for this recently-occupied ground, where he has been the only resident missionary.

This station was commenced in 1871.

There has been but one missionary from the commencement, who still resides there.

There is one chapel.

From the commencement there have been 3 adults baptized—2 male and 1 female, who are still the only church members.

We give here a few titles of books in the Mandarin dialect, additional to those we have already recorded, a great part of them being written by residents in Shantung province.

進敎要理問答 *Tsin keaóu yaou lè wăn tă.* "*The Convert's Catechism.*" Rt. Rev. Bishop Boone, D.D. 73 leaves. Shanghae, 1846.

This was republished in 1874, with the term 眞神 *Chin shin* substituted for 上帝 as the term for "God."

悔改說畧 *Hwúy kaè shwŏ lëŏ.* "*Discourse on Repentance and Faith.*" D. B. McCartee, M.D. 10 leaves. Ningpo, 1847.

This was reprinted at Ningpo in 1852, in 8 leaves, with the title 改悔信耶穌畧說 *Kaè hwúy sin yây soo lëŏ shwŏ*; and again at Shanghai, in 1860, with the title 悔改信耶穌說畧 *Hwúy kaè sin yây soo shwŏ lëŏ.*

靈魂總論 *Ling hwăn tsùng lún.* "*Brief Discourse on the Soul.*" D. B. McCartee, M.D. 3 leaves. Ningpo, 1848.

This was reprinted at Shanghae, in 1863.

天帝宗旨論 *Tʻëen ti tsung chè lun.* "*Discourse on the Divine Perfections.*" Rev. W. C. Milne. 22 leaves. Shanghae, 1848.

Another edition was published at Shanghae, in 1849, in 18 leaves.

人所當求之福 *Jîn sò tong kʻêw che fŭk.* "*True Happiness.*" Rev. W. H. Medhurst, D.D. 6 leaves. Shanghae, 1856.

救世主祇耶穌一人 *Kéw shé choò che yây soo yĭh jin.* "*Jesus the only Saviour.*" Rev. W. H. Medhurst, D.D. 3 leaves. Shanghae, 1856.

人不信耶穌之故 *Jin pĭh sin yây soo che koó.* "*Why the Heathen make light of the Gospel.*" Rev. W. H. Medhurst, D.D. 6 leaves. Shanghae, 1856.

失羊歸牧 *Shĭh yâng kwei mŭh.* "*The wandering Sheep returned to the Shepherd.*" Rev. W. H. Medhurst, D.D. 4 leaves. Shanghae, 1856.

君子終日爲善 *Keun tszè chung jĭh wei shén.* "*A well-spent day.*" Rev. W. H. Medhurst, D.D. 7 leaves. Shanghae, 1856.

歲終自察行爲 *Súy chung tszé chʻa hing wei.* "*A Discourse for the New Year.*" Rev. W. H. Medhurst, D.D. 4 leaves. Shanghae, 1856.

悔罪祈救之事 *Hwúy súy kʻé kéw che sze.* "*The penitent Sinner seeking for Mercy.*" Rev. W. H. Medhurst, D.D. 6 leaves. Shanghae, 1856.

惡者不得入天國 *Go chày pŭh tĭh juh tʻëen kwŏ.* "*Who are excluded from the Kingdom of God.*" Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

祈禱上帝之理 *Kʻé taóu sháng té che lè.* "*Prayer.*" Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

善者受難獲益 *Shén chay shów nán hwo yĭh.* "*The Good Man in Affliction.*" Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

善人考終命 *Shén jin k‘aòu chung mîng.* *“The happy Death of the Righteous.”* Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

死至猝不及備 *Szè ché tso pŭh k‘eih pé.* *“Death comes like a Thief in the Night.”* Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

安息通書 *Găn seĭh t‘ung shoo.* *“Sabbath Calendar Catechism.”* Rev. S. Carpenter. 29 leaves. Shanghae, 1857.

張遠相論 *Chang yuen seang lún.* *“Dialogue between Chang and Yuen.”* Rev. M. T. Yates. 27 leaves. Shanghae, 1857.

福音合叅便蒙 *Fŭh yin hŏ ts‘an pëen mung.* *“Harmony of the Gospels.”* D. B. McCartee, M. D. 142 leaves. 1861.

頌揚眞神歌 *Sung yâng chin shîn ko.* *“Hymn Book.”* Rev. J. L. Nevius. Shanghae, 1862.

耶穌教官話問答 *Yây soo keaóu kwan hwa wăn tă.* *“Christian Catechism.”* Mrs. Nevius. 21 leaves. Shanghae, 1863.

Another edition of this was printed at Shanghae in 1868, in 20 leaves, and another in 1874, in 18 leaves and 22 leaves.

耶穌聖教問答 *Yây soo shíng keaóu wăn tă.* *“Catechism of the Christian Religion.”* Rev. W. Muirhead. 6 leaves. Shanghae.

Two other editions of this printed at Shanghae, in 6 and 7 leaves respectively.

訓兒眞言 *Heun ûrh chin yên.* *“Peep of Day.”* Mrs. Holmes. 59 leaves. Shanghae, 1865.

This was reprinted at Shanghae in 1867, in 62 leaves; again in 1869 in 29 leaves; and again in 1874, in 62 leaves.

醒世良言 *Shing she leang yên.* *“Rousing Words.”* Rev. A. Williamson. 2 leaves. Shanghae, 1866.

造洋飯書 *Tsaòu yâng fàn shoo.* *“Foreign Cookery in Chinese, with a Preface and Index in English.”* Mrs. Crawford. 29 leaves. Shanghae, 1866.

張遠兩友相論 *Chang yuen leang yew seang lún.* *“Dialogue between the two Friends Chang and Yuen.”* Rev. H. Corbett. 60 leaves. Shanghae, 1868.

舊約節錄啓蒙 *K‘éw yŏ tseĭh lŭh k‘e mûng.* *“Old Testament History made easy.”* D. B. McCartee, M. D. 98 leaves. Shanghae, 1868.

文學書官話 *Wăn hëŏ shoo kwan hwa.* *“Mandarin Grammar.”* Rev. T. P. Crawford. 56 leaves. Shanghae, 1869.

善惡到頭終有報 *Shen gŏ taou t‘ow tsung yew paou.* *“Good and Evil requited.”* Rev. H. Corbett. Sheet tract. Shanghae.

畧論襍集 *Lëŏ lún seĭh tseĭh.* *“Christian Ritual.”* Rev. T. P. Crawford. 18 leaves. Shanghae, 1870.

讚美詩 *Tsán mei she.* *“Hymn Book.”* Rev. T. P. Crawford. 31 leaves. Shanghae, 1870.

耶穌爲誰 *Yây soo wei shuy.* *“Who is Jesus?”* Rev. C. W. Mateer. Sheet tract. Shanghae, 1870.

孩子受洗禮論 *Hai tsze show se le lún.* "*Discourse on Infant Baptism.*" Rev. C. W. Mateer. 23 leaves. Shanghae, 1871.

頌揚眞神歌 *Sung yang chin shîn ko.* "*Songs of Praise.*" Rev. J. L. Nevius, D.D. 118 leaves. Shanghae, 1871.

婚喪公禮 *Hwan tsang kung le.* "*Marriage and Burial Ritual.*" Shantung Missionaries. 13 leaves. Shanghae, 1871.

十條誡 *Shĭh tʻeaou kéae.* "*The Ten Commandments.*" Rev. C. W. Mateer. Sheet tract. Shanghae, 1871.

耶穌敎略說 *Yây soo keaóu lëŏ shwŏ.* "*Outline of Christian Doctrine.*" Rev. J. S. McIlvaine. Shanghae, 1871.

三個閨女 *San kŏ kwei neu.* "*Three little Daughters.*" Mrs. Crawford. 28 leaves. Shanghae, 1872.

配音書 *Pei yin shoo.* "*Phonetic system of writing Mandarin.*" Rev. T. P. Crawford. 7 leaves. Tăngchow, 1872.

西國樂法啓蒙 *Se kwŏ yŏ fă kʻe mûng.* "*Principles of Vocal Music.*" Mrs. Mateer. 124 leaves. Shanghae, 1872.

信經十誡主禱文 *Sin kang shĭh keae choo taou wăn.* "*The Apostles' Creed, Decalogue and Lord's Prayer.*" Rev. T. McClatchie, M.A. Shanghae, 1872.

瑞四國孩童故事 *Suy sze kwŏ hae tʻung koo sze.* "*The Swiss Boy.*" Mrs. Nevius. 31 leaves. Shanghae, 1873.

古國鑑畧 *Koo kwŏ kèen lëŏ.* "*Epitome of Ancient History.*" Rev. T. P. Crawford. 86 leaves. Shanghae, 1873.

求救禱告文 *Kʻew kew taóu kaou wăn.* "*Prayer for Salvation.*" Rev. C. W. Mateer. Sheet tract. Shanghae, 1873.

官話淺白禱告文 *Kwan hwa tseen pĭh taóu kaou wăn.* "*Simple Prayer.*" Rev. J. L. Nevius, D.D. Sheet tract.

圖說張 *Tʻoô shwŏ chang.* "*Pictorial Sheet.*" Shanghae.

眞宰論 *Chin tsae lún.* "*Discourse on the True Lord.*" Rev. J. S. McIlvaine. Sheet tract. Shanghae, 1874.

耶穌論 *Yây soo lún.* "*Discourse on Jesus.*" Rev. J. S. McIlvaine. Sheet tract. Shanghae, 1874.

警世論 *King she lún.* "*A Rousing Discourse.*" Rev. J. S. McIlvaine. Shanghae, 1874.

小問答 *Seaou wăn tă.* "*Child's Catechism.*" Mrs. Crawford. 45 leaves. Shanghae, 1874.

創世記問答 *Chwang she ke wăn tă.* "*Catechism of Genesis.*" Rev. C. W. Mateer. 191 leaves. Shanghae, 1875.

靈魂引階 *Ling hwăn yin keae.* "*Child's Book on the Soul.*" Rev. C. R. Mills. 59 leaves. Shanghae, 1875.

救世當然之理 *Kéw she tʻang jên che le.* "*Philosophy of the Plan of Salvation.*" Rev. T. Richard. Peking, 1876.

GOD κατ' ἐξοχὴν.

By Rev. Thos. McClatchie, M.A.

PART I.

THE learned Cudworth states that the pagans not only signified the supreme God by proper names, "but also frequently by the appellatives themselves, when used not for a god in general, but for the God, or God κατ' ἐξοχὴν, and by way of eminence. And thus ὁ θεὸς and θεὸς are often taken by the Greeks, not for θεῶν τις 'a god,' or 'one of the gods,' but for God, or the Supreme Deity."*

When a Christian speaks of "God by way of eminence," he does not mean "the Supreme *Deity*," for this phrase implies the existence of inferior deities; but, "the Supreme *Being*," that is, the *only* God, Jehovah. When a heathen uses the word "God by way of eminence," he merely means the highest being with which he is acquainted, viz., the Divine Reason or Supreme Soul of the whole universe, *who is certainly not Jehovah*, inasmuch as, in *all* systems, eternal matter is associated with him.

Cudworth shows that not only is the word "God" thus used by the heathen, "by way of eminence" for their "First God," but that it is so used for Jupiter, their "Second God;" whom, as he is both Demon and God, they also style *Demon* by way of eminence; *e. gr.* "Moreover as the word Θεὸς was taken κατ' ἐξοχὴν, or 'by way of eminency' for the Supreme God, so was Δαίμων likewise."†

Jupiter's‡ distinctive designation, as is well known, is *Nous* or *Mens*, or Mind; and this "Mind" was regarded as emanating from the "First God," being therefore *inferior to him by nature*, though not in time, both being equally eternal. Cudworth gives abundant proof that a threefold life of the world was generally held throughout Heathendom; the following are a few of his authorities on this point:—

1. Macrobius "acknowledged above the sun and heaven, first, an eternal Psyche, which was the maker and creator of them both; and then above this Psyche, a perfect mind or intellect; and lastly, above that mind a God, who was *verè summus*, 'truly and properly supreme,' the first cause, and the most omnipotent of all gods."‖

Here we have evidently three gradations in the life of the world, viz. 1.° The supreme God; 2.° Mind, or rational Soul; and 3.° Soul or *Anima Mundi*.

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* Intell. Syst. Vol. i, p. 429.

† Vol. i, p. 430.

‡ The Jupiter of the Philosophers; see *Enf. Hist. Philos.* i, p. 111.

‖ Vol. ii, p. 164.

2. "The paternal Mind is *the second* God, and the immediate demiurgus or opifex of the soul."* *i. e. Anima.* Hence Plutarch makes both "Mind and Matter subject to the supreme" God, that is, the First God.†

3. The Pythagoreans‡ also, held that "the first *one* (πρῶτον ῞εν) or unity, is above all essence; that the second *one* (Δεύτερον ῞εν)‖ which is that which truly is, and intelligible, according to them is the ideas; and that the third, which is psychical or soul, partaketh of the first unity and of the ideas." "The first Father of the Triad (τριάδος) having produced this whole creation, delivered it to Mind or Intellect: which Mind *the whole generation of mankind*, being ignorant of the paternal transcendancy, commonly call the first God."§

Hence we learn further, that the supreme God was called, *in numbers*, "the first *One*" or an indivisible unity; that the second God or "Mind" was called, *in numbers*, "the second *One, i. e.* a divisible One or Monad, and the third or inferior portion of the "intelligible" or Mind, was the *anima mundi.* Plato's gradation in the life of the world is similar to this, viz. 1.° Unity; 2.° Mind; 3.° *Anima* (ψυχη).¶ The *second* God or "Mind," we are also told here, is commonly exalted by Heathendom *into the place of the first power.*

The first God was represented by a plain sphere, and the second God, or Mind, or Jupiter, was the animated sphere or world, commonly called "Heaven," which is divided into a Monad and a Dyad; the former being designated "God," and the latter "Demon," by Pythagoras and others. Of these Gods no images were allowed.**

We shall find, on examination, that this triple gradation in the life of the animated universe, (viz. 1.° Unity; 2.° Mind or Rational Soul; and 3.° *Anima*) is held by Confucius and his followers; and that the Chinese like the rest of the heathen world commonly worship the *second* God instead of the first: all which plainly shows that, the systems of Confucius and of the ancient western philosophers, *must have emanated from a common source.*

In order to understand the Confucian system clearly, let us revert to the period *before* the present heaven and earth, during which nothing whatever existed beside the bare materials from which the present universe was formed; and having thus discovered the component parts of the world, we shall then proceed to form it from these.

I. *The component parts of the Universe.*—In the first paragraph of part I, of the 49th Sec. of his works, Choo-He tells us what the component parts of all things are; he says, "In the whole universe there is no such thing as 氣 *Khe* without 理 *Le*, or *Le* without *Khe* ?* *Le* inherent in *Khe* therefore is the compound origin of all things. Heaven, earth, man, the lower animals, and all creation in fact, are formed of this *Le* and *Khe*. *Le*, he further states, is Incorporeal, and the *Khe* is Corporeal.† Hence this *Le* is the only Incorporeal thing in the whole universe, as nothing else except the *Khe* yet exists; and the *Khe*, as it "is coarse and has dregs," is the matter from which all things are made. Thus the great origin of the world and of all things therein, is, so far, an incorporeal principle inherent in matter, and these two although totally distinct things, yet, are never separate from each other. As to time, both, we are told, are eternal, yet *Le* is self-existent and the Root, whereas the *Khe* is generated by, or emanates from it.‡ The *Khe* in this compound is an eternal, infinite, animated air, from which every portion of creation, from heaven and earth down to the meanest insect, is formed; *Le* being the *force* or power which acts upon it.

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* Vol. i, p. 485. † Ibid. p. 330 note. ‡ Vol. ii, p. 312.
‖ Monad. § Vol. i, p. 484. ¶ Ibid. p. 601, also, pp. 484-485.
** Cf. vol. ii, pp. 5, 6, 10 note; 26 n; 119 n; 127 n; 131. Lewes' Hist. Philos. i, 57, 96. (4th, Edition). See also "Confucian Cosmogony" Plate I.

II. What this *Le* is, we are told very plainly by these philosophers, as the few following passages chosen out of many will show;

1. 化底是氣..........神底是理 Chang-tsze, Sec. i, p. 7. "*Khe* is that which is transformed..........*Le* is Shin.

Here then we have plainly the first Shin of the Confucian philosophers, or Shin "by way of eminence."

2. 神也者妙萬物而爲言者也. *Yih King*. "Shin is the appellation of him who adorns the myriad of things."

Com. a. 問所謂神者是天地之造化否曰神者即此理 *Sing-le &c.* Sec. ii, p. 23. "Being asked whether this appellation Shin refers to the maker and transmuter of heaven and earth, he (Choo-He) replied, Shin is just that *Le* (which does so)." "If *Le* (Shin) had no existence, then also there could not be any heaven, or earth, or man, or things" &c. *Choo-tsze*, Sec. 49, Part I, par. 12.

Com. b. 理則神而莫測 *Sing-le &c.* ii, p. 24. "This *Le* is just Shin, and is Incomprehensible."

Hence the creator or framer of the universe from the eternal matter or *Khe* is styled both Shin and *Le*, and this too, completely independent of whatever English meanings may be attached to these Chinese words.

3. 神者理之妙者也貫動靜而無不在超形氣而不可知 *Sing-le &c.* v. p. 18. "Shin is the Adorning *Le* (of the *Yih King*); it connects motion and rest, and is Omnipresent; is more excellent than bodily form or *Khe* and is Incomprehensible."

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* This statement of the heathen philosopher seems reproduced by the German materialists of the present day, whose favourite text is, "no matter without force, and no force without matter." *Ch. Quarterly Review, Ap.* 1877, p. 91.

† Par. 4.

‡ Par. 2, 5, 7.

4. 神理也 *Ibid.* p. 35. "SHIN is *Le.*"

5. 神者理也氣之主理以主氣氣以載理 *Ibid.* "SHIN is *Le,* the Lord of the *Khe; Le* rules over the *Khe,* and the *Khe* contains the *Le* (inherent in it)."

6. 蓋神理也化氣也 *Ibid.* p. 43. "Now SHIN is *Le,* and that which is transformed is the *Khe.*"

7. "In the whole universe there is no such thing as *Khe* without *Le* or *Le* with *Khe.*" *Choo-tsze,* 49. "Separate from *Khe* there is no SHIN, and separate from SHIN there is no *Khe.* *Two Chings,* vol. ii, ch. xi, p. 4.

Thus we have finally, as the great origin of all things, and *before the existence of any thing else whatever,* two things from which every particle of the universe is formed, viz., an incorporeal, self-existent, eternal principle, called SHIN, inherent in eternal, infinite matter *Khe,* which emanates from it, and is therefore inferior to it; SHIN being "more excellent than the *Khe*" (see above, 3). "All things have visible traces, but SHIN who is in their midst is invisible. SHIN is never separate from matter. Hence SHIN is the incomprehensible being who is in the midst of all things, and adorns them."* Hence the name "The Adorner" given to this "First SHIN" in order to distinguish it from the second, and all other *Shin.*

It is plain from the above passages that the *Khe* or matter from which every particle of the universe is formed, is *animated;* secondly, that SHIN is the *supreme* soul *(veré summus)* of this matter, and thus superior to it; and thirdly, that the highest power or force known to the Chinese philosophers is a *soul* and not a personal being, which they call SHIN.

Here then we have the SHIN κατ' ἐξοχὴν of the Confucianists, who thus make it the supreme soul of the whole universe, just as the ancient western philosophers made their *Theos* κατ' ἐξοχὴν the supreme soul of all things; and both Stoics and Confucianists make the union between this power and matter as close as the union between the body and the soul in man. The Chinese term SHIN therefore, beyond all doubt or question, *means* "God" in the sense of pagan nations, just as the terms *Theos* and *Deus* do.

The *Khe* or Matter, being thus endowed with life, is regarded as the "Great Extreme" of all things, *only on account of* the presence of the SHIN κατ' ἐξοχὴν in its midst; e. gr. "Because of it's *one* SHIN, it (the *Khe*) is called the "Great Extreme,"† &c.

According to the Chinese philosophers therefore, the great origin of all things consists of one SHIN inherent in matter; according to the Stoics, of one "*God*" inherent in matter; and these two component parts, of the universe exist before any single thing in the whole world is formed.

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* Yih King, Vol. xiv, p. 17, 15. Imp. Ed.

† Yih King, Vol. iv, 3, 16 *Cam.* Here is evidently the "Monotheism" ascribed by Cudworth to the whole pagan world.

The term 理, which, as we have seen from the quotations given above, is one of the names of the supreme SHIN, I have translated "fate" in my "Confucian Cosmogony" and also in the "Translation of the Yih King." In the introduction to the latter work p. vii, I have stated my chief reasons for adopting this translation of the word; and as these reasons have not yet been *proved* to be ungrounded, I see no necessity for making any alteration. I am quite willing in this, as in every other point, to learn from the youngest student of Chinese, provided he *proves* that I am mistaken. Choo-tsze, in Sec. xlii, p. 1., has the following passage bearing on this subject "Being asked the difference between (the designations) heaven, and destiny (命), nature, and *Le;* whether 'heaven' refers to self-existence; 'destiny' to flowing forth and being conferred upon all things; 'nature' to the complete form which each of the myriad of things obtains in order to exist; and '*Le*' to each matter and thing having it's own law (which it must obey); yet, spoken of unitedly, then heaven, *Le*, destiny, and nature, *all designate the same Being;* is this correct? He replied: just so; some persons however now say that 'heaven' does not refer to the azure sky; yet, in my opinion the azure sky *must not be omitted.*" 命 *Ming* is the destiny or portion of good and evil assigned to each individual in life; this is the Μοιρα of the western philosophers. *Le* is the law by which every thing in nature is placed, and which, as the *force* inherent in the universe, *exacts* obedience from all; that is to say fate, or the Αναγκη of the west. All the first missionaries to China, including Visdelou, have translated *Le* by "fate." "*Principle* of order" so frequently used, is equivalent "fate."*

This SHIN is unquestionably the "God" of the Stoics, according to whom "Soul of the world, reason of the world, nature, universal law, providence, destiny—*all mean the same thing.*" Nor with them either was the azure heaven omitted; for, "By Zeno, Chrysippus, and the majority of the Stoics, the seat of this efficient force was *placed in the heaven.*"† Let us now see how exactly this SHIN κατ' ἐξοχὴν of the Chinese philosophers corresponds to the *Theos* κατ' ἐξοχὴν of the western pagans.

I. *The Great Origin of all things is Matter* (Khe) *and force* (Le).

"Whilst therefore they (the Stoics) assert that every thing really existing must be material, they still distinguish in what is material

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* See Bishop Boone's Essays; Dr. Legge's "Notions," &c. Dr. Medhurst's "China," &c.

† Zeller, pp. 140, 145.

two component parts—the part which is acted upon, and the part which acts, or in other words *matter* and *force*."*

II. *This force is* SHIN *and is unproduced.*

"Universa ex materia et ex *Deo* constant....potentius autem est ac pretiosus quod facit, quod est *Deus,* quam materia patiens *Dei.*" *Ibid. p.* 136, *note.* The universe consists of *God* and Matter. But that which acts, which is *God,* is more powerful and more excellent than matter which is under the controul of God.

The pagan theologers, only a few Ditheists excepted, "though they supposed matter to be self-existent, yet, did they conclude that there was *only one unmade or unproduced God,* and that all their other gods were γεννητοι in one sense or other, if not as made in time, yet at least as produced from a superior cause."†

"*God* is the oldest of all things, because he is *unmade* (ἀγέννητον)."‡

In Confucianism therefore, we have one self-existent, unmade SHIN *(i. e. God)* inherent in eternal, generated matter—the source and fountain of all life.

3. *Fate, destiny, nature, are some of the names of this* SHIN *variously employing his power in the universe.*

So also the Stoics; "You may mention nature, fate, fortune; names of this kind are all names of *God* variously employing his power."‖

"All must confess that the Stoical *God* is wholly immersed in matter, and cannot possibly be separated from it; also, that he is diffused and extended through the whole universe......their *God* (*i. e.* Jupiter) was unable to accomplish all that he wished......being bound down by the fate *inherent in the very nature of matter.*"§ As fate is "SHIN" in China, so was it also regarded as "God" in the west; "*God* may also be called *Fatum, &c. Nat. Qu.* ii, 45, 1: Vis illum fatum vocare? Non errabis. Hic est, ex quo suspensa sunt omnia, causa causarum."¶ Do you wish to call him fate? You will not err. He it is on whom all things depend, the cause of causes.

"......The fate of Heraclitus was *God* himself, the maker of the universe."**

As fate therefore was one of the names of "God" used by western philosophers, so is it one of the names of SHIN used by the Chinese philosophers; and, according to *both,* this fate inherent in matter is the great origin of all things.

4. *The eternal Matter* (Khe) *is generated by this* SHIN.

"Matter although considered eternal was yet held by many to have been *generated by the Deity*." "This opinion of the emanation of all things from *God*, is of great antiquity."*

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* Zeller's Stoics, &c, p. 135.

† Cud. i, p. 416.

‡ Cud. i, p. 429.

‖ Ibid. p. 249 note.

§ Ib. ii, pp. 119, 120 note.

¶ Zeller, p. 145 note.

** Cud. ii, 28 note.

We cannot fail to see in the above quotations, that where the Chinese philosophers use the word "SHIN," there precisely, the western philosophers invariably use the word "God."

III. The same titles, names, and attributes given to this SHIN κατ' ἐξοχὴν of the Confucianists, are also given to the *Theos* κατ' ἐξοχὴν of the western philosophers; *e. gr.*

1. *The Adorner.*

"SHIN is the Adorning *Le. Sing-le &c.* v. 18.

"SHIN is the appellation of him who adorns the myriad of things." *Yih King.*

Plato supposed the animating principle of the universe to pervade and adorn all things. *Enf.* i, 236. *Jowett*, ii, 240, 2nd Ed.

2. *The Great Extreme.*

"SHIN is the (Incorporeal) Great Extreme." *Sing-le, &c.*, xi, 39.

This corresponds to the title "Tigillus, the beam, prop, and supporter of the world." (Compare *Choo-tsze*, Sec 49, part ii, par. 50). *Cud.* vol. ii, p. 207.

3. *Nature.*

"Nature causes motion, and then the *Khe* moves." *Com.* "Nature is SHIN." *Sing-le, &c.*, xi, 36.

"Quid enim aliud est natura, quam *Deus* et divina ratio toti mundo et partibus ejus inserta?" *Zeller*, p. 143 note. What else indeed is nature but *God* and the divine reason inherent in the whole world and all it's parts?

Under this title of "Nature," as under some others, the Confucianists include both the *Le* and the *Khe;*† so also; "The Stoics divide nature into two parts; one that which works; the other that which offers itself to be wrought upon. In the former is the power of acting, in the latter is simply matter, nor is one of them able to do any thing without the other. Thus under this one name of nature they comprehend two things very diverse: *God* and the world, the artificer and the work, and they say that one can do nothing without the other; as if nature were *God* mixed up with the world. For sometimes they so confound things that God becomes *the very soul* of the world, and the world *the body* of God."

In the compound origin of all things, according to the Confucianists, SHIN is the soul of the eternal matter from which the world is formed; and, according to the Stoics, *God* is the soul of the eternal matter from which the world is formed. Hence the First SHIN of Confucius is the First *God* of the Stoics.

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* Ib. i, 570 note; and p. 518 note.

† Choo-tsze, Sec. 49, par. 3, &c. Also Sec. 43, p. 10.

4. *Reason.*

"*Le* (SHIN) is Incorporeal Reason, the Origin of life; *Khe* is the Corporeal vessel, the Receptacle of life."* 神猶道也 "SHIN is the same as reason."†

According to the Stoics, "This source of all life and motion, at once the highest cause and the highest *reason*, is *God*. *God* and *formless matter* therefore, are the two ultimate grounds of things." *Zeller* p. 141.

In China reason is SHIN, and is inherent in matter; in the west reason is *God*, and is inherent in matter; therefore "SHIN" means "*God*."

5. SHIN *is the Great Vacuum.*

"SHIN is the designation (目) of the Adorning and responding Great Vacuum." "Hwăng-kheu's designation 'the Great Vacuum' is the same as the designation 'The Infinite,' *(Woo-keih)*." "The Great Vacuum is the self-existent reason;" &c. *Sing-le*, &c. v, p. 4, xxxiv, p. 2. *Sing-le-tsing-e*, Sec. ii, p. 12. *Le* (SHIN) is a bare, empty, wide world, without corporeal traces;" &c. *Choo-tsze* 49, par. 10.

Melissus and others called "*God* *ἄπειρον* *(Woo-keih)* the Infinite." *Cud.* vol. ii, p. 47.

"*God* is that space which surrounds and encompasses the whole nature of things." Onatus the Pythagorean says, "It seemeth to me that there is not only one *God*, but that there is one the *greatest and highest* God, that governeth the whole world, &c. That is that God who *contains and comprehends* the world;" &c. *Cud.* vol. iii, p. 242 and vol. i, 374.

"(The Stoics say that) without the world an immense vacuum is circumfused, which is *incorporeal*; and that, that is incorporeal which can be contained by bodies, but is not contained." *Cud.* vol. iii, p. 23.

Thus the Chinese philosophers call the great vacuum "SHIN," and the western philosophers call it "*God*." The world which revolves in this empty space, and which is formed from the *Khe* or matter, (let it be borne in mind) *is not yet in existence.*

6. SHIN *is an Indivisible Unity.*

"Body is divisible, but SHIN *cannot be divided*." *Sing-le*, &c. Sec. xi, p. 39. "The (Incorporeal) Great Extreme (SHIN) is Unity and without compare." "As to Root there is but one (Incorporeal) great extreme (SHIN), and each of the myriad of things has received it, each having within it an entire and complete great extreme (SHIN); as for example, the moon in heaven is but one, and when it is scattered amongst the rivers and canals, then it is seen in each; yet we cannot say that the moon is divided." *Choo-tsze* Sec. 49. "Heaven divides and becomes earth, earth divides and becomes the myriad of things, but reason (Shin) cannot be divided; at the end, the myriad of things return to earth, earth returns to heaven, and heaven returns to reason (Shin); hence it is that the model man reveres reason." (Shin). "Shin is the Great Extreme." *Sing-le*, &c. Sec. xi, pp. 23, 39. "When the *Khe* exists, then number exists, for, enumeration is the assigning of limits." *Choo-tsze*, Sec. 49, p. 20. "Khe is one (Monad), and Khëen rules it. Shin is also one (Unity); he rides upon the *Khe*, and changes and transmutes it; he can go out and come in, in the midst of entity and nonentity, death and life; is not confined to place, and is incomprehensible." *Sing-le*, Sec. xi, p. 38.

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* Choo-tsze 49, par. 24.

† Works of *Yang-tsze*, Sec. ii, p. 13, *Com.*

Here we have evidently the "First One, or *unity*" and the "Second One or *Monad*" of the Pythagoreans, mentioned above. Shin or *God* is a Unity, a "*one*" which cannot be divided; and the *Khe* is a Monad, a "*one*" which is the commencement of enumeration and divides *ad infinitum*. Parmenides and Xenophanes "affirmed that the *one* or *unity* was the first principle of all; matter itself, as well as other things *being derived from it;* they meaning by this *one*, that highest or supreme *God* who is over all." *Cud.* ii, p. 38. Plato, above intellect or mind, which is Jupiter, "asserts yet a higher hypostasis, one most simple and most absolutely perfect being; which he calls τὸ ῞εν (Unity), in opposition to that multiplicity, which speaks something of imperfection in it, and τ' ἀγαθον goodness itself, as being above mind and understanding:" &c. *Ibid.* p. 75. Socrates in the Parmenides of Plato, illustrates the indivisible Unity by the sun, much in the same way as Choo-tsze does by the moon; e. gr.

"Then do you think that the whole idea is one, and yet being one, is in each one of the many?

"Why not Parmenides? said Socrates.

"Because one and the same whole existing in many separate individuals, will thus be in a state of separation from itself.

"Nay, but the idea may be like the day which is one and the same in many places at once, and yet continuous with itself; in this way each idea may be one and the same in all at once." *Jowett's Plato*, vol. iv, p. 164: 2nd Ed.

7. *This* Shin *is Incomprehensible.*

"*Le* is Shin, and is Incomprehensible." *Sing-le, &c.*, Sec. ii, p. 24. "That which is Incomprehensible in the Yin-yang *(Khe)* is Shin." "The revolving Yin-yang is the *Khe;* the inherent *Le* (Shin) is that which is called reason." *Yih King.*

Clemens Alexandrinus says, "*God* is the most difficult thing of all to be discoursed of; because since the principle of every thing is hard to find out, the first and most ancient principle of all, which was the cause to all other things of their being made, must needs be the hardest of all to be declared or manifested." *Cud.* vol. iii, p. 30.

8. *This* Shin *is the Immoveable Author of all Motion.*

"That which when at rest cannot move, and when in motion cannot rest is matter; that which (causes) motion yet moves not, (causes) rest yet rests not is Shin." *Choo-tsze*, Sec. 49, Part. iv, p. 14.

The first *God* is designated by Aristotle "the first *immoveable mover*" *Cud.* vol. ii, p. 84. Aristotle's immoveable essence is that nature from which he derives all motion in the universe of things, in short it is his *God*." *Cud.* vol. iii. 68 note. "*God* being himself immoveable moveth all things; in the same manner as law, in itself immoveable, by moving the minds of the citizens, orders and disposes all things." *Ibid.* ii, 136.

"Shin" is immoveable, yet the author of all motion; so is "God;" therefore "Shin" means "God."

8. "Shin" *is Omnipresent.*

"Confucius said, he who comprehends the doctrine of change and transmutation, understands what Shin accomplishes." *Com.* "The acts of Shin are incomprehensible; we must look at change and transmutation in order to understand them. Shin is omnipresent in the midst of all these changes and transmutations." *Yih king.*

"They (the Stoics) affirm that *God* doth pervade all the matter of the universe, and even the most vile parts thereof." *Cud.* ii, 241.

9. Shin *is Polyonomous, and yet has no name.*

"Shin is not confined to place and is omnipresent; *he unites himself to the mind of man*,[*] which thus has it's origin *in unity.* Reason and Unity are but forced names of Shin: if we just consider Shin to be Shin, this is the best appellation." *Com.* "Shin is just *Le. Le* is incorporeal and heaven and earth with the myriad of things all depend upon it for generation, hence it is not confined to place and is omnipresent," &c. *Sing-le*, &c., Sec. xii, p. 3. Hence this Shin, which possesses many names is yet called "Woo Ming" or "the Nameless One," because all these names are considered inadequate to express his perfections.

"According to the old Egyptian theology. . . . *God* is said to have no name and every name." *Cud.* ii, 259.

10. *He is Hidden.*

"I have already said that the Great Extreme (Shin) is like one who hides his head;" &c. *Choo-tsze,* Sce. 49 Par. ii, par. 19.

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[*] **This is the explanation of the passage in the Lun Yu, which puzzles Dr. Legge so much; see pp. 33, 159, 心 *Mind.***

"Ammon in his books, calleth *God* most hidden, and Hermes plainly declareth that it is hard to conceive *God* but impossible to express him." *Cud. i*, 564.

11. *This* SHIN *bestows animation upon the Khe or Matter.*

"Accumulated *Khe* produces form; *Le* (SHIN) unites with it, and then it possesses the powers of understanding and sensation, just as when oil is poured upon fire then there is much flame," &c. *Choo-tsze,* Sec. 49, 22. Hence the world or "Heaven" made from this *Khe* is an animal endowed with life and reason, and is the body of SHIN who pervades all it's parts.

The ancient philosophers were of opinion that, "It is absurd to affirm that heaven (or the world) is inanimate, or devoid of life and soul, when we ourselves, who have but a part of the mundane body in us, are endued with soul. For how could a part have life and soul in it, the whole being dead and inanimate?" *Cud.* ii, 176.

12. *He preserves the world from destruction during the period of chaos.*

"It is just this *Le* (SHIN) which prevents the Yin-yang (*Khe*), and the five elements from becoming so tangled together as to lose their distinctness (in chaos)." *Choo-tsze,* 49, 9.

Hence "SHIN" means "*God;*" for, "Leibnitz is of opinion that the *Le* (SHIN) of the Chinese is the chaotic soul of the world, and their *T'ae-keih* (SHIN) the soul of the formed universe; in fine, *the Deity of the Stoics.*" *Enf.* vol. ii, p. 577.

From the above statements we perceive that the Chinese *in common with* other pagan nations hold:—1. That there is one eternal, ungenerated, self-existent first cause of all things. 2. That this first cause is fate, nature, destiny, the infinite, reason, incorporeal reason, an indivisible unity, an immoveable mover, hidden, incomprehensible, omnipresent, the root and author of all things, &c. 3. That he is the supreme soul of the whole universe, which is by his presence constituted a living animal, endowed with intellect and the power of motion. And, 4. That matter is eternally associated with him. This first cause the western pagans designate *Theos* and *Deus,* and the Chinese designate him SHIN. In comparing the above passages in the writings of the Confucianists with those quoted from the works of western philosophers it must be plain to every unprejudiced mind that the SHIN κατ' ἐξοχὴν of the Confucianists and the *Theos* (or Deus) κατ' εξοχὴν of the west, are *identical.* *Shang-te,* it will be noticed, *is not yet born,* we have not yet met with him; we have only examined the compound origin of all things.

IV. In the 49th, Sec. of Choo-He's Works, we learn the following particulars of this SHIN κατ' ἐξοχήν under his designation *Le* or Fate.

Part I. *Le.*

"*Le* is Shin."

1. He is inherent in all things, par. i, 24, 26.

2. *Khe* (or Matter) is generated by him, and he is designated nature. 2, 24, 35.

3. Shin and matter never separate; the former is incorporeal, the latter corporeal. 4, 5, 25.

4. Both are eternal. 5.

5. Shin is an indivisible unity. 6.

6. ,, is the root of all things. 7.

7. ,, preserves all things in chaos. 9.

8. Matter depends upon him for action, and he is the great vacuum. 10.

9. The world depends upon this Shin for existence; and both Shin and Matter are infinite. 12.

10. This Shin is superior to *Shang-te;* the supposed acts of *Shang-te* being, in reality, the acts of this first or supreme Shin. 16. 27.

11. This Shin is the soul of the world. 22.

12. ,, is incorporeal reason, and the origin of all the life in the world. 24.

13. Shin and Matter never separate. 25.

14. This Shin existed before heaven and earth. 26.

15. ,, is Lord of all. 30.

16. ,, confers the power of motion on the matter in which he is inherent. 36.

Part. II. The (Incorporeal) Great Extreme.

"The (Incorporeal) Great Extreme is Shin."

1. This Shin is *Le* (fate). 1, 28, 29, 40.

2. ,, is an indivisible unity, 11, 37.

3. ,, is incorporeal, 31.

4. ,, preserves the world in being, 6.

5. ,, and *Khe* (matter) cannot be separated; the *Khe* is generated by this Shin; and both are sternal, 7.

6. This Shin is "the infinite" (απειρον), 13, 38.

7. ,, is omnipresent, incorporeal, and infinite, 14.

8. ,, is the best and truly excellent principle, 16.

9. ,, is designated *Le* in chaos, and the Great Extreme in the formed world, 18, 22, 46.

10. This Shin hides its head, 19.

11. ,, is situated in the centre of the world, 24.

12. ,, is reason inherent in mind, 27.

13. ,, is most Divine, 30.

14. ,, confers the power of motion on the *Khe* or matter, 31.

15. This Shin is inherent in the *Khe*, yet generated it, 32.

16. All creation depends upon this Shin for existence and preservation, 35.

17. This Shin though inherent in mind or the *Khe* is yet distinct from it, 42.

18. This Shin is the incorporeal great extreme, and the *Khe* is the corporeal great extreme, 45, 47, 48.

19. Nothing can exist without this Shin, upon which all things depends, 50.

V. Shin *is used* κατ' εξοχῆν *in prayer, by the Chinese.*

"O *Te*, when Thou hadst separated the *Yin* and the *Yang* (*i. e.* the heavens and earth), thy creating power proceeded. Thou didst produce, O 神, the sun and moon, and the five planets, and pure and beautiful was their light. The vault of heaven was spread out like a curtain, and the square earth supported all on it, and all things were happy. I, Thy servant, venture reverently to thank Thee, and, while I worship, present the notice to Thee, O *Te*, calling Thee Sovereign."

This prayer is given in Dr. Legge's "Notions," &c., p, 28. amongst others of the same character. My object in quoting it, is merely to remark that 1st, Shin is unquestionably used κατ' εξοχῆν in this prayer. 2nd, Dr. L. does not see the slightest "*vagueness*" in the use of this term here, but translates it at once *in the singular number* and as referring to the Chinese chief deity, *whom he supposes to be the true God.* 3rd, We have here clear proof that those who thus address *Jehovah* in prayer; or say in the words of Hezekiah, "Thou art the Shin, even thou alone, of all the kingdoms of the earth; *thou hast made heaven and earth,*" use the word Shin in strict accordance with Chinese *usus loquendi*, whereas those who reject this use of Shin, do so through evident unacquaintance with this *usus loquendi.* It is therefore to be hoped that, amongst intelligent students, objections of the kind referred to, will in future cease to be urged. 4th. Insert the name Jehovah in this prayer instead of *Te* or "Ruler" and, with very slight alteration, any Christian may address it to Him who is the *only* Shin.

The *Yin* and *Yang* mentioned in this prayer are not the material heaven and earth, as Dr. L. supposes, but the light and the darkness, the two great principles, of which heaven and earth are the first material (or *Yin-Yang*) body. In this prayer then, the formation of the light and the darkness are attributed to a Shin whom Dr. L. states to be *Shang-te*, and therefore, the Dr. concludes, *Shang-te* must be *Jehovah!* But, if such a conclusion as this were admitted, it would *prove too much;* for, we should then be obliged to admit that every chief god of a pantheon, to whom the works of Jehovah are attributed by his votaries, is equally the true God. The god of the Persians (Mithras), equally with *Shang-te*, was declared by them to be the generator of the light and the darkness; but, in direct opposition to the claims of *both* these gods, Jehovah Himself says; "I am Jehovah, and there is none else. I form the Light *(Yang)* and create darkness" *(Yin)*. *Is.* xlv, 6, 7. To declare then that *Shang-te* or any other pagan god, with whom Matter *is equally eternal*, created the world in the same sense as Jehovah did, is, however ignorantly such a statement may be made, *giving the glory of Jehovah to another.*

Who then created the heavens and the earth *out of nothing?* The SHIN Jehovah, or the *Shin* Shang-te? "How long halt ye between two opinions? If Jehovah be SHIN, follow Him; but if *Shang-te*, then follow him."

◆

IS THE SHANGTI OF THE CHINESE CLASSICS THE SAME BEING AS JEHOVAH OF THE SACRED SCRIPTURES?

PART I.

ONE of the most important questions that can engage the minds of missionaries at the present time is this; is the Shangti of the Chinese Classics, the same Being as Jehovah of the Sacred Scriptures? This question is not only important in itself, but it is still more important from its connection with other questions which press for settlement. But little further progress can be made in determining what word shall be used in the translation of Elohim and Theos into Chinese, until this preliminary question shall have been decided. Every one can see, that if Shangti of the Chinese Classics is *indeed* the same Being as Jehovah of the Bible, what an immense vantage ground this gives us as missionaries in our efforts to introduce the Bible and its doctrines amongst this people. So also, if it can be established that Shangti is the same as Jehovah, then there is an end to all further controversy in regard to the distinctive name for God. For if from time immemorial, Jehovah has been called in the language of this people, Shangti, why should we, who bring to them a revelation from Jehovah, seek any other name by which to designate him than that by which he has been so long known to them? But in a matter of so much importance and of such extended relations, we may not receive such a statement as true, on slight or insufficient grounds. The consequences of an error here would be most serious and long continued.

The affirmative of this question has been argued with great ability and learning by the Rev. J. Legge D.D., LL.D., formerly a distinguished missionary at Hongkong, and now the learned Professor of Chinese at Oxford. The statement of his opinion on this subject was first published in a series of letters to the "Hongkong Register," in 1849, and then in 1852, in a book entitled "The Notions of the Chinese Concerning God and Spirits:" and recently, in his paper which was read before, the

General Missionary Conference at Shanghai on May 11th, 1877, on "Confucianism in relation to Christianity." The ability and learning displayed in these publications are acknowledged by all; and all will readily admit the clearness and courage with which the learned professor states his opinions. On page 23 of the "Notions of the Chinese" the Dr. says; "My thesis is that the Chinese have a knowledge of the true God, and that the highest Being whom they worship is indeed the same whom we worship." After presenting the argument, in proof of this opinion, and expressing his opinion of Shangti, he says: "I am confident the Christian world will agree with me in saying "this God is our God." The explicit statement thus made by a Christian missionary and a learned scholar, that he regards the chief god of a heathen people, to be the same Being as the God revealed to mankind in the Bible, is sufficiently startling as to challenge investigation. This opinion is so contrary to the opinions on that subject which have been held by Christian men of all ages and countries, that it must be substantiated by very clear proofs before it can be received as true. The Jews regarded the chief gods of all the nations around them, whatever were the titles and attributes ascribed to them, as false gods. The histories of the ancient nations of Egypt, Assyria, Babylon, India and Greece have spoken of the gods of these nations as false gods, hence it would be surpassingly strange and at the same time most interesting, if, while all the other nations of the world within a few hundred years after the deluge had all formed to themselves gods after their own imagination, it should be found that the Chinese have preserved the knowledge of the one living and true God through the long period of more than four thousand years. I have given the subject very careful and patient investigation and at the conclusion of it, I must declare, that after the consideration of all the professor's arguments, I cannot receive the opinion which he supports. The arguments which he presents in support of the opinion that Shangti is the same Being as Jehovah entirely fail to establish their indentity. And the arguments on the other side, in my judgment, make it clear beyond all doubt that Shangti is not the same Being as Jehovah.

I will now present to my readers the arguments, which, in my judgment, establish the opinion that Shangti is not the same as Jehovah. These will be arranged under three heads. 1st, It is contrary to the teachings of the Bible that they are the same Being. 2nd, That the chief gods of the other heathen nations have had attributes and worship, which belong to Jehovah, ascribed to them, as they have been ascribed to Shangti. And 3rd, Shangti is destitute of some of the *essential* attributes and work which belong to Jehovah, and, therefore, he is not the same Being.

1st, This opinion is contrary to the teaching of the word of God. The Bible teaches that *all men* had corrupted their way before Jehovah, and had made unto themselves gods after their own vain thoughts. This is taught in many different ways, both by indirect implication and inferences, and by positive statements. In the Old Testament the implied teachings is, that as all nations had gone away from Jehovah the true God, and made for themselves false gods, the only way of preserving a knowledge of the true God among men was to call a chosen people from among men to whom the knowledge of Jehovah was again made known by special revelation and this knowledge was committed to them as a special trust for preservation. Thus throughout the whole of the Old Testament history, all the nations, with whom the Jews came in contact—such as the various nations of Canaan, the Egyptians, the Assyrians, the Babylonians, &c., worshipped false gods—each nations had its own chief god—as Baal, Ashtoroth, Chemosh, Osiris, &c., in contradistinction to Jehovah the God of the Israelites.

So in the New Testament, wherever the apostles went in preaching the Gospel, in fulfilment of the command of their ascended Lord—to "go into all the world and preach the Gospel to every creature" the people are spoken of as idolaters, worshippers of false gods, and the obvious teaching of the whole narrative, is that the whole world was in the same condition of ignorance of the one living and true God. It would be easy to quote many writers to show that such has been the wide spread and prevailing opinion of Christians of all ages, as to the condition of the nations that had not yet received the written revelation of Jehovah as made in the Bible. But it is hardly neccessary to quote testimony to an opinion of such general currency. One may suffice. The late M. L' Abbe Huc, in his work, "History of Christianity in China, &c., &c.," writes thus in a note. "It is not without surprise that we find in the writings of this learned Jesuit [Father Le Comte], such propositions as the following:—'The people of China have preserved for more than 2000 years the knowledge of the true God, and have paid him homage in a manner that might serve as an example to Christians.' Another [Jesuit], too, in speaking of Confucius says;—'His humility and modesty might give grounds for conjecture, that he was not merely a philosopher formed by reason, but *a man inspired by God*, for the reform of this new world.' Father Le Comte was doubtless inspired by a great desire to facilitate the conversion of the Chinese, and especially the literati, but, in the words of the modern apologist of the Society of Jesus, we must say, that in this instance, Christian charity, and the enthusiasm of science, led the Jesuits astray." Crétinean Joly, vol. iii, p. 178, quoted in Huc, vol. iii, p. 247.

The positive statements of the Sacred Scriptures are equally as clear and decided on this point, as the general implications and inferences of the sacred narratives—Joshua says to the children of Israel, after they had entered into the promised land—"Thus saith Jehovah, the God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor: and they served other gods. Now, therefore, fear Jehovah, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye Jehovah." Josh. 24! 3, 11.

"Neither shall ye make mention of their gods, nor cause to swear by them." Josh. 28-7. "And the servants of the king of Assyria, said unto him, their gods are gods of the hills; therefore are they stronger than we." Kings, 20: 23. "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamoth, and of Arssud? Where are the gods of Sepharvaim, Hena and Ivah? Have they delivered Samaria out of my hand? Who are they among all the gods of the countries that have delivered their country out of mine hand? That Jehovah should deliver Jerusalem out of my hand." II, Kings 18 : 33, 35. "Also Cyrus, the king, brought forth the vessels of the house of Jehovah which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods?" Ezra. 1 : 7. "Hath a nation changed its gods, which are yet no gods?" Jer. 2 : 11. These passages all clearly teach that every nation had distinctively its own gods, which each nation respectively worshipped and trusted in.

"Jehovah looked down from heaven upon the children of men to see if there were any that did understand, and did seek God. They are all gone aside, they are all together filthy; there are none that doeth good, no, not one." Ps. 14: 2, 3. "Blessed is the nation whose God is Jehovah; and the people whom he hath chosen for his inheritance. Jehovah looketh from heaven, he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. Ps. 33; 12–14. "Declare his glory among the heathen, his wonders among all people. For Jehovah is great and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols but Jehovah made the heavens." Ps. 96: 3–5. This positive and absolute statement, that all the gods of the nations are idols, can only be set aside by a supposition that the reference is not *to all* the nations of the whole world, but only to those nations near to Judea. But any such supposition is precluded by the preceding context where the reference is so wide and universal. And the passages might be indefinitely multiplied showing the universality of the meaning of such expressions in the Psalms. The words are not spoken by a man of his own motion, but by the inspiration of God, to whose omniscient eye the condition of all nations and the objects of their worship were always present. Calvin remarks on this passage. "The people of God were at that time called to maintain a conflict of no inconsiderable or common description with the hosts and prodigious mass of superstitions, which then filled *the whole world*, every country had its own gods peculiar to itself, but these were not unknown in other parts, and it was the true God which was robbed of the glory which belonged to him"—Calvin, Com. on Ps. Vol. IV. On Ps. 14; 2, 3, Calvin says:—"That the interpretation is more appropriate, which supposes that men are here condemned as guilty of a detestable revolt, inasmuch as they are estranged from God." Com. on Ps. Vol. I. Alexander says: "Total and universal corruption could not be more clearly expressed than by the accumulation of the strongest terms, in which, as Luther well observes, the Psalmist, not content with saying *all*, adds, *together*, and then negatively, *no, not one.* The *whole*, not merely all the individuals as such, but the entire race as a totality or ideal person. *The whole (race) has departed*, not merely from the right way, *but from God* instead of seeking him, as intimated in v. 4. *Together*, not merely altogether, or without exception; but in union and by one decisive act or event." Alexander, Com. on Ps. Vol. I.

The declarations of the New Testament are equally clear and explicit. Paul in addressing the idolaters at Lystra, says: "We preach unto you that you should turn from these vanities unto the living God, who made heaven, and earth, and the sea, and all the things that are therein. Who in times past suffered *all nations* to walk in *their own way*. Acts. 14: 16. The same apostle addressing the Athenians, who were so given to the worship of false gods, says;" "The times of this ignorance God winked at: but now he commandeth all men every where to repent." Acts. 17, 30. This same apostle in writing to the Romans, speaking of the Gentiles, which term was used to include *all nations* other than the Jews, writes.—"And changed the glory of the uncorruptible God into an image made like to corruptible man, * * * who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, &c." Rom. 1: 23, 25, 28. Alexander on Acts, explains v. 16 of chap. 14, "All nations, *i. e.* all but one, to whom he granted an exclusive revelation. It is therefore equivalent to *all the gentiles*." On verse 30 of chap. 17, he says:—"A thought to be supplied between the verses is, that this degradation and denial of the Godhead had been practised universally for ages, *i. e.* in the whole heathen worship and mythology—*all (men) every where*, a double expression of the universality of the command, made still more striking in the Greek by the use of two cognate terms, which might be *englished*, everybody everywhere." Dr. Lange in com. on this passage says: that "the Greek words express the conception of *universality* in the most explicit manners." The sin must have been as extensive as the commanded repentance. Barnes in his Com. on Roms. on v. 2, 5, chap. i, says:—"The phrase the 'truth of God' is a Hebrew phrase, meaning *the true God*; into a lie *i. e.* into idols or false gods. 'The creature,' created things, as the sun, moon, animals, &c." Hodge on Rom. explains creature in the same way, "not creation but any particular created thing." Hodge also remarks on v. 24,—"this abandonment of the heathen to the dominion of sin is represented as a punitive infliction. They forsook God wherefore also he gave them up to uncleanness." The sin which the apostle refers to is idolatry. It is admitted by all writers that the Chinese nation have in themselves suffered all the punishment which the apostle states as the punishment of this sin. For a full discussion of the whole subject see Dr. Lelands "Advantage and Necessity of Revelation," and Tholucks "Nature and Moral Influence of Heathenism." Paul in his Epis. to the Thes. says; "Not in the lust of concupiscence even as the gentiles who know not God;" and in the Epis. to the Gal. he writes: "Howbeit then, when ye know not God, ye did service unto them which be no gods" chap. 4, 8. The great apostle of the gentiles, who was ever ready to become "all things to all men that he might save some," whether addressing the literati of Athens, or writing to those at Imperial Rome, declares them all to be idolaters and without the knowledge of the true God, Jehovah. I think that those who receive the Bible as the revelation of God will consider these passages of Scripture to warrant the language of Calvin when he says that the conflict of the people of God is "with the hosts, and prodigious mass of superstition which then *filled the whole world;*" and the expression of the same idea by Alexander when he says; "that this degradation and denial of the Godhead had been practised universally for ages, *i. e. in the whole heathen worship and mythology;*" and that they utterly preclude the supposition that during these 4000 years, the Chinese people have retained the knowledge of the one true God, Jehovah, under the designation of Shangti.

2nd, But the learned professor, the Rev. Dr. Legge, presents as his strongest argument in proof that Shangti is the same being as Jehovah, the fact, that in the Chinese classics and liturgies, so many of the attributes and works which properly belong to Jehovah are ascribed to Shangti. I proceed to consider this argument. The essence of all false religions consists in ascribing the attributes, works, and worship of the true God to some false god. In the very nature of idolatry then, there *must be* the ascription of some of the attributes and works of Jehovah to every false god that is worshipped. It must be predicated of false gods that there are omnipresent, or how can they hear prayers which are offered at different places; that they are omniscient, or how can they know the hearts of those who pray to them; that they are omnipotent, or how can they help those who seek their aid; that they are the rulers over the affairs of men, or how would it pertain to them to attend to the requests of men, that they are merciful and beneficent, or else what ground to hope for their help, and so on as to many other attributes of the true God. It is, therefore, utterly incorrect to say, that the ascription of attributes to any specified being, which properly belong only to Jehovah, is a proof that *that* Being is Jehovah. We must know that the said Being is *really* Jehovah, and then such ascription of the attributes of Jehovah to him is right and proper: but if the specified being is *not* Jehovah, then the ascription of *all* the attributes that properly belong to Jehovah only make it a more flagrant case of *false* worship and homage. In the celebrated case of the claimant to the Tichbourne estates, he had sufficient resemblance to the true heir, and sufficient knowledge of the heir's home life, school days, and early friends as to deceive the mother and many acquaintances; but when this case of resemblance was submitted to rigid investigation and the tests that decide the matter of real *identity*, it was manifest to the greater portion of impartial and discriminating minds, that there was only a resemblance and not true identity. Thus also through the able argumentation of the learned Doctor there is a sufficient degree of resemblance presented to convince some minds that Shangti is the same Being as Jehovah, and to confuse others; but I trust that in the inquiry for the truth, it will be made clear to all, that Shangti is *not* the same Being as Jehovah, who is God over all.

The latest results of the best scholarship, and the widest research into the history of ancient nations, have made known the fact—that to a very large extent, the doctrines of religion, which were made known to the early patriarchs, were transmitted among all nations after the dispersion from Babel. The interesting paper which was prepared by the Rev. John Chalmers, A. M. for the last International Congress of Orientalists, and which was published in the "China Review" for March and April, 1877, shows, how largely this knowledge of the nature and character of God has been transmitted by tradition at first, and subsequently, by written records amongst the Chinese—as the Chinese records have come down to the present time, in a greater number than those of any of the other ancient nations, it is but reasonable that it is possible to compile so full a statement of "The Chinese Natural Theology." The literature on this subject, as regards other nations is abundant and valuable, such as the writings of Wilson and Müller on the religions of India: Wilkinson and Bunsen on those of Egypt: Rawlinson and Layard on Assyria: Adams and Smith on the Antiquities of Greece and Rome: Maurice's Lectures on the Religions of the World, Hardwick's Christ and other masters; Moffat's comparative History of Religions, Gillett's, God in Human Thought, Tyler's Theology of the Greek Poets, and various other authors. The statements made by these various authors, make it clear that among all the early nations there existed, to a wonderful extent, exalted ideas and conceptions of the nature, attributes, and works of God.—They also make it clear, that while all the nations forgot Jehovah, they adopted some particular being as the chief god of their respective countries, and assigned the attributes and works, which belong only to Jehovah, to this imaginary being.

Bunsen in his God in History, thus gives the character of Osiris, one of the chief gods of Egypt.—"Some say Osiris represented the sun; others the Nile—Osiris is the lord, the god and father of each individual soul, the judge of men, who passes sentence strictly according to right and wrong, rewarding goodness and punishing crime. As he reigns in the spirit world, so does Helios, the god of skies, from his sunny path watch over the doings of the living." Vol. 1, p. 226. Müller in speaking of the sacred Books of India—the Vedas says. "But hidden in this rubbish there are precious stones, only, in order to appreciate them justly, we must try to divest ourselves of the common notions of polytheism so repugnant not only to our feelings, but to our understanding. No doubt if, we must employ technical terms, the religion of the Veda is polytheism, not monotheism, deities are invoked by different names, some clear and intelligible, such as Agni, fire; Sûrya, the sun; Ushas, dawn; Maruts, the storms; Prithevî, the earth; Ap, the waters Nadi, the rivers: others, such as Varuna, Mitra, Indra, which have become proper names, and disclose but dimly their original application to the great aspects of nature, the sky, the sun, the day. But whenever one of these individual gods is invoked, he is not conceived of as limited by the powers of others, as superior or inferior in rank. Each god is to the mind of the supplicant as good as all gods. He is felt at the time as a real divinity,—as supreme and absolute,—without a suspicion of these limitations, which, to our minds, a plurality of gods must entail on every single god." Chips from a German Workshop, Vol. I, p. 27. "Thus in one hymn, Agni (fire) is called 'the ruler of the universe,' 'the lord of men,' the wise king, the father, the brother, the son, the friend of man; nay all the powers and names of the other gods are distinctly ascribed to Agni," idem p. 28. And what more could human language achieve in trying to express the idea of a divine and supreme power, than what another poet says of another god Varunat [heaven]. "Thou art lord of all, of heaven and earth; thou art king of all, of those who are gods, and of those who are men, idem, p. 28. In "Whitney's Oriental and Linguistic studies" the character of this Varuna (heaven), which is considered to be identical with the Greek Ουρανος (heaven), is thus drawn; "He is the orderer and ruler of the universe. He established the eternal laws which govern the movements of the world, and which neither mortals nor immortals may break. He regulated the seasons. He appointed sun, moon and stars their courses. He gave to each creature that which is its peculiar characteristic. In a no less degree is he a moral governor; to the Adityas [the twelve sun-gods of which Varuna is the central figure], and to him in particular, attach themselves very remarkable, almost Christian ideas respecting moral right and wrong, transgression and its punishment, * * *. It is a sore grief to the poets that man daily transgresses Varuna's commands. They acknowledge that without his aid, they are not masters of a single moment; they fly to him for refuge from evil, expressing at the same time all confidence that their prayers will be heard and granted. From his station in the heavens, Varuna sees and hears everything; nothing can remain hidden from him," p. 43. One of the hymns to Varuna, as translated by Müller, reads thus: verse 10. "He, the upholder of order, Varuna sits down among his people; he, the wise, sits there to govern. 11, From thence perceiving all wondrous things, he sees what has been, and what will be done." 19, O hear this my calling, Varuna, be gracious now, longing for help I have called upon thee. 20, Thou, O wise god, art lord of all, of heaven and earth; listen on thy way." In another hymn. Varuna is almost spoken of as a creator, "Wise and mighty are the works of him who stemmed asunder the wide firmaments. He lifted on high the bright and glorious heaven, he stretched out apart the starry sky and the earth." And in another he is addressed as the god, who has mercy for sinners.—1, "Let me not yet, O Varuna, enter into the house of clay; have mercy, almighty, have mercy. 2, If I go along trembling, like a cloud driven by the wind; have mercy, almighty, have mercy. 5, Whenever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness: have mercy, almighty, have mercy." Again in a hymn to Varuna it is said. 3, I ask, O Varuna, wishing to know this my sin. I go to ask the wise. The sages all tell me the same; Varuna it is, who is angry with thee. 4, Was it an old sin, O Varuna, that thou wished to destroy thy friend who always praises thee? Tell me, thou unconquerable lord, and I will quickly turn to thee with praise, freed from sin. 5, Absolve us from the sins of our father's and from those which we committed with our own bodies. 6, It was not our own doing, O Varuna, it was necessity (temptation), an intoxicating draft, passion, vice, thoughtlessness. The old is there to mislead the young; even sleep brings unrighteousness. 7, Let me without sin give satisfaction to the angry god like a slave to the bounteous lord. The lord god enlightened the foolish; he the wisest leads his worshipper to wealth. 8, O lord, Varuna, may this song go well to thy heart. May we prosper in keeping and acquiring. Protect us, O gods, always with your blessing." The consciousness of sin is a prominent feature of the religion of the Veda. So is likewise the belief that the gods are able to take away from man the heavy burden of his sins. The next hymn, which is taken from the Athava Veda (1V. 16). Will show how near the language of the ancient poets of India may approach to the language of the Bible:—"1, The great lord of these worlds sees as if he were near. If a man thinks he is walking by stealth, the gods know it all. 2, If a man stands or walks or hides, if he goes to lie down or to get up, what two people sitting together whisper, king Varuna knows it; he is there as the third. 3, This earth, too, belongs to Varuna, the king, and this wide sky with its ends far apart. The two seas (the sky and the ocean) are Varuna's loins: he is also contained in this small drop of water. 4, He who should flee far beyond the sky, even he would not be rid of Varuna. His spies proceed from heaven towards this world: with thousand eyes they overlook this earth. 5, King Varuna sees all this, what is between heaven and earth, and what is beyond. He has counted the twinklings of the eyes of men. As a player throws the dice, he settles all things." Chips from a German Workshop, Vol. I, pp, 39–42.

The character of Zeus the chief god of the Greeks, is thus given by Smith in his Classical-Dictionary, art. Zeus.—"He is called the father of gods and men, the most high and powerful among the immortals, whom all others obey. He is the supreme ruler, who with his counsel manages every thing; the founder of kingly power, and of law and of order, whence Dice, Themis and Nemesis are his assistants. For the same reason, he protects the assembly of the people, the meetings of the council, and as he presides over the whole state, so also over every house and family. He also watched over the sanctity of the oath, and the law of hospitality, and protected suppliants. He avenged those who were wronged, and punished those who had committed a crime, for he watched the doings and sufferings of all men. He was also the original source of all prophetic power, from him all prophetic sounds and signs proceeded. Everything good as well as bad comes from Zeus; according to his own choice he assigns good or evil to mortals; and fate itself was subordinate to him," p. 830.

The character of the Greek Zeus is thus drawn by the poet Aeschylus as stated by prof. Tyler in his "Theology of the Greek Poets." The character of the supreme deity, as it is generally represented in the other tragedies, and as it appears in the epithets by which he is addressed by the chorus, corresponds much more nearly with our ideas of the true God. He is the universal father—father of gods and men; the universal cause (*παναίτιος*, Agamem. 1485); the all-seer and all-doer *πανεόπτης*, *πανεργέτης* Ibid. and sup. 139); the all-wise and all-controlling (*παγκρατής* Sup. 818); the just and the executor of justice (*δὶκηφόρος*, Agamem. 525); true and incapable of falsehood (Prom. 1031); holy (*ἃγνός*, Sup. 650), merciful (*πρευμενης*, Ibid. 139); the god especially of the suppliant and the stranger (supplices, passim); the most high and perfect one (*τέλεὶον ῦψιστον*, Eumen. 28; "King of kings, of the happy the most happy; of the perfect most perfect power; blessed Zeus," (Sup. 522).

The general resemblance, suggested by these attributes, between the supreme god of the Greek tragedies, and of the Hebrew Scripture, derives additional force from the frequency with which, as we shall see, he is spoken of as a jealous god, visiting the iniquities of the fathers upon the children; one who will by no means clear the guilty; whose mysterious providence is an unfathomable abyss, and before whose irresistible power the heavens and the earth are shaken, and gods and men are as nothing. Theol. of the Greek Poets, pp. 213–15.

The same authority gives the character of the Latin god Jupiter, as follows: "his name signifies the father or lord of heaven, being a contraction of Diovispater, or Diespiter. Being the lord of heaven, he was worshipped as god for rain, storms, and lightening. In consequence of his possessing such powers over the elements, and especially of his always having the thunderbolt at his command, he was regarded as the highest and most powerful among the gods. Hence he is called the best and most high (Optimus Maximus). His temple at Rome stood on the lofty hill of the Capitol, whence he derived the names of Capitolinus and Tarpeias. He was regarded as the special protector of Rome. As such he was worshipped by the Consuls on entering upon their office; and the triumph of a victorious general was a solemn procession to his temple." Art. Jupiter, p. 358.

"In Babylon and Assyria we find as supreme god. At the head of the Assyrian pantheon stood the "great god" Asshur. His usual titles are "the great lord," "the king of all the gods," "he, who rules supreme over the gods." Sometimes he is called "the father of the gods," though that is a title which is more properly assigned to Belus. His place is first in invocations. He is regarded throughout all the Assyrian inscriptions as the special tutelary deity both of the kings and the country. He places the monarchs upon their thrones, firmly establishes them in the government, lengthens the years of their reigns, preserves their power, protects their forts and arms, etc. To him they look to give them the victory over their enemies, to grant them all the wishes of their heart. They represent themselves as passing their lives in his service. It is to spread his worship, that they carry on their wars. Unlike other gods, Asshur had no notorious temple or shrine in any particular city, a sign that his worship was spread equally throughout the whole land, and was not to any extent localized. The Assyrian religion is "the worship of Asshur." No similar phrases are used with respect to any of the other gods of the pantheon. It is indicative of the (comparatively speaking) elevated character of Assyrian polytheism, that this exalted and awful deity continued, from first to last, the main object of worship, and was not superseded in the thoughts of men by the lower and more intelligible divinities." Rawlinson's Anc. Monarchies, II. 2, 3. "In the time of the twelfth dynasty of their kings, more than two thousand years before Christ, and before the days of Abraham, the Unity of God was still not so far obscured but that each district or great city had only its one great object of worship. The union of all the districts into one kingdom constituted the primitive polytheism of Egypt. Thus Phtah was god as worshipped in Memphis; Ra, in the holy city of On; Khem in Khemmis in the Thebiad, and Amun in the city of Thebis. Phtah was regarded as the creator of the world; Khem as the father of men. Ra as the god of light, represented by the sun, and Amun, as the almighty and inscrutable power of deity. The commonest symbol of God, in all parts of Egypt, was the sun. It seems to have been conceived of as a sign of the governing power of God. The kings of Egypt always bore an image of the sun's disk upon their seal; and the name of the sun-god Ra, entered as an element into their royal title, and they were all sons of Ra." Moffat's Comparative Hist. of Religions, Vol. II. p. 77.

These quotations might be multiplied indefinitely showing that all the ancient nations of the world ascribed many of the attributes and works of the true God to the chief god of their respective countries. But this will suffice.—They also show that they had the idea of a certain kind of unity and supremacy as belonging to the deity—as also benevolence, clemency, justice and universal government. They had a deep conviction that the good would be rewarded and the wicked punished, that a revelation from God might be expected, that help might be obtained in the time of distress, and also help to live virtuously. They all had the knowledge of the external rites of religion, consisting in the offering of prayers, sacrifices, thank offerings and worship with the singing or chanting of hymns. There was a knowledge that the will of God regulated the affairs of the world, set up kings and put down princes. Indeed it is most remarkable to what an extent the knowledge of the great truths in reference to God and man, and of man's relation to and his duty to God was transmitted by tradition among all the early nations after the dispersion. "On those monuments [of Egypt] appear pictorial representations of gods, priests, worshippers in acts of sacrifice, offerings, prayer, adoration, in religious processions and the various attitudes of worship. Of the books described by Clement, as those of Hermes (Thoth), the first was one of hymns to the gods: the second contained the whole duty of a king's wife." Moffat's Comp. Hist. Rel. Vol. I. p. 61." Apparently the most ancient and highly valued of all was the book containing the hymns to the gods" Ib. p. 62. The "Book of the death" or the "Funeral Ritual" of the Egyptians is in some respects the most remarkable book which has come down from the past, and makes it clear that the ancients had a much clearer idea of the doctrine of future rewards and punishment, than has been hitherto supposed, they had.

I proceed to remark that Jehovah has some *essential* characteristics which distinguish him from all other beings. And while in some there may be a resemblance to him, yet before any being bearing another name can be considered as identically the same with him, it must be shown beyond all doubt that he has those attributes and works which are the essential characteristics of Jehovah.

One special distinguishing characteristic of Jehovah is this—he his *eternally self existent.* "The Lord said unto Moses, I am that I am; and he said, thus shalt thou say unto the children of Israel, I am hath sent me to you. "Ex. 3: 14. "Before the mountains were brought forth, or ever those hadst formed the earth or the world, even from everlasting to everlasting, thou art God." Ps. 90: 2. "Thy throne is established of old, thou art from everlasting." Ps. 98: 2. "For thus saith the High and lofty One that inhabiteth eternity." Is. 57: 15. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary." Is. 40; 28. "Thy name is from everlasting." Is. 63: 16. "Art thou not from everlasting O Jehovah my God, mine Holy One?" Hab. 1: 12. "Thus saith Jehovah, I am the first and I am the last and beside me there is no God." Is. 44: 6. Such are some of the declarations of the Bible in regard to Jehovah—The late Rev. W. H. Medhurst D.D. in his "Inquiry into the proper mode of rendering the word God &c.," say: "We do not find that the Chinese predicate of him [*i. e.* Shangti] self-existence; nor do we remember any place in which they expressly describe him as existing from eternity," p. 5. Dr. Legge admits that it has not been shown that the Chinese declare Shangti to be self-existent. "This" he says, "may still be urged as a bar to the conclusion that he is the true god. Be it so, that a proposition in so many words to that effect, has not yet been produced; yet, I contend that the natural conclusion from the passages which I have brought forward, is, that Shangti is self-existent." "Notions of the Chinese," p. 32. So it might be said, that it would be a "natural conclusion" from the statements which have been quoted above in regard to the chief god of every other nation, that he was self-existent. But in a matter of such transcendent importance, we cannot be satisfied with any "natural conclusion" or mere inference, we want some clear and positive statements before we can accept the opinion that the Chinese have considered Shangti as self-existent.

There is a second *essential* characteristic, which Jehovah declares belongs to him, and which is not ascribed to Shangti. Jehovah justly and rightfully claims for himself exclusively the religious homage and worship of all his rational creatures. He says, "I am Jehovah, thy God.** Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments Ex. 20; 2-6. That of which Jehovah is jealous is the giving of religious worship to any other being beside himself. The Bible every where declares that any form of idolatry is the object of his special displeasure, and that it will receive his most condign punishment. "For thou shalt worship no other God; for Jehovah whose name is Jealous, is a jealous God, Ex. 34: 14. "Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you, and make you a graven image, or the likeness of anything which Jehovah, thy God, hath forbidden thee; for Jehovah thy God is a consuming fire, even a jealous God." Deut. 4: 23, 24, "Ye shall not go after other gods, of the gods of the people which are round about you; (for Jehovah thy God is a jealous God among you;) lest the anger of Jehovah, thy God, be kindled against you, and destroy you from the face of the earth." Deut. 6: 14, 15. "And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgressions and your sins. If ye forsake Jehovah and serve strange gods, then he will turn and do you hurt and consume you after that he hath done you good." Josh. 24; 19. 20. "For they will turn away thy son from following me, that they may serve other gods: so will the anger of Jehovah be kindled against thee, and destroy thee suddenly." Deut. 7: 4. These are a few of the many passages in which Jehovah has expressed his displeasure at every form and kind of idolatry. But nowhere do the Chinese attribute any such feelings to Shangti. So far from any such feelings being ascribed to him, in the great sacrifice which is made to heaven at the winter solstice by the emperor of China, and which sacrifice Dr. Legge says is offered to Shangti, other objects are associated with Shangti as receivers of the sacrifice. This concurrent worship of other objects in connection with Shangti has existed in China from the very earliest period of which we have any records. "The chiefs and rulers of the ancient Chinese were not without some considerable knowledge of god [i. e. Shangti]; but they were accustomed, on their first appearance in the country, if the earliest portions of the Shoo can be relied on at all, to worship other spiritual beings as well. Shun had no sooner been designated by Yaou to the active duties of the government as co-emperor with him, than he offered a special sacrifice, but with the ordinary forms of god [Shangti]; sacrificed purely to the six honoured ones; offered their appropriate sacrifices to the rivers and hills, and extended his worship to the hosts of spirits." [i. e. Shin] Legge's Shoo-king. Prolegomena, p. 192, 193. The Chinese have no idea that such feelings, as those which Jehovah expresses as belonging to himself in regard to the worship of any other being or object, pertain to Shangti, or any of the gods. Many of this people on reading the 2nd, Commandment, have expressed surprise that Jehovah is represented as having this characteristic, as they consider such feelings as derogatory to the divine character. Here then is a second essential characteristic of Jehovah which does not belong to Shangti.

In the third place I remark, that the Bible everywhere presents as the great and distinguishing work of Jehovah, that he is the creator of the heavens, the earth, the sea and all things which are in them. "For in six days, Jehovah made heaven and earth, the sea, and all that in them is." Ex. 20: 11. Jehovah hath made the earth by his power, he hath established the world by his wisdom and he hath stretched out the heavens by his discretion. Jer. 10: 12. "In the beginning God created the heavens and the earth." Gen. 1: 1. "Thou even thou art Jehovah alone. Thou hast made heaven, and the heaven of heavens, with all their hosts, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." Neh. 9: 6. "Thus saith Jehovah, I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their hosts have I commanded." Is. 45 : 12. "I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Is. 44 : 24. "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things and for thy pleasure they are and were created." Rev. 4 : 11. These are a few of the almost innumerable passages in the Bible, which refer to Jehovah as the creator of the heavens and the earth. They are however sufficient to show the prominence which is given in the S. S. to this great work of Jehovah. But how different is it in all Chinese literature. The Rev. Dr. Medhurst says, "In one important particular, the Chinese ideas, respecting God fall short of the truth, for they do not appear to ascribe the creation of heaven and earth to any one being." An Inquiry, &c. p. 4. Moffat in his Comp. Hist. of Rel. says. "In the historical classics of China, there is no mention of creation, nor of anything prior to the reign of King Yaou. Later traditions on the subject, as they do not belong to Chinese scripture, do not come under this head. The cosmological theories of mythologers and philosophers have no right to be assigned to the credit of the original national faith." Vol. II, p. 7. He also remarks that "creation out of nothing does not appear in the religion of Greece." Ibid. p. 12. This all agrees with the general remark that the creation of all things out of nothing is not spoken of in any heathen system. Whatever semblance of creation that may be spoken of in heathen writers, refers to the transformation of pre-existing matter. I am fully aware that Dr. Legge maintains that the work of creation is ascribed to Shangti. But as Moffat has stated, there is no reference to the creation of heaven and earth out of nothing in the Shoo-King as translated by Dr. L. The strongest passage which he brings forward in support of his opinion is a hymn in praise of Shangti, which was prepared in the 17th year of the emperor Kea-tsing, about the year 1539, A.D. and which is found in "The Collected Statutes of Ming Dynasty." But if we could admit Dr. Legge's translation as correct, it can hardly be claimed that a hymn of the date of 1539, A.D. is an expression of the opinions of the people who lived 1000 or 1500 years before Christ. There were several sources from which the Chinese scholars of A.D. 1539 might have obtained some idea of the Bible account of the creation. The Jews came to China, if not before, very soon after the Christian era. The Nestorians came in the year A.D. 505 and were here for more than three hundred years. The Mohammedans came in the 8th century and the Roman Catholics at the end of the 13th century. See Williams' Middle King. Vol. II, pp. 290-99. But apart from this, the accuracy of the translation is not admitted. One word which he translates *creation*, is held by many not to have that meaning—and among others who hold this opinion, is the Rev. Dr. Medhurst. To his learing in Chinese Dr. Legge has given strong testimony. In his preface to the Shoo-King he says: "Dr. Medhurst's attainments in Chinese were prodigious." p. vi. He also dedicates one of his pamphlets to the Rev. Dr. Medhurst "in token of his admiration of the extent and depth of his acquaintance with the Chinese language and literature." In "a Dissertation on the Theology of the Chinese." Dr. M. says: "The words Tsaou hwa, here translated 'production and change,' are not to be rendered 'creation and transformation;' for the Chinese have *no idea of creation*, as we understand it; viz. *the bringing the world into existence.* It is true, the writer above quoted, explains production by the bringing of something out of nothing; but by that the Chinese mean, the birth of animals, the springing up of plants, the advancing of the tides, or the blowing of the wind, when to all appearance, nothing was before. They do *not mean by it, the original formation of all things*, but the constant production of things observable every day." p. 16. As the Chinese in common with all other heathen nations had not the conception of the creation of heaven and earth and all things out of nothing it is self evident that they could not ascribe such a work to Shangti. From all these testimonies and considerations, it appears clear that the Chinese *have not ascribed* the great and characteristic work of Jehovah, to Shangti.

From the above course of reasoning, it is evident that Shangti is without two of the most essential characteristic attributes that belong to Jehovah, viz., eternal self-existence and that holy jealousy which requires the religious service of all his creatures to himself. Neither has he had the most distinguishing work of Jehovah ascribed to him. In the celebrated case already referred to, the claimant to the Tichbourne estates had an outward resemblance to the true heir, he had acquired a considerable knowledge of the mental habits, acquirements and acquaintances of the heir, so as to present a strong presumption in the minds of many that he was the identical person. But when it was found that he was destitute of those things which most *distinctively* belonged to the heir, such as, the knowledge of the members of the heir's own family—the ability to speak and read French which he had known like his own tongue,—the knowledge of the places and studies of the college where he studied, &c., all candid and considerate persons concurred with the learned judge and the jury in the opinion that the claimant *was not the same* person as the true heir. So notwithstanding that Dr. Legge, in the earnest advocacy of Shangti was so hopeful as toex press his belief in these words.—"I am confident the Christian world will agree with me in saying, this god [Shangti] is our God"—I feel assured that the great body of Christian men will agree in the conclusion—that, while the Chinese have ascribed to Shangti many of the attributes and works which belong to Jehovah, just as many others of the ancient nations did to their supreme god, yet Shangti is not the same being as Jehovah,—who alone is "God over all blessed for ever." Any one of these three lines of argument, viz. 1st, The testimony of the sacred Scriptures that all nations have forgotten the true God. 2nd, The evidence furnished by various writers that in the early ages of the world all nations ascribed many of the attributes and works of Jehovah to their respective chief gods and hence that such ascription is not any proof that any one of them is Jehovah. 3rd, The evidence that Shangti is without some of the most characteristic and essential attributes and works of Jehovah—would be sufficient to satisfy most minds, that the opinion that Shangti is the same being as Jehovah *is not tenable;* but when they all converge to the same point, they establish the negative of the proposition and prove beyond all reasonable doubt that Shangti *is not* the same being as Jehovah. They will also serve yet more to establish all minds in the truth which has been held by the worshippers of Jehovah in all ages, that *all the nations* had departed from the one true God, and made to themselves false gods and make evident the interpretation that "*all the gods* of the nations are idols but Jehovah made the heavens." Ps. 96 : 5.

Whilst therefore, it would be a great vantage ground in prosecuting missionary labour in China, if it were true that Shangti of the classics is the same being as Jehovah, yet as it is not true, we must not compromise the truth for any supposed advantage. And however distasteful it may be to the pride of the Chinese, especially to the literary classes, to declare to them that the Shangti of the classics, as well as Yuh hwang Shangti, is a false god, and that no worship of him can be acceptable to Jehovah, yet we must in faithfulness to our God declare the whole truth to them; and exhort them to turn from the worship of Shangti and all other false gods to the worship of Jehovah, the only living and true God and from whom alone cometh salvation.

INQUIRER.

SCHOOL BOOKS FOR CHINA.

BY C. W. MATEER.

SUITABLE school books for teaching science of various kinds, are coming to be more and more a desideratum in China. As mission schools increase in number and efficiency this want is more and more felt. The late missionary Conference recognized the existence of this want, and appointed a committee to take steps to secure the preparation of a series of school books for use in mission schools. This is a step in the right direction, and now that there are parties whose business it is to forward the work, it is likely it will in due time be accomplished. The fact that such a series of books is contemplated, furnishes sufficient occasion for a short discussion of the proper style and best method of preparing such books.

In the first place, it should be noted that they are to be *school books*. They are not to be labored and exhaustive treatises, nor are they to be diffuse popular essays. Of these we have a goodly number already. What we want, and what this committee contemplates is school books, of which we have as yet very few. The prime idea in reference to a school book, is that it is to be studied—not read over merely, but *studied*—and *taught* by a teacher. This should be kept distinctly in view in the preparation of the book. Let it be so constructed and arranged that it may be a *text book*, adapted to the wants, both of the student and of the teacher. In order to this it is not only important that there should be a clear and philosophical arrangement of subjects, but that the treatment of these subjects should be carefully subdivided, and a natural order preserved. A good school book is not a careless hash of the subject, but a systematic and careful digest of it, giving the important facts and principles, and arranging them in such a way as to isolate each one in succession, and present it clearly to the student for his attention and acquisition. In order to this, short paragraphs distinctly marked and numbered are very important, and will be found a great help, both to the student and the teacher. In some branches it is an excellent plan to use two or more kinds of type. The text properly divided into sections and verses is printed in the larger type, and forms a continuous and connected treatment of the subject. Explanations and illustrations are thrown in between the sections and verses of the text in smaller type, while all notes or critical remarks are put in, in still smaller type. This shows the student at a glance what is the most important to study, and to prepare for recitation. It also enables the writer to put in many interesting and important particulars, without seeming to digress from the main subject.

In order to adapt the book to the use of the teacher it should either be put in the form of question and answer, or have at the foot of each page, questions for the teacher, which will serve to bring out the important ideas of the text. Such questions may not be necessary in mathematical works, in which the book is made up chiefly of rules, analyses, and examples, but in such branches as geography, history, and natural science, they are highly important. In some branches, especially the more primary ones, the question and answer form, if properly managed, is undoubtedly the best, while in others short paragraphs with questions at the top or bottom of the page, will be found the best. Such questions will not only facilitate the use of the book by foreign teachers, but will be an invaluable aid and guide to Chinese teachers. The Chinese have but very poor ideas of teaching, and unless the way is thus pointed out, they will simply require the pupil to commit the book to memory.

The *technical terms* used in these school books will constitute a very important element in their proper preparation. In most cases the subjects to be treated are new to the Chinese, and when they are old subjects, they are still treated in a new way. This makes the use of many new terms necessary. Some of those who have written books for the Chinese have avoided as far as possible all technical terms. This may do when a subject is treated in a loose and general way for popular use, but it is not the way to prepare a school book. Scientific subjects are treated largely by the use of the technical terms peculiar to them, and accuracy and perspicuity depend on the possession of a sufficient number of such terms, clearly defined and consistently used. Every new science must create a terminology for itself, and in the introduction of the sciences into China, new terms must be inverted for each one. This is a necessity, and no attempt should be made to avoid it. How could a man write accurately, or even intelligently, on any scientific subject without the use of the technical terms peculiar to that subject. The Chinese language is peculiarly rigid, and ill adapted for the formation of technical terms and new forms of expression. We must make the best of it however, for we must have the terms, if we are to teach the sciences. In English we have in the Latin and Greek, an inexhaustible store on which to draw in the formation of technical terms. It is a great advantage that we can form such terms from foreign and dead languages. It gives unity and dignity to the terms, and enables us to attach to them the precise meaning we desire, without being embarrassed by the literal sense of the component parts. How different it would be if we had nothing but our own language to draw upon. How flat for example, would it sound to say "farviewer" for telescope, or "soullaw" for psychology, or "loadinative lightning" for inductive electricity. Such terms would not only be lacking in dignity, but they would be awkward and embarrassing in practice. In Chinese we must fall back on the rarer characters of the *Wĕn-li.* This will overcome the difficulty to some extent. In so far as style is concerned, I am in favor of the plainest and the simplest, but in the formation of technical terms let us have the very highest and rarest *Wĕn-li.*

In nothing is an authors skill more shown, or his ability put to a harder test, than in selecting and compounding his terminology. Several important points require attention. First, the terms should be *brief.* It is not necessary that a term should contain within itself its own definition, nor that a name should embody a full description of the article. A name, or a technical term, is a conventional thing. It depends for its meaning, not so much on the etymological sense of its component parts, as on the definition given, and the usage built on this definition. A good technical term siezes the prominent idea for its basis, and then depends for its full meaning on a comprehensive definition. Long and complex terms are not only lumbering in practice, but they are wanting both in dignity and in unity.

Technical terms should be so chosen as to be *convenient* and *pliable* in use. Brevity will greatly conduce to this end, but this is not all. Much depends on the composition of the words themselves. Such terms do not always stand alone, as they do in a dictionary, but must be used in the construction of sentences. Sometimes they are the subject, and sometimes the object, and sometimes we wish to give them a verbal or adjective form. Take for example the term induction; we speak of the principle of induction, of inductive electricity, of an induced current, &c. Hence it follows that such terms cannot be properly made from a merely theoretical standpoint. They should be tried or used for sometime, in the teaching or discussion of a subject, before they are finally adopted.

It is important that such terms should preserve their *analogy* with other terms of the same class. For example the term 數根 *su kĕn* was formerly taken for "a prime number," but it is out of analogy with all other similar terms. We have 分 數 *fĕn su* a fractional number, 倍數 *pei su* a multiple, 乘數 *ch‘ing su* or 生 數 *ĕng su* a factor, 根數 *ken su* a root, and so on. This term should be changed for another in which the leading character will be a qualifier of the word 數 *su*, and so preserve the analogy, and conduce to convenience and perspicuity in use.

Another important point in relation to technical terms, is that they should be carefully and accurately *defined.* Nothing is so important in a school book as the definitions, and in nothing is this more important than in regard to the terms used. The Chinese are not accustomed to the appearance of new terms in their stereotyped language, and are peculiarly liable to stumble at them, or to mistake their meaning. Good definitions of new terms inserted in connection with their first introduction in treating of any subject, will greatly conduce to perspicuity, and lighten the work of the teacher. When for any reason new terms different from those previously used by other writers are adopted, attention should be called to the fact, and if necessary reasons given for the change, and always, when different terms have been used by others, the other terms should be mentioned as synonymns. This will give the student a key to the understanding of other books, besides the one he has studied.

Good school books for China should not be mere *translations.* Simply to translate an English school book literally into Chinese is by far the easiest way to make a book, but it is not by any means the best way. It is safe to say, we will not have good school books in China until we have something very different from mere translations. An exception might perhaps be made in favor of books on sciences of which the Chinese know nothing at all. Yet even here the book in Chinese should have such a peculiarly Chinese character, as is inconsistent with simple translation. In most cases no doubt a good foreign school book should be made the general basis of the Chinese book. All figures and illustrations, however, should be drawn as far as possible from things with which the Chinese are acquainted. The book should also be specially adapted to the place it is to fill in China, that is it should be so constructed as to make the Chinese feel that it is a book for them. For example a Chinese geography should give such prominence to China as comports with the fact that it is a *Chinese* geography. The same is true of a general history. Mathematical works should have examples illustrating as far as possible business as it is in China. The same general principle applies more or less to all branches of science.

Those who make school books should first make themselves familiar with what has already been done on the same subject, whether by Chinese or by foreigners. Labor has already been lost in China from not attending to this principle. Some years ago I met a gentleman who had nearly completed a book on one of the sciences. I asked him what he thought of a book on the same subject prepared a short time before, by one who was confessedly his superior as a Chinese scholar. He replied that he had not examined it. I have reason to think he treated native books much in the same way. He evidently had supreme confidence in his own genius. He invented his terms and made his book, independently of what any and every one had done before him. Such a spirit will not make a good or useful school book, while it will certainly bring confusion into the terminology. No man is so wise that he cannot profit by the labor of his predecessors. Familiarity with what other foreign writers have done on the same subject, will enable him to improve on them, and in case of differences to give students such hints as will enable them to understand all books on the same subject. Familiarity with what native writers have said on the same subject, will enable him to avail of the resources they have provided, and to combine native and foreign ideas and methods, so as to make the student master of both at the same time. He will also be prepared intelligently to refute the mistaken notions of the Chinese. The writer who shows a proper acquaintance with, and appreciation of, what China has already done, prepossesses the student in his favor, and makes his book popular.

He who makes a school book should himself be a *teacher*. Few if any good school books have ever been made by others than teachers. This is perfectly natural. The need of the book is felt chiefly by them, and thus they are led to try to supply the need. Their experience both teaches them what a good book should be, and qualifies them to make such a book. A good school book cannot be prepared from a purely theoretical standpoint. It needs to be modified by the experience of actual practice in teaching. This is especially the case in China, where both the field and the language are new. To insure a really good practical school book, the first draft should be taught through to a class, and then revised in the light of this experience. To make a good school book is labor, not play. It is not likely that any one will do such work for pastime, or for the mere love of doing it, and if they should, it is not likely their book will be worth the cost of printing.

School books for the Chinese should be made as *plain* as possible. In the west the marked tendency of recent years has been to make text books on the sciences plain and simple. There is a very great contrast in this respect between the books of the present and those of one or two generations ago. If plainness be desirable in English, it is still more so in Chinese. The subjects in many cases, and the methods of treating them in all cases, will be new, and hence the greater necessity of taking special pains to be plain and simple. Both the Chinese language and the Chinese mind are peculiarly averse to receiving anything new, and unless it is made specially plain, it will not be apprehended. It will not do to presume too much on the quickness of the pupil. In China as elsewhere the majority of students are mediocre, and school books should be made to suit them. Not only should the method be plain, but special pains should be taken to make the style clear and perspicuous. This will be all the more difficult to accomplish, seeing precision and perspicuity are not qualities peculiar to Chinese, especially to the *Wĕn-li.* For North China all primary books had best be in mandarin. This, to say nothing of other advantages, will enable the student to study these branches before he could read the books if in *Wĕn-li.* It is one of the serious drawbacks of the *Wĕn-li*, that the pupil has to be a scholar before he is able to read his text book.

In the last place school books should be *interesting.* Plainness in method and style will go far towards securing this. But this is not enough. Special pains should be taken to make the books interesting and attractive. For this purpose pictorial illustrations should be freely used. Pictures are both troublesome and expensive, but they will pay for all this, and more. Nothing adds so much to the attractiveness of a book as good pictures. Pictures are often *necessary* to the proper understanding of the subject. They are more needed in China than in the west, especially in all matters relating to science and the mechanical arts. In the west machinery is to be seen on every side,—factories, mills, engines, and machinery of every kind. In China these things are only *heard* of, and so in the absence of the *things*, we must call in the aid of pictures, to explain and illustrate the description. Without this aid we will fail to convey any adequate idea to the mind of the learner. In many branches historial facts and incidents can be used with good effect to add interest to the subject, as well as to convey important information. Let it not be supposed that such things are more excresences, that scientific facts and principles alone should find place in scientific books. Nothing is an excresence which elucidates a subject, or serves to fix it in the mind. If not convenient to insert such things in the text, they can often be inserted with good effect in the form of foot-notes. In some branches puzzles and curious questions, or remarkable facts and phenomena in nature can be introduced with good effect. To do these things, and to do them in such a way as to engage the attention of Chinese students and interest them in the subject, will require much careful thought and investigation. Let not such labor be deemed wasted. The success of a book depends on its being made interesting to the student, and adapted to fix the subject in his mind.

The importance of a good series of school books for China cannot be overestimated. The success of mission schools depends, in no small measure, on having good and suitable text books. Without them much labour is wasted by teachers, imperfect instruction is given, important branches are omitted altogether, and the Chinese student lacks the important aid of a text book to keep by him in after life for reference. There is a widespread desire in China to learn western science and methods of education. In order to facilitate this, the first and most essential requisite is good school books, and next to them Chinese teachers who are trained and qualified to teach them.

IN MEMORIAM.

Rev. CARSTAIRS DOUGLAS, A.M., LL.D.

By Rev. Wm. McGregor, A.M.

THE death of Dr. Douglas in his 47th years has called us to mourn the loss of one who, as regards age, seemed still to have before him many years of usefulness in China. To us it seems as if he had been taken away in the middle of his days, and when the acquirements and experience of the past had qualified him for being of still greater service to the work of Christ in the future. But the work Dr. Douglas actually accomplished during the twenty-two years he laboured in Amoy might well be the work of a lifetime, and has secured for him a permanent place in the history of missions in China. To indicate the nature of this work I shall briefly notice it in three departments.

1. *Evangelistic and Pastoral work.*

When Amoy was opened by the war of 1842 it was first occupied by the London Mission and the missionaries of the American Board, whose work soon passed into the hands of the Reformed Church of North America.

In 1851, Mr. Burns, the first missionary of the Presbyterian Church of England removed from Canton to Amoy. In 1854 he had to go home to Scotland, and next year returned to China, accompained by the Rev. Carstairs Douglas who, after graduating with distinction at Glasgow and afterwards studying theology in the Free Church College in Edinburgh had just decided to give himself to the work of the Gospel in China. Mr. Burns having remained at Shanghai, Mr. Douglas came on to Amoy alone, and found, on his arrival, that Mr. Johnstone, who had came out to join the mission a year before, had already left on account of ill health.

During the first ten years of their work the missionaries of the L. M. S. and the Reformed Church had naturally concentrated their efforts on Amoy itself. During the three years he spent in Amoy Mr. Burns had visited various places on the mainland and left fruits of his work at Pechuia and Bay-pay. From this time work on the mainland began, and into it Mr. Douglas on his arrival threw himself with all his strength. Being provided with a mission boat suitable for the navigation of the channels and estuaries about Amoy, he occupied a large portion of his time in exploring the country around, everywhere preaching the Gospel and distributing books. Other missionaries joined the mission, outstations were opened where Christian congregations met for worship, and work which at first was simply evangelistic gradually assumed more of a pastoral character. But in pastoral and evangelistic work our brother was equally at home. While occupied in visiting the outstations connected with the mission, preaching, teaching and examining candidates for baptism he was ever on the outlook for opportunities of preaching the Gospel to the heathen. By the wayside while he travelled, in a boat with fellow passengers or passing through a town or village, wherever an audience could be found he was ready to avail himself of the opportunity. To 'sow beside all waters' was with him not simply a felt duty, but still more an uncontrollable impulse. How diligently he laboured in instructing the native congregations, how their spiritual condition and the trials to which they were exposed weighed upon his mind, those who were much with him would realise, and only He to whose footstool he ever carried their case can fully know.

How much blessing from the Lord has rested on his labours is indicated by the fact that when he came to China there were in connection with the mission only two stations just opened and that, when he died, he left it with six hundred and forty communicants and about an equal number of adherents, distributed among twenty-four native congregations. Of these congregations eight are organized with office-bearers of their own, and one supports its own native pastor.

An attack of sickness having led him to take a sea voyage to Formosa, he embraced the opportunity of preaching the Gospel there, and was so impressed with its claims as a mission field that, on his return on furlough soon after, he pressed them on the home church. In consequence of his representations it was decided to undertake mission work in Formosa, and he came back to China accompanied by Dr. Maxwell appointed to that field. Accompanied by him, he paid two visits to that island. The second of these visits was of some length, and at its close he left Dr. Maxwell settled at Takao and the Formosa mission of the English Presbyterian Church fairly started.

2. Another department of mission work in which Dr. Douglas took great pleasure was *the training of native agents.*

In the system of united classes with the students of the English Presbyterian Mission and those of the American Mission he undertook training in music and latterly also an exegetical class. But this was only a small part of the work he did among the students. When in Amoy, he was every day out and in among them in our training institution and, in particular, he made a point of regularly taking evening worship with them. A part of this worship consisted in carefully reading the Old Testament in course, a work for which he was especially fitted by his accurate knowledge of the Chinese written language and his intimate acquaintance with the text of Scripture both in Chinese and in the original tongues.

He has left in connection with the mission a training institution originally built at his own expense, fourteen students at present under training and twenty-three native preachers in active employment.

Those who have as students and preachers been specially connected with him keenly feel his loss. Many have bitterly sorrowed for him with tears. And no wonder. As was remarked in reference to the affection for him shewn by Christian Chinese by his deathbed,—"He lived for the Chinese and died for the Chinese, they might well love him."

3. The work of which I have already spoken was quite sufficient for the strength of any one man. But by a strict economy of time Dr. Douglas was able also to overtake a great deal of more strictly *literary work.* Soon after his arrival in China while staying in Amoy or travelling by boat he carefully read most of the Chinese Classics and made himself minutely acquainted with the Chinese text of the Holy Scriptures. He thus acquired a very accurate knowledge of the Chinese written character, but other engagements prevented him from ever reading much native literature. Most of the time he could spare from direct mission work was given to the preparation of his Dictionary of the Amoy Vernacular. No one can examine it without seeing it to be a work involving an immense amount of toil. For fourteen years he continued to collect, revise and correct materials for it. But he never allowed it to interfere with his active mission work. Day after day, hours that ought to have been given to sleep or relaxation were devoted to it. While journeying in the mission boat it was his constant companion. From every source materials were looked for. The vocabularies of his predecessors in the mission field were utilised. Native dictionaries were ransacked.

Wherever he went his note book was in his pocket ready to receive any new expression, and each expression thus obtained was afterwards submitted to three or four native teachers, and to mission preachers from different localities to ascertain with accuracy its variations of meaning, and the extent of country over which it was current.

This dictionary is the work by which he will be best known outside the limited circle that know and can appreciate his more directly evangelistic labours and their results. As a vocabulary of the language spoken in the Chang-chew and Chin-chew prefectures little can ever be added to it. Its one want is the Chinese characters corresponding to the various words. This was a want Dr. Douglas hoped to supply if he had lived. His reason for omitting them was that in the case of many words in the Amoy vernacular the pronunciation has been so much changed that it is difficult to determine from what particular character a word has sprung. Often the character could be identified only by tracing its pronunciation through several dialects. Many copies of his dictionary have his list of characters filled in by the hand, but he deferred printing it until it should be as complete as possible. It was during a second visit home that his dictionary was printed at which time he also received from the University of Glasgow the degree of LL.D.

Besides the dictionary, Dr. Douglas' only other publication is a Chinese tune book on the tonic *sol fa* system, in which the Chinese numerals up to seven are employed as symbols.*

A commentary on the second Epistle to the Corinthians was left by him in a considerable state of forwardness, and may yet be published.

As a member of the committee for conserving the text of the Chinese Scriptures and preparing materials for a future revision, he has, I believe done more than any one else has yet done towards preparing such materials, and had he been spared to see revision undertaken his assistance would have been invaluable.

But the Master saw that his work here was done. Incessant labour had undermined Dr. Douglas's constitution, and made him old before his time. Of those who saw him this summer at Shanghai certainly none unacquainted with the fact would have set him down as not yet forty-seven years old. Probably most would have been inclined to add twenty to that number. During the past few years he has not been strong and has in appearance aged rapidly. This spring his health was weak, but when advised to go home after the Shanghai Conference should be past he put off the suggestion for another year. His visit to Shanghai, (where he was elected one of the Chairmen of the Conference), he much enjoyed, and feeling himself greatly improved in health, he, at its close came right back to Amoy; although we had hoped he might extend his trip to Japan. During the six weeks he was with us after his return, he seemed in wonderfully good health and in excellent spirits. In the mission work he took as active a share as ever, and the last two Sabbaths he spent on earth were spent at inland stations involving land journeys in very hot weather.

The cholera epidenic which was raging among the Chinese seemed to be a good deal on his mind, but simply in the form of pity for the suffering, and he himself continued in good health and spirits. On the evening of Wednesday 25th July, he was as usual present at the weekly

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* Dr. Douglas also composed a number of hymns in the Amoy vernacular, which are included in the hymn book used there.

English prayer meeting. On Thursday morning he had to get up about four o'clock, but went immediately to bed again, and it was past six ere the symptoms of cholera began clearly to manifest themselves. Dr. Manson was immediately in attendance but from the first his case seemed to be hopeless. By eight o'clock he was in a state of collapse and continued so till twenty minutes to six in the afternoon when his spirit returned to God who gave it.

Being reduced at once to a state of great weakness, Dr. Douglas was unable to give any instructions about his affairs, nor did he send any message to any one from his sick bed. To speak was difficult for him, and the little he said all had reference to his trust in God. To one who quoted the promise "Cast thy burden upon the Lord and he shall sustain thee," he replied with great emphasis "He *does* sustain," and then after a pause, "perfect peace." To another who gave him a "text," he replied "my 'text' for next Sunday was to have been, 'the gift of God is eternal life through Jesus Christ our Lord.'" One of the native pastors having called, he did not at first observe him, his eyes apparently having become dim, but, being told he was present, he in broken sentences addressed him (in Chinese) "Ah! Iah sian-seng......be always ready......for the Lord's will......here we may be of use in the church......to be with the Lord is far better." The eagerness with which amid much weakness these words were spoken was very remarkable. It seemed to give him joy that he was able with his dying breath to witness a good confession to a brother presbyter of the Chinese Church—that church to the edification of which his life had been given.

Dr. Douglas's death leaves a blank which will be felt by the missionary community all over China. What a blank he has left among us his fellow labourers in Amoy cannot be expressed in words. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Correspondence.

Those Thirty Essays.

DEAR SIR:—

Your correspondent in the May number of the *Recorder* makes statements which need correction. He supposes that there was a public meeting of missionaries at Foochow, in which the meaning of the term *Shin* was discussed. No such meeting was ever held. In a private talk between two missionaries it was proposed to give out the theme "*Shangti nai Shin*" and offer prizes to the best native essayists. The business was finally and definitely arranged by three missionaries. Messrs. Wolf, Hartwell and S. L. Baldwin. The others had no voice in it, were not even consulted, and most of them knew nothing whatever about it, till the essays were handed in for examination. I mention this simply to show how very informal the transaction was.

As Rev. S. L. Baldwin was in a better position than myself to know the facts, I have asked him to give them. This is his reply:—

"In answer to your inquiries in regard to the correctness of the statement of Rev. C. W. Mateer, in the May-June number of the *Recorder*, concerning the essays on "*Shangti nai Shin*," I have to say.

1. I have no doubt that Mr. Mateer intended to give the exact facts in the case, as he received them from me.

2. He is mistaken as to the question (whether the use of *Shin* for spirit was correctly understood by the Chinese Christians) being raised "at a meeting of the missionaries in Foochow." I said that it came up "during the week of Prayer." Mr. Mateer probably got the impression from this that it was a matter of public discussion—whereas it was only a matter of private conversation between Mr. Hartwell and Mr. Wolfe, after one of the meetings of the week of Prayer.

3. It was not Mr. Hartwell who "proposed a few changes" but a native preacher who had assisted in examining the essays. Mr. Mateer's sentence on that subject seems to imply that Mr. Hartwell wished to put into the essays before publication the use of *Shin* with a meaning that the authors did not use it in. No one who knows Mr. Hartwell would for a moment think it possible for him to propose such a thing. Neither did the changes proposed by the native preacher go to the extent implied by Mr. Mateer. He must have misunderstood me on this point.

4. Whether the essays are essays on "the spiritual nature of God," as they ought to be if "*Shangti nai Shin*" means "God is a Spirit," or whether they are essays on the Divinity of Shangti, or what is properly the subject of them, all can judge for themselves by reading such of them as have been published.

5. My conversation with Mr. Mateer was a private one, in answer to questions propounded by him. I did not know that he intended to publish it; but I do not complain of his doing so. I am willing that all *facts* bearing on the subject of terms shall be published to the world, and have such effect as properly belongs to them. I am sure Mr. Mateer desires nothing else, and will be very glad to have the corrections I have here made in regard to his statement published."

This statement from the pen of our good brother puts the *history* of the essays in a proper light. We very heartily thank him for it, as it shows how entirely groundless are the remarks of Mr. Mateer, which seem to imply a defect in Mr. Hartwell's moral sense in the matter of the essays.

This disposes of the 'history,' but some of us at Foochow think that we may fairly claim to be heard on the *subject of* the essays written by our own native preachers. The idea of giving out such a theme originated with Mr. Hartwell, and was probably due to a desire to ascertain whether the Chinese have a correct conception of *spirit*, as this term is understood by western Christians, who believe in the Biblical teachings on the subjects. But most of the essayists failed to see the point, which very naturally led him to think that the text should be more clearly defined, as Mr. Mateer very correctly states in one part of his paragraph. Some of the essayists were doubtless influenced by previous conversations with missionaries on the *term question;* and all, with few exceptions, went into a discussion about false gods, as they had been accustomed to do in their chapels. This seems to be the staple of many of the essays.

Of the thirty essays handed in, one half were put aside by the examiners as being comparatively worthless. These I have not seen. The best fifteen were arranged in the order of supposed merit and prizes adjudged to the first three only. One excellent essay, marked No. 4, was from Amoy and came too late for competition.

I have examined with care these fifteen papers, but do not design to discuss at length their literary or theological merits, nor to use them as decisive evidence in the *term* question, as some rashly attempt to do. That question must be settled on far broader and more exact principles than any which these essays furnish. Let me attempt to show simply and very briefly how the essayists use *Shin*, as interpreted by immediate subject and context. The pages of the *Recorder* will not admit of a minute examination of all the phrases where the term occurs. I confine remark to a few generalisations and quotations, as the result of investigation, the word "God" in English standing for *Shangti* in the text.

Essay No. 1, uses *Shin* 26 times, of which 22 are merely the popular names of idols, gods or worshiped spirits, and such common terms as 鬼神百神天神地祇. *Twice* we have the verbal sense of deifying, or exalting natural objects and imaginary beings to the place of worship. *Once* the term is applied to good angels in connection with *kuei* for evil ones, and *once* to the spirit or mind of God in the phrase "His spirit is very holy." No. 2, uses *Shin* 9 times only, of which 5 are in the sense of a spirit in everything, a spiritual essence joined to the material form, as its intelligent moving power. The sense seems to be analogous to that of *mind* in man. *Once* in the phrase "the celestial *Shin*," *once* in the sense of the Great Cause or Source, the underived *Shin* 獨一無元之神, *once*, in speaking of the classic use of *T'ien*, heaven, it is said that in reference to its *Kung yung* 功用 it is called *Shin*. *Once*, in the sense of spirit, "God is a spirit without form" 上帝乃神無形無像. No. 3, uses *Shin* 15 times, always in the sense of *spirit*, or in citing the native misconceptions of its proper meaning. The essay dwells on the Scriptural idea of God's spiritual nature, and weighs against the false notion of the "necessary dependence of spirit on matter," showing how the doctrine degrades and materialises *spirit*. No. 4, uses *Shin* 39 times, of which 3 are in the sense of God as a spirit, and 9 are used in showing that *Shin*, as a term for the true God, is not comparable to *Shangti* and that He whom the classics call Shangti is the one creating, ruling Spirit 有一造化主宰之神. In the remaining 27 instances, the essay cites the native uses of *Shin*, declaring them to be innumerable, mixed and confused 千異萬端混雜錯亂. While admitting a slight inadequacy of the term Shangti in one respect, he warmly advocates its use in preference to *Shin*. No. 5, uses *Shin* 29 times, of which 8 are names of idols, 7 are applied to God as the self-existent spirit, 4 to God as being spiritual, intelligent 神靈 in distinction from material forms, 5 to the Spirit of God, 2 to the Holy Spirit: 1 in the phrase "God is Shin," as the theme reads: 1 in citing the native doctrine that the formless spirit depends on the material form for continued existence: 1 in the phrase *Man Shin* 慢神 to be disrespectful to God.

This suffices for a numerical estimate of the uses of *Shin*. The remaining ten of these fifteen essays are like the first five in two respects, (1) in discussing the native uses of the term *Shin*, (2) in applying it to God directly, or interchangeably with *Shangti*, as both terms are found in the Christian books which the essayists freely use. But in one respect these ten are unlike the first five as they very rarely, if ever, speak of the spiritual nature of God.

This meagre review suggests a few points which I will now state.

It was probably the fact, just alluded to, which disappointed Mr. Hartwell. It was not that the essayists preferred *Shin* to *Shangti* (which they do not), nor that the essays could be fairly interpreted as evidence on that side.

The essayists dwell largely on the use of Shin in the classics and show how the ancient doctrine respecting the majesty of Shangti, as Creator and Lord, was gradually corrupted. In doing this the names of false gods are introduced and the single word *Shin* often stands as a general term.

They also interchange *Shin* with *Shangti* for God. They sometimes do this very freely, *because* they find one term used in some books, and the other term in other books. Can any one furnish a better explanation of the fact that *Foochow* and *Amoy* essayists do this so freely? They also use *Shin* in the sense of a supernatural, inscrutable power, which develops the universe—not Deity or God, but the divine operation. Similar to this, is the sense which Dr. Douglas gave to Shin in parts of the essays. In a letter which he wrote me July 17th, he says "I should be inclined to give some such explanation as this, that *Shin*, while properly and usually meaning "Spirit," does often mean a supernatural being, *i. e.*, a spirit, which being disembodied (or never having had a body), has powers which transcend human powers, and which can act so as to change the usual order of nature."

The best of the fifteen essays use *Shin* in treating of God's spiritual nature; and all, or the most of them, apply the same term to Him in the sense of Deity. But, in doing this, the best essayists carefully distinguish *Shang-ti* from "the crowd of Shin," as being Creator, Lord, the Only (God). One essay says that other "spirits" cannot be mentioned in the same day with Him 若較諸上帝則有所不可同日語也. Another says "His name cannot be classed with others" 其名豈可與之等哉, and adds that men's minds will be confused and the character of God degraded by using *Shin* to designate Him. Besides, the essayists very generally use *Shangti* as subject in the proposition, and *Shin*, with other words, as predicate, to interpret the attributes of the subject. It must therefore be borne in mind that, while they evidently use and prefer *Shangti* as the proper term for the True God, it remains an open question in what precise sense they use the predicate *Shin* in some of the instances. In my review I cannot claim exemption from the force of this stricture. Others may interpret the essays differently.

The essays give us *no new light* on the proper meaning of *Shin*, nor any better evidence than we have long had of its availability or the reverse, as a translation of Elohim and Theos. They use the term as the immediate subject requires, and in such senses as most of us are disposed to accept as genuine—for the human mind or spirit, gods or worshiped spirits, the manes, a genius, a supernatural being or cause, physical energy, animation, etc. Some of the essays are good, but I feel neither elevation nor depression of spirits under their influence. So far as I might allow them any weight, it would be rather to strengthen the conviction that a term, so vague and impersonal as *Shin* (without a qualifying word) always is, will not answer so well for God, as other terms now used.

Does it not clearly appear from a careful review of the history and contents of these essays that they are enjoying a reputation disproportioned to their merits? While a very few may be called excellent, others are ordinary, and half of the thirty are worthless. Mr. Mateer jumps to a very broad conclusion, without even examining them, and so lays a snare for his neighbor, Dr. Nelson, who in the next number of the *Recorder* boasts that "the unanimous verdict of the thirty native essayists at Foochow would seem to present something very like an end of controversy on this subject." He fears, however, that a certain "trait of human nature, pithily expressed in an old couplet," may prevent this desirable result. Now, if Dr. Nelson will candidly examine the essays, he will find that, if he accepts them as authority, they will lead to such "an end of controversy," as he did not contemplate when he wrote his couplet. *He* will be the one who ought to be convinced even against his will! But, seriously, can any one suppose for a moment that a few good essays will decide so momentous and difficult a question as that of the proper term for God in Chinese? In due time the question will be decided by missionaries, or by native scholars. It may be decided by a native paper discussion, or in a native conference, proposed by the grace of God to discuss the question calmly and thoroughly. In the meantime we need much patience and a large share of Christian candor. Our aim in all this ventilation of our views should be justice first, then victory, and victory through justice.

FOOCHOW, *September*, 1877. C. C. BALDWIN.

Foochow and Amoy Essays on 上帝乃神.

MR. EDITOR:—

I do not intend to discuss the *term question*. That discussion has already been sufficiently exhaustive, and may well rest for another generation. Before that has passed away we may hope the Chinese church will have sufficient development to set the matter forever at rest without the help of foreigners.

In the meantime we may thank God for the genuine Christian courtesy which has of late, and increasingly, been manifested in this discussion. If there still be any feelings of asperity let the recent lessons of God's providence, in calling away some of the most honored of our fellow labours, smother them all away. The influence of the late Missionary Conference will be in the same direction. If some of our good brethren, in their boasts of always having opposed said Conference, do not manifest quite as much amiability as we could desire, let us attribute it to their misfortune in not being present in that assembly.

As regards our differences on the great question of terms we can make them practically less in some such way as Dr. Happer, in your last number, suggested; and especially in the spirit he has manifested. I am pleased also with the suggestion of A. E. M. in the same number. Rev. Mr. Helm at the General Conference proposed a resolution containing a similar suggestion, but withdrew it to avoid controversy. This question must be settled *finally* by the native Christians. A plan of the kind suggested will hasten the time of that settlement, and have all the other advantages claimed for it by A. E. M. It is difficult to conceive how any one, who believes in the power of God's truth to overcome error can fear to put into the preface of his books the terms used for *God* and *Spirit* by others with a note as to what is meant by them.

I now proceed to the particular object of this letter. In your last number—for "May and June"—under the heading *Usus Loquendi*, Rev. C. W. Mateer says that he has "received directly from the mouth of one of the parties"—*i. e.* one of the Foochow missionaries—that "over thirty essays were handed in from native preachers and assistants at Foochow and Amoy" on the phrase 上帝乃神 *(God is a Spirit)*, and that the writers "had all understood the text to mean *Shangti is God*, and had treated it accordingly." Again he says the text was well chosen, affording a fair test of the true sense of the word *Shin*. The verdict given by these thirty essayists is unequivocal and unanimous." "This incident furnishes a suggestive indication of what decision the Chinese Christians will give on the meaning of the word *Shin* when they are left free from the bias of their foreign teachers." I like what seems to be implied in this last sentence,—that Mr. Mateer is willing to leave the question to the decision of the Chinese Christians. I am sure that it will be as Mr. Mateer seems to suppose. But whether so or not, I have no doubt as to the fact that their final decision will be correct.

I will not touch on the great question of *terms*, except so far as seems necessarily involved in correcting what seems to me a mistaken statement of facts concerning the testimony of these essays. The interests of truth certainly call for this much.

Do you wonder that we at Amoy, when we read such remarks from our good brother Mateer, felt that either he or his informant must have made some mistake, and that we were desirous to get at the exact truth in the matter? Dr. Douglas, I think, wrote to Foochow for more particular information, and fifteen essays were sent him for perusal. These were all numbered in the order of their supposed excellence. I therefore infer that the others, if there were any, were scarcely readable; at any rate, that these were all that were regarded as worth sending.

Dr. Douglas had looked over all the essays, but was not through with the examination of them at the time of his death. If he had been spared a little longer perhaps he would have written an answer to Mr. Mateer's letter. This, however, is uncertain, as he thought it rather devolved on the Foochow brethren to correct the mistakes of Mr. M. on the general subject, and on the character of the essays written there; and all that was required of us at Amoy, was to set right the matter in reference to the essays written here. This he wished me to do.

I have carefully read all the fifteen essays. As only one is marked "Amoy," I infer that *it* is the only one written here. I will first briefly describe the fourteen apparently written at Foochow. If fuller description of them be needed I trust some brother there will give it.

The most of these essays do have some confusion in the use of the term *Shin*; some of them great confusion. In the three pronounced best, *i. e.* selected for prizes, the confusion is very little. The first and second are by the same writer. He clearly shows that his idea of the term *Shin* is that it means something the opposite of matter, (無形, 無象), and says angels are *Shin*. The writer of the third. I think, has no confusion in the use of the term. He uses it only in the sense of *spirit*. He says that besides God there are only three classes of *Shin*, to wit, angels, devils and the souls of men.

After these three, as the essays decrease in merit, the term *Shin* is used more confusedly, sometimes as though it meant *divine*, sometimes as though it meant *God*. One seems to state this over and over. We are told in more than one that there is only one *Shin*, or only one true *Shin*. But then the term again and again is applied to the human spirit. It is defined by *ling* 靈. It is defined by such phrases as "without form," "without sound," "without color," "without figure," "without odor," "without flavor," "cannot be seen," "cannot be heard," "cannot be felt," "cannot be smelled," "cannot be tasted." Now let me ask, how could any one make so egregious a blunder as to tell Mr. Mateer that "Mr. Hartwell proposed a few changes in the essays before publication, *so as at least to introduce the use of shin in the sense of spirit?*

To illustrate this confusion, let me describe more fully one of these essays. The writer seems to speak of God as the original and only *Shin*. When after enumerating a number of so called *Shin* he says "there are *forms* and *breaths* and not *Shin*." 此形也,氣也,而非神也. After this he tells us that God created the companies of *Shin*, 群神. Then he called God the one *Shin* among the multitude of *Shin*, 神於衆神之中. After this he again says that *Shin* is that one *Shin* which existed before the heavens and the earth, from the most ancient times and without end," because *Shin* is the true *Shin* and also self existent," 盖神乃眞神也, 亦自有而有者也. I think this writer deserved a medal of some kind.

I confess that when I first read over these essays I found great difficulty in accounting for this confused use of the term *shin* by so many of these writers, but after the re-reading of them several times I think I have the clue. A very cursory reading of the essays impresses one with the fact that the most of the writers have not had very great mental discipline. They have had some experience in preaching the more practical doctrines of the Gospel, and in discussing with the heathen the proper object of religious worship. This last point is the burden of the most of these essays. The idea of the word *Shin* in the text was modified or colored by its connection with the word *Shang-ti*. They evidently supposed that it was *Shang-ti's shin* they were to write about, understanding the passage as though it meant *God is* THE *Spirit*, and as though the Saviour was discoursing with the woman of Samaria concerning the proper object of worship, (see 22nd verse of same chapter). Hence some of the writers who seem most clearly to use the term as meaning *divine*, also use the phrase 上帝之神. They could not mean *Shang-ti's God*, they must mean *God's Spirit*.

Now, is it greatly to be wondered at that men, with no greater power of analysis than have the most of these writers, should allow the meaning of a word to be colored by its connection. Even Matthew Henry, that Prince of analysers, in the discussion of this same passage, has allowed his idea of the word *Spirit* to be colored in the same way. He has paraphrased the word *Spirit* by the phrases "*infinite and eternal Mind,*" with a capital *M,* "intelligent Being, [with a capital B.] incorporeal, immaterial, invisible, and incorruptible"—the identical ideas which some of these writers attribute to the word *Shin* in the same place. Did Matthew Henry get these ideas out of the simple word *spirit?* or was he like these writers thinking of the *Spirit of God?*

While on this point let me notice another remark of our good brother Mateer. He says "the preachers and teachers who wrote these essays have been all these [13] years, and some of them much longer under instruction in the use of *Shin for Spirit.*" Of course the constant use of terms is the most effective way of giving instruction concerning them. But, besides this, (I can only speak for myself) I am not aware that I have ever given any instruction in the matter, except that when circulating or explaining books in which other terms, than those we use, are used for *God* and *Spirit,* I have stated the fact that the writers use these terms as we use *Shangti* and *Shin,* and when, as has often been the case, they express surprise at such use, I uniformly give the reasons, and as fairly as I can state them, why so many of the missionaries have adopted it. I do this on the settled principle of always endeavoring to encourage indepent thought, and of never saying anything that would be detrimental to the reputation of fellow laborers in the Lord.

Besides this, we circulate freely especially among our students and helpers all Christian books without reference to their usage in regard to these terms. It would not be strange if this fact should occasionally make some confusion in the use of terms among our people. I believe the 神道總論, by Rev. Dr. Nevius is one of the text books in Theology used at Foochow. This book is alluded to in the essays, but I have not had time to make full comparison, and find how far it may have affected the several writers' use of the term *Shin.*

Now for the most significant fact in regard to the use of terms in these essays, and which never would have been surmised from Mr. Mateer's remarks. *All the essays use the term Shangti as the proper designation of God* handed down from the beginning. We are told again and again, (and the process is carefully traced out), that it was only as men gradually lost the knowledge of God that they began to invent the terms *Giod-kông* 玉皇, *Hian-thian* 玄天, *Hiap-thian* 協天, and all the false *Shangti,* and all the host of worshiped *Shin,* and materialism crept in. The only term for God on which the verdict of these essays is *unequivocal* and *unanimous* is *Shangti.*

I now come to the Amoy essay. It is numbered 2 in the order of merit. It was not received at Foochow until too late,—after the three best had been selected and the prizes awarded. I suppose this is the reason why it is not graded higher. It certainly stands before them all in clearness of thought, and thoroughness of research, and in grasping the exact meaning of the text, though it is principally occupied with the discussion of the proper term to be used in translating the word *God* into Chinese. My first idea was to send this essay, with a translation of it, to you for publication, that all your readers might judge for themselves concerning the *unequivocal verdict* from Amoy. But the essay is too long for this. I will therefore have it printed either here or at Foochow, so that any one wishing to examine it in reference to the point I have been discussing, or wishing to read an argument on the *term* question from a native Christian's standpoint, may have copies on application. I believe the writer is a young man, one of our Theological students. I am not quite sure of this as it is now summer vacation, and the students are away.

I will briefly describe the essay. After defining *Shangti* as the Sovereign Creator, and saying he is called *Shangti* because he is without beginning, self existent, only one, without an equal, the Creator of heaven and earth and Ruler of all things, the writer says, "Moreover he being without form or figure, without sound or odor is likewise called *Spirit* 神, therefore it is said *God is a Spirit* (上帝乃神). I have heard that western scholars in translating the Christian Scriptures, in designating the Lord of creation, some of them call him *Shangti,* and some of them call him *Shin.* Now in my humble opinion the designation *Shin* is not to be compared with the better designation *Shangti.*" (與其稱神不如上帝之稱爲愈也), when he proceeds by a long list of quotations from the ancient books and by arguments to make good his position.

Now I think no one will dispute the fact that the *verdict* of the Amoy essay is *unequivocal,* but not in the direction Mr. Mateer supposed. Perhaps he will be sorry that he did not examine the essays for himself instead of describing them from hearsay testimony.

Yours truly,

J. V. N. TALMAGE.

My Dear Sir:--

It is the custom of our Mission to have all of our Preachers and Bible women come together once in two months, and spend a week in study, in the recitation of lessons prepared during the previous two months, and in religious exercises.

On the Sunday following the week of study, the Lord's supper is observed, and on Monday, all return to the stations to which they are assigned.

The last occasion of this kind, (Aug. 27th to Sept. 3rd) was one of more than usual interest. It was at a time of comparative leisure for the farming communities, the second rice crop being planted but not far enough advanced to require much attention, and a much larger number of church members and of applicants for baptism came than is usual.

We gave the greater part of four half-days to the careful examination of applicants, of whom there were seventy-two (72) men and thirty-two (32) women. On Sunday morning at half past eight we assembled for the baptism of the thirty-eight men and twenty-one women who gave satisfactory evidence of having been born again. Our compound chapel will seat about 230 persons. At 10 o'clock A.M. it was filled to its utmost capacity, and benches were placed on the verandahs out side for others, there being about 300 persons present at the morning service. At 2 o'clock P.M. we met again and the hand of fellowship was given to the fifty-nine (59) persons baptized in the morning, and one hundred and ninety native converts sat together at the Lord's table.

The fifty-nine persons received represent thirty-one villages in four of the six districts in which we have chapels.

We have unitedly prayed that *this* year might be a year of special blessings, and we have endeavored to send our best workers into sections where the people manifested an interest in the Gospel and a desire to hear it.

The Lord has heard our prayers and blessed our labors, permitting us to baptize one hundred and twenty persons since the 1st of January.

We need now to pray more earnestly than ever, that the Lord will keep these whom he has permitted us to gather into his fold, and that he will continue this work which seems to us a genuine work of grace. We have nothing whereof to boast. To the Lord belongs all the glory, Very truly yours,

S. B. P.

Mr. Editor:—

It is known pretty generally among Missionaries that the Churches in this region under the care of the Mission of the English Presbyterian Church, and those under the care of the mission of the American Reformed Church, have from their first organization been organized as one Denomination. This union has resulted in more than harmony and mutual helpfulness in the working of the two missions. Though the missions have always been kept distinct, the intimacy has been so great that in many respects they have worked together almost as one mission. One beneficial result of this intimate working has been a partial and practical union of our theological schools. The students of both schools have always been in the habit of meeting together to receive instruction from the Missionaries of both Missions. Another excellent result has been a system of united examinations of the helpers and theological students of both missions, instituted some eight years ago. All the helpers and students have been divided each year into three or four classes, each class having one examination. They were not arranged in classes with reference to their proficiency and acquirements, but with reference to convenience in assembling, and convenience in examination, the design being that each helper and student should have one examination a year. All the examinations of each year were on the same prescribed subjects. Of course during these years experience has enabled us from time to time to make improvements in our plan. Four years ago the examinations were so arranged that four years should complete a system, in that time going over nearly the whole Bible. On the advantages of such examinations I need not dwell.

The London Mission (the only other Protestant Mission at Amoy), has also had its Theological School, and for sometime past has had its yearly examinations of helpers.

The missionaries of all the missions for sometime past have felt that there might be economizing of strength and time by uniting the three Theological Schools as the two have been. This would also be to the advantage of the students, giving to them all the benefit of the instruction of all the missionaries. They have also felt that similar advantages would accrue from united examinations of all the helpers and students of the three missions; and that the result of all these united studies and examinations would be a closer union of all the churches, so that ere long we may be able to see greater fulfilment than we have ever yet seen even at Amoy of the prayer of our Lord, "*that they all may be one.*"

The members of the General Conference recently held at Shanghai will remember that the Amoy members were particularly questioned about our system of instruction and examinations, and concerning the unity of our churches, present and prospective. And several members expressed the wish that when the maturing of our plans, then in contemplation, should be accomplished, a description of it be given to the public in the *Recorder*. I therefore propose to give some description of our plans so far as they have now been matured. We hope still to make improvements as we get more light from experience, or from God's word, or from the suggestions of our brethren in other parts of China who may be kind enough to give us the benefit of their views and experience.

The union of the *Tai-hoey* (Classis or Presbytery of the churches under the care of the Am. Ref. Church and Eng. Presb. Church Missions) and *Ho-hoey* (the Association of the Churches under the care of the London Mission) has not yet been accomplished. This matter is too important to be hastily entered into. There must be no sacrifice of anything which any of us regard as important truth or principle. Yet this much is certain. Our differences are not the result of truth, but only of our misapprehension of truth. We do not derive them from the teachings of God's Word, but in spite of those teachings. Therefore we shall never despair of constant progress towards perfect unity until we despair of further increase in the knowledge and love of the truth. From the following description of our plan recently adopted for uniting in giving instruction and conducting examinations I think it will appear that we are taking another step towards unity.

All the missions are to take part in the instruction of all the students. The students of the three schools are to meet together every afternoon of the week, except Monday and Saturday, to listen to lectures from one or more of the missionaries. They are also to have instruction in some of the simpler branches of science, in which some of the ladies of the missions will also render assistance. Mondays and Saturdays are excepted as the most of the missinaries and some of the students are usually away on these days, going to or coming from the outstations. The time of the students during the forenoons is occupied in the study, in their several halls, of the Chinese language, and in preparing for the afternoon classes.

The missionaries (all of them) constitute a *Board of Examiners*, and associate with them in this capacity all the native pastors, for united examinations of the helpers and students under the care of all the missions.

Among the helpers (not including native pastors) and students there are to be three *Degrees* or *Grades*, called severally *First*, *Second* and *Third*, or *Lower*, *Middle* and *Higher*. Each degree is to be subdivided into two *Ranks* or *Orders*, called *First* and *Second*, or *Lower* and *Higher*.

All helpers and students shall be considered in the first instance as candidates for the *First Rank* of the *First Degree*, and must continue so until they satisfactorily pass the examinations prescribed for said rank. Any one who shall have satisfactorily passed said examinations, will be a candidate for the *Second Rank* of the *First Degree*; and when he shall have satisfactorily passed the examinations for this rank he shall receive the First Degree. So also for each of the ascending ranks and degrees. An indvidual who shall have satisfactorily passed all the prescribed examinations shall be admitted to the *Third* or highest Degree.

This Third Degree will be equivalent to a recommendation by the Board of Examiners of the graduate to his church, or proper ecclesiastical authority, for examination for licensure as a candidate for the office of Minister of the Word.

(The Board of Examiners not being an ecclesiastical body, of course the ecclesiastical authorities may act independently of it in admitting individuals to examination for license or ordination).

The Board of Examiners may for sufficient cause (especially in the case of helpers of tried usefulness), grant dispensation from certain of the more secular, or purely intellectual, subjects of examination, and still promote the candidates to the higher ranks and degrees, if their Scriptural and theological acquirements justify.

The prescribed examinations are as follows:—

FOR FIRST DEGREE OR LOWER GRADE.

I. *For First or Lower Rank.*

1st. Ability to read, and translate into the spoken language, the first three Gospels.

2nd. Knowledge of the contents of said Gospels.

3rd. Ability to repeat *(memoriter)* and explain the first five articles of the creed adopted by the Amoy churches.

4th. Knowledge of the geography of the Gospels.

5th. Preaching analysis to be given *viva voce* of a previously assigned text.

6th. Ability to read the Romanized colloquial language.

II. *For Second or Higher Rank.*

1st. Ability to read and translate into the spoken language the Book of Genesis, the Gospel of John, and the Acts of the Apostles.

2nd. Knowledge of the contents of the Book of Genesis and Gospel of John.

3rd. Ability to repeat and explain the whole creed.

4th. Knowledge of proofs and arguments for the genuineness and authenticity of the Bible.

5th. Preaching, analysis, as for lower rank.

6th. Knowledge of arithmetic, (first four rules), and proficiency in reading and writing Romanized colloquial.

FOR SECOND DEGREE OR MIDDLE GRADE.

I. *For First or Lower Rank.*

1st. Reading and translating *ad aperturam*, Old Testament from Exodus to Joshua, New Testament from Romans to Philemon.

2nd. Knowledge of the contents of Exodus, Deuteronomy, and Joshua; and of Acts, 1st and 2nd Timothy, and Titus.

3rd. Knowledge of Theology.

4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written analysis of a text of Scripture and to preach from it. A half hour allowed to prepare another analysis of a text then assigned.

6th. Knowledge of arithmetic, (proportion and fractions), and of geography.

II. *For Second or Higher Rank.*

1st. Reading and translating, Old Testament from Judges to 2nd Samuel and the Book of Psalms; New Testament, Hebrews to Revelation.

2nd. Knowledge of the contents of the Books of Judges, Ruth, and 1st and 2nd Samuel; and of Romans, Galatians and James.

3rd. Knowledge of Theology.

4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written sermon, and to preach from it.

6th. Knowledge of geography and algebra.

THIRD DEGREE OR HIGHER GRADE.

I. *For First or Lower Rank.*

1st. Reading and translating Old Testament from 1st Kings to Job, and from Isaiah to Lamentations.

2nd. Knowledge of the contents of the Books of Leviticus, 1st and 2nd Kings, and Jeremiah; and of Hebrews, 1st and 2nd Corinthians, and Revelation.

3rd. Knowledge of Theology.

4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written sermon on a text of Scripture, and a written lecture on some connected passage, and to lecture *Viva voce.*

6th. Knowledge of geometry.

II. *For Second or Higher Rank.*

1st. Reading and translating Proverbs, Ecclesiastes, Canticles, and the Prophets from Ezekiel to Malachi.

2nd. Knowledge of the contents of the Books of Ezekiel, Daniel, Ezra and Nehemiah; and of the Messianic passages in the Minor Prophets; also of Ephesians, Philippians, Colessians, 1st and 2nd Peter, 1st 2nd and 3rd John and Jude.

3rd. Knowledge of Theology.

4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written sermon and a written lecture, and to preach and lecture.

6th. Knowledge of astronomy.

It will be seen that the subjects of Theology and Church History prescribed for the examination of the several ranks of the Second and Third Degrees have not yet been graded, we hope to correct this as soon as we are able.

It will also be seen that thus far we ignore in our examinations the original languages of the Holy Scriptures. We have not yet seen our way clear to commence instruction in those departments, and in our present weak state it will be all that we can do, and more than we can do thoroughly, to give instruction in the curriculum already marked out. Yours very truly,

J. V. N. TALMAGE.

DEAR SIR:—

It is both interesting and instructive to know how an intelligent Chinaman writing from abroad to his own countrymen, speaks of foreigners religion and their mode of worship, and also the term or terms by which he designates the Supreme Being. In the diary of Kwoh Sung-tao, Chinese Minister to England, is an account of Sabbath on board ship. This is what he says of the worship, 彈洋琴作歌以禮天神. His diary is published in Mr. Allen's paper, "Wan Kwoh Kung Pau," and is well worth reading. (See number for July 7th, 1877).

J. BUTLER.

NINGPO, *July 22nd*, 1877.

Missionary News.

Births, Marriage and Deaths.

BIRTHS.

AT the Wesleyan Mission, Hankow, on August 30th, the wife of Rev. J. W. BREWER, of a daughter.

AT Tsinanfu, on September 1st, the wife of Rev. J. MURRAY, of the Am. Presbyterian Mission, of a son.

AT T'ientsin, on Saturday September 29th, the wife of Rev. W. N. HALL, of the English Methodist Miss. of a son.

AT Foochow, on October 8th, 1877, the wife of Rev. R. W. STEWART, of the Church Missionary Society, of a son.

MARRIAGE.

AT Ningpo, China, on October 18th, 1877, by the Rev. Samuel Dodd, the Rev. JOHN BUTLER to Miss FRANCES E. HARSHBERGER, daughter of Dr. A. HARSHBERGER, Milroy Pa, U. S. A.

DEATHS.

AT T'ientsin, on the August 28th, Jessie Mabell, youngest daughter of Rev. C. A. STANLEY, A. B. C. F. Mission, aged 2 years and 4 months.

AT Taku, on the August 28th, Francis Mary, daughter of Rev. J. S. BARRADALE, of the London Mission, aged 1 year and 3 months.

AT Kweiyangfoo, in the Province of Kweichow, on September 18th, the Rev. E. T. FISHE, of China Inland Mission.

ARRIVALS.—On October 12th, per s.s. "Deucalion," J. Dudgeon, Esq. M. D., C. M., L. M. S., and family, on their return to Peking; Rev. J. Robinson and family, to join the English Methodist Miss. at Lao-ling.

On October 13th, per s.s. "Tokio Maru." Rt. Rev. Bishop Wiley and family, of the M. E. Church, North, U. S. A. on a visit to the missions of that church; Rev. H. H. Lowry and family, M. E. Miss. on their return to Peking; Rev. Benton, of the same mission, for Kiukiang; Miss M. E. Barr, to join the American Presbyterian mission at Peking.

On October 18th, per s.s. "Saikio Maru," Rev. Isaac Pearson, A. B. C. F. M. on his return to Paotingfoo, Mrs. Pearson and Miss Pearson; Miss S. J. Anderson, M. D., Am. Presbt'n. Miss. for Tsinanfoo.

⁂

CHEFOO.—Christianity is making progress in the Chihmi region. During the past few months the native pastor of the Presbt'n. church has received 52 persons by baptism. He has also baptized 28 children. Some fruits of the labor bestowed upon the sufferers from famine have been gathered. Rev. Dr. Nevius has baptized 5 men from the region where he spent so much time last winter, ministering to the starving.

⁂

HANGCHOW.—The Mission Meeting of the Southern Presbyterian Mission was held in Hangchow October 1st. The foreign missionaries live in the two cities of Hangchow and Soochow. There are three boarding-schools; the Girls' school numbers 32, and has graduated within a year or two 8 or 10 young ladies;—the Boys' school at Hangchow has graduated two this year, of whom entered the service of the mission; it has 20 pupils. There is also a small Boys' boarding school at Soochow commenced this year. The day schools are 8 in number. The total number of pupils at present-attending all the schools, is 192.

There has been daily preaching in the chapels. In Soochow two new street chapels have been opened, one at the F'oo Mên 葑門 and another large chapel near the Great Pagoda, and commodious native houses have been rented and fitted up as permanent residences. The ladies of the mission in both cities daily visit the women in their homes and are always kindly received. In Hangchow, one lady has a class of from 16 to 25 who daily meet with her in a room in the city for instruction, receiving in no way pecuniary reward, only occasionally a little picture-card. Much itinerating work is done by the male missionaries. In and around Soochow there were sold of the Gospels, books and tracts during the year, 17,600. H. C. DuBose.

⁂

Szechuen.—Soon after the close of the Conference, Rev. C. Leaman of the Northern Presbt. Mission, U.S.A. started for a tour in Szechuen Province. Not long since he reported his safe arrival at Ch'ung-k'ing, after a very comfortable trip. He found two members of the Inland Mission at Ch'ung-k'ing and assuming their costume for the time, he and they started for Ch'eng-tu, the capital of the province. He reports that the people seem friendly and thus far, have made them no trouble. He proposes to continue this tour until January or February, after which time we shall hope to have an account of it.

⁂

Hongkong.—Miss Rowe formerly of Canton transferred her services to the London Missionary Society, Hongkong, early in the present year and is actively engaged in work among the women and girls of that place.

⁂

Canton.—The U. P. Mission, U.S.A. has been withdrawn from this city and transferred to the Pacific Coast. Dr. Nevin and family accordingly removed to San Francisco about the middle of October. The U. P. Chapel has been purchased by the Presbyterian Board, U. S. A. The remaining property, including the mission residences and a large vacant lot, has passed into the hands of the Basel Mission, who have already begun the erection of a large building for a Boarding school, etc. Mrs. Preston and family, left for San Francisco the middle of October.

⁂

N. B.—Any letters for "Inquirer" should be addressed in care of the Presbyterian Mission Press.

Part II.—What Being is designated Shangti in the Chinese Classics, etc., is in Press and will be issued as soon as possible.

Notices of Recent Publications.

福音美讚詩. "*Gospel Songs of Praise, a Selection of hymns and tunes for the Native Sabbath School and Prayer Meeting.*" By Rev. B. Helm, Southern Presbyterian Mission, U. S. A. Shanghai: Presbyterian Mission Press. MDCCCLXXVII.

This book is after the style of Sabbath School Hymn Books, published in the U. S. A. and is the most complete book of its kind yet issued in China for native use. It contains the good old hymns, sung for generations in the Christian Church, and also a large number of the more Modern Gospel Songs, used by Sankey, Bliss and other revivalists. The book is well adapted to beginners in music, for whom a musical catechism has been provided. Undoubtedly it will meet with hearty appreciation in the mission schools of all grades, and also have a place in the devotional meetings of the native Christians. The language is an approximation to mandarin, and it is thus rendered intelligible to the majority of people from Chekiang to Chihli. The price is within the resources of the poorest, ranging from 4 cents per copy for the cheapest, to 25 cents for a copy printed on foreign paper, and bound in paste board covers.

漢英合壁相連字彙. "*A Chinese and English Vocabulary in the Pekinese Dialect.*" By George Carter Stent, Imperial Maritime Customs. Second Edition. Shanghai: American Presbyterian Mission Press. 1877. Price $6.00.

As this is a well known book by a well known author, it is scarcely necessary, in a review of the second edition, to detail those features which have given this volume so much value and popularity. The fact that the first edition was exhausted within two years, shows the estimation in which this Vocabulary is held. There are one or two points in this edition which are particulary worthy of consideration and which will enhance the value of the work. It contains an Index of characters arranged according to Radicals and the number of strokes. The omission of such an Index in the first edition was sorely felt by all who were not familiar with the Pekinese pronunciation. Now a character can be found as readily as in Williams' Dictionary. The superfluous list of characters, following the vocabulary in the first edition, is omitted in this edition, and the space is occupied by new phrases to the number of several thousand. The edition is printed in forms of eight pages instead four and sometimes two, which will add to its durability. The typography is very distinct, and the volume altogether a handy and valuable addition to the "helps" now extant, in the study of Chinese. The extra dollar added to the price of the former edition, is not more than half of the extra value of the volume, with its new Index, new combinations of characters and forty-six extra pages, the whole number being 716, without the two prefaces.

供國記. "*Record of the Buddhistic Kingdoms Translated from the Chinese.*" By Herbert A. Giles, of H. M.'s Consular Service. London: Trübner & Co. Shanghai: Kelly and Walsh.

As the translator truly says, this "is a meagre narrative of one of the most extraordinary journeys ever undertaken and brought to a successful issue." Fa-hsien the author of the narrative was a Buddhist priest, who lived during the 4th and 5th centuries of our era. In view of the modern aspect of Chinese Buddhism, the striking advantures recorded in the work before us are calculated to take us by surprise, and shew that there was a time when that religion sent forth its devotees, imbued with a chivalrous spirit, that led them through deeds of daring for the sake of their faith, of which we have now but a faint conception. For centuries, the stream of Hindoo missionaries had been pouring into China, bringing with them the sacred books of their faith, many of which were translated into the Chinese language, and were devoutly studied by the native monks. Many of these monks became enthusiastically attached to the doctrines brought from the west; and far from being satisfied with the extensive translations already made, some were inspired with an ambition to complete what had been so vigorously commenced, by procuring from

India, the books that were still wanting to make up the entire collection, and of which they knew only by reputation. At the expense of long, wearisome and hazardous journies, not a few were prepared to leave home, country and association, for the accomplishment of such pious adventures. Among these we may well imagine, many would lose heart and return on facing the stern realities of the undertaking; some we know succumbed under the hardships of the way; while others—like Fa-hsien—were able to bear up under every trial, and have left to posterity, records of travel, which now assume an importance altogether different from what the writers anticipated. Whether Fa-hsien was the earliest of these travellers may be a question; but he is the earliest of whose travels any record is now extant; and from his conversation with the priests at Shravasti, we may believe that no one had preceded him to that extent:—"The priests who lived there came forth and asked Fa-hsien, saying, 'From what nation do you come?' He replied 'From the land of Han'.........Then they spoke one to another, saying, 'Ever since (the Law) has been transmitted by us priests from generation to generation, no Buddhists from the land of Han have been known to come here!'" Fa-hsien's *Record* forms a chapter in the history of Indian Buddhism, which cannot now be dispensed with. Its loss would leave a blank which could be supplied from no other source. He reached India during the mediæval ages of Buddhism, and he found the primitive faith almost buried beneath an overwhelming load of legend, miracle, relic-worship and superstition, such as fairly to eclipse the feebler efforts of European Christendom in that line, at a corresponding age. The adherents of Buddhism had vastly increased in number, so as to be then the dominant religion in India. Besides the two great orthodox divisions of the *Maha-yana* and the *Hina-yana*, we find allusions to numerous schismatics, and many Brahminical establishments existed side by side with their more modern rivals. The traveller is careful to note the extent of the various monastic institutions he visited, distinguishing each as belonging to the Greater or Lesser *Yana*, and marking the number of the inmates. Pagodas already covered the land, and each one marked—some signal event in the life of Buddha,—or of some of his more distinguished followers,—or covered some relic of the "World-honoured One." Here we find a piece of his skull,—here a lock of his hair,—here a tooth,—here some nail-parings,—and portions of his body innumerable,—all objects of implicit faith to the devoted multitudes, all bearing evidence of their genuineness, by a catalogue of the most startling miracles, that—by their number and magnitude—put to utter confusion the calendars of the Romish and Greek Churches in their darkest ages. As an example of the prevalence of memorial sites, take the following account of Kapilavastu, the birth place of Buddha, —one of some fifty places visited by the pilgrim:—

> "On the spot where formely was the palace of King Pai-ching a representation has been made of the heir apparent and his mother, at the moment that, riding on a white elephant, he entered the womb of his mother. On the spots where the Prince issued from the east gate, saw a sick man, and turned about his chariot to go home, pagodas have been raised. Also, where A-i inspected the heir-apparent, where Nan-t's and the others struck the elephant, dragged, and threw it (outside the city wall); where the arrow going south-east thirty *li* entered the ground and caused a spring of water to gush forth, which posterity made into a well for travellers to drink at; where Buddha, having attained Wisdom, came back to his father the King; where the five hundred Shih-tzu left their families and made obeisance to Yu-po-li; where the earth quaked six times; where Buddha prayed for all the Devas, and the four heavenly Kings guarded the four doors so that the King his father could not get in; where Ia-ai-tao presented Buddha with a priest's

robe as he sat facing the east under the Ni-chu-lü tree, which tree still exists; and where King Sin-li killed the Sakyas who had all previously obtained the rank of Hsü-t'o-nun—towers have been built which are still in existence. Several *li* to the north-east of the city there is a royal field, where the heir-apparent sat under a tree and watched men ploughing. Fifty *li* to the east there is a royal garden, called Sun-min, where the Queen, entering the pool, bathed herself, and coming out twenty paces on the north side of the pool, raised her hands to grasp the branch of a tree, and facing the east brought forth the heir-apparent. When the Prince was born he walked seven steps, and two dragon-kings washed his body. At the place where he was washed a well has been made, and also at the above mentioned bathing-pool, from which the priests are now accustomed to get their drinking-water."

In the notice of Shravasti, we have a short account of the introduction of images into the Buddhist worship,—a legend which we know from other sources was generally prevalent in India:—"When Buddha went up to the Tao-li heaven to preach the Law for his mother during ninety days, King Po-Sü-ni longing to see him, carved out a sandal-wood image of Buddha and placed it on his (Buddha's) seat... ...This image was the very earliest of all images, and is that which later ages have copied." From the narratives of subsequent Chinese travellers, such as Tung-yun, Yuen-chwang and Ke-ne, we gather some idea of the gradual decadence of Buddhism in India; and the literary world is much indebted to scholars who devote their talent and energy to the unearthing of these venerable records. The first translation of Fa-hsiens' work was into French, by Professor Remusat, but was published after his death, under the able editorship of Klaproth and Landresse. This was translated into English, and published in India, by Mr. Laidlay, who from local knowledge, was able to add some notes to his original. More recently the Rev. C. Beal issued a new translation from the Chinese; his ruling motive apparently, being rather the elucidation of Buddhism, than any consciousness of his ability to master a Chinese text of more than ordinary difficulty. We are prepared to make allowance for the disadvantages under which Mr. Beal laboured; and while we readily admit the superiority of Mr. Giles' renderings, yet considering the facilities possessed by the latter,—with a native teacher at his elbow, and all the appliances at hand for a critical examination of the text, we should have thought it very strange if he had not greatly improved on the work of his predecessors. We think therefore, he might well have expressed himself in more measured terms than he has done, of Mr. Beals labours; and while freely confessing his obligation to him and Remusat for the elucidation of many technical points, he might have been content to impart, on more graceful terms, the result of his superior skill in Chinese grammar and philology. We are indeed thankful to Mr. Giles,—as every student of Chinese ought to be—for his valuable foot-notes, clearing up so many knotty points in the text; but we could have wished that much of the space devoted to the castigation of Mr. Beal, has been occupied with explanatory details regarding the numerous allusions in the text, to the life and mythology of the founder, and the vicissitudes through which his followers individually and collectively had passed. Every year is adding to our knowledge of Buddhism; and while there is much in Fa-hsien to assist in filling up the blank void, much light also may be thrown on his meagre narrative by the recent researches of European scholars. By a comparison of this narrative with the diaries of later travellers—with the *Lalita Vistara*, of which there are several European translations—and especially with some of the Buddhist cyclopædias,—a kind of *Horæ Paulinæ* of the highest interest might be produced. We need scarcely refer to the geography of the subject. That has already been worked up, by Saint Martin, Cunningham and others; but a note of the results would have been acceptable. While however we refer to certain desiderata left untouched, we by no means ignore the merits of what the translator has accomplished. He has supplied a version far superior to any that has preceded; for which he is entitled to the gratitude of all who are occupied with kindred studies. We freely admit that we are in no position to criticize Mr. Giles' production; and had we the original text by us, we have little hope of being able to pick any considerable holes in his coat. Meantime we avail ourselves of the more grateful privilege of commending what we can appreciate. One thought however strikes us in looking through the work; and that is that the author frequently mistakes the meaning of the character 天, translating it by "heaven," "heavenly," &c., instead of giving the personal sense which it is obviously intended to express, as the equivalent of *deva* in the Buddhist hierarchy. As examples we may refer to pp. 16, 18 and 50,—"the *heavenly* Indra Shakia,"—"the four *heavenly* Kings." A doubt forces itself upon us also, as to the exactitude of the sentence—"Indra Shakia, in order to try the Bodlisata, changed himself into a kite and a dove," (p. 16). We have less hesitation in pointing to the sentence on the next page—"a country named Chu-chʻa-shih-lo, which in Chinese means 'to cut off the head.'" Here the words "in Chinese" are not only redundant, but actually obscure the meaning. By what Mr. Giles calls the "Original Introduction," let not the reader suppose that it was written in Fa-hsien's time, or by Fa-hsien; original editor; for internal evidence shews that it was not penned for thirteen centuries after Fa-hsien's narrative saw the light.

A. W.

DEAR SIR:—

In giving an account of the Prize essays written at Foochow on the theme 上帝乃神, in the May-June Number of the Recorder, I stated that. "Mr. Hartwell proposed a few changes in the essays before publication, so as at least to introduce the use of *Shin* in the sense of spirit." In saying this I supposed I was stating *precisely* what my informant told me, but he now writes me that I was mistaken. It was the native preacher of the English Church Mission who *proposed* the changes, and they *were brought* by Mr. Hartwell to Mr. Baldwin. I am sorry the mistake was made, and hasten to make the correction. The mistake concerns not the fact that changes were suggested, but the person with whom the proposed originated.

C. W. MATEER.

☞ The above letter arrived after the Correspondence columns were closed. For this reason we give it insertion at this point.—ED.

THE
Chinese Recorder
AND
MISSIONARY JOURNAL.

VOL. VIII. NOVEMBER-DECEMBER, 1877. No. 6.

ON THE TRANSLATION OF "FAITH" AND "SIN" IN CHINESE.

BY REV. CARSTAIRS DOUGLAS.

WHILE so much attention is given to the discussion of the terms for "God" and "Spirit," it is well to remember, that there are also other theological terms, the translation of which may very probably be improved by the interchange of opinions founded on the experience of so many years. There are two such terms which seem to me to be very frequently mistranslated, namely the Greek "*Pistis*" and "*Hamartia*," or (as I shall say, to avoid the repetition of Greek words) *Faith* and *Sin*. My remarks would apply in the main to the Hebrew equivalents; but for the sake of brevity and simplicity, I omit the consideration of them.

In speaking of "Chinese," I refer of course principally to the literary style. But I believe that my objections to the terms indicated will apply equally to the various "dialects" (or vernaculars, as I prefer to call them), though perhaps in the vernaculars, there may be more variety in the words or phrases best fitted to translate the Greek terms.

The translation of *Faith* to which I object is 信德, which is extensively used, both in printed books and in speaking, in several parts of China; and which I am surprised to find even in Dr. Williams' *Dictionary*.

The word 信 has several meanings. As a *verb* it is generally to believe or to trust; but as a *substantive* its usual meaning in Chinese literature is not *faith* but *faithfulness*. Now I do not mean to propose to change the use of 信 for *faith;* yet I would remark in passing, that great care must be taken in using it to guard against confusing faith and faithfulness. This mistake was actually made by one of the oldest and most learned of Chinese missionaries throughout a whole section of a standard tract, but he corrected it at my suggestion.

But when the word 德 is added, the ambiguity at once disappears, for the combination 信 德 cannot properly devote anything but *faithfulness.* Let it be remembered that in the overwhelming majority of cases where 信 is used as a *substantive* in Chinese literature, it means *faithfulness* (of course I leave out of consideration such irrelevant meaning as "news" and "letter)," and that it is only through the influence of its signification as a *verb,* that it can be used with anything like safety to translate *faith.*[*] So soon therefore as it is defined to be a virtue[†] (德), it can only mean the well known cardinal virtue of *faithfulness*; because faith (whether belief or trust) is not described as a virtue,[‡] being simply the act of receiving, from one considered to be faithful, the witness or help which he offers.

But if the influence of the context or of explanations constrain the reader or hearer, in opposition to the natural sense of the phrase, to understand 信 德 in the sense of *faith,* there remains a still more serious objection; for the phrase, thus understood, will inevitably tend to lead to the dangerous error or *considering faith as a virtue,* so that when we are said to be saved by faith, the idea will be suggested that we are saved by one of our own virtues, that is by our own merit; whereas the true doctrine of Scripture is that faith is simply the outstretched hand by which we receive the full salvation freely offered us in the name of Jesus Christ.

There is still another meaning of 信 德 possible, which is grammatically as good (at least) as the above, and which I have several times heard actually given by well-educated Chinese, namely "faith (or faithfulness) *and* virtue," a meaning which is theologically as objectionable as that which I have been attacking.

Thus therefore I trust I have proved, that 信 德 is quite unsuitable as a translation of *faith.*

The other word to which I refer is SIN, or whatever be the translation of the Greek *Hamartia.* The Greek word, as well as the English, is ambiguous. Sometimes it denoted the action, feeling, or character, considered as an evil or wicked thing, or its intrinsically evil nature, in which sense we may perhaps speak of it as *wickedness;*

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[*] As I have said above, I do not know of any word that could be proposed to take the place of 信 for "faith" as a *substantive.* But probably it might be well in many cases, especially where a mistake would be most dangerous, to get rid of the difficulty by using the word as a *verb.* Thus in several places in the Delegates Version of the New Testament 信 主 is used, e. g. II. Cor. 8, 7. Jas. 2, 14.

[†] I do not forget that 德 has other meaninge besides "virtue;" but in this connexion no other meaning is applicable.

[‡] That is to say by Protestants. For the description of faith as a *virtue* admirably suits the doctrinal system of the Church of Rome, indeed I have observed that they speak of faith, hope and charity as the 三 德. But it is dangerous to follow too closely the terminology of Rome in the principal word in the "article of a standing or falling Church."

but sometimes it denotes the relation of the action [*] to law and punishment, or what is strictly termed *guilt.*

Now in some Christian books, and by some missionaries (probably a very considerable number), 罪 is used to express both these ideas. But so far as I have been able to observe, 罪 is never used in Chinese literature for sin in the sense of *wickedness,* but only in the sense of *guilt,* of course 罪 has also other meanings, but to these I need not at present allude. The following are the principal lines of proof.

1. *The contrary* of 罪 is well known to be 功 in the sense of 功勞,[†] denoting not the action itself, nor the intrinsic nature of the action as good or righteous, but merely the *merit* which is its consequence; that is, its relation to law and reward. So also its opposite, 罪 cannot denote the wicked action or the wickedness of the action, but solely its relation to law and punishment, that is *guilt;* or sometimes by metonymy *penalty.* Thus 有功 is "to have merit" as the result of good actions, while 有罪 is "to have guilt," "to be guilty," as the result of wicked actions.

2. The same position is established by observing what *classes of verbs* are used with 罪, when it is said to come into existence or to be taken away, and what classes of them cannot be used with it.

Now one is never said to *do,* to *commit,* or to *practice* a 罪. That is to say, such verbs as 行, 作, 習, &c., are never used with 罪.

The verbs that describe the process by which one comes into the position of 有罪, all indicate very clearly that 罪 is not a thing done by us, but a thing which we meet with or acquire, or which comes upon us, as the consequence of our action. Thus the phrases 取罪, 得罪, and 獲罪, are all quite inexplicable if 罪 be looked upon as something *done* by the sinner, but all fit with perfect accuracy to the idea of the *guilt* or blameworthiness which the sinner *acquires* (so to speak), as the consequence of his action. Observe also the exact paralellism with such phrases as 獲恩 and 得寵; also compare 獲人之恩 with 得人之罪. In the same way 犯罪 is not strictly "to commit a transgression;" for 犯 never has the sense of "to do," or "to commit," or such like. Its radical meaning is "to rush against" or "come in collision with," which naturally shades into the idea "to encounter that which injures one," e. g. 犯案 "to get involved in a law-suit," so that the primary idea of 犯罪 is "to involve oneself in guilt," i. e. "to contract guilt." Yet as 犯 from the sense of "strike against," comes also (standing *alone*) to mean "to offend" or "to transgress," &c., the phrase 犯 罪 may sometimes be *freely* translated "to commit a transgression."

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[*] To avoid repetition I shall use the word "action" as if it included the meanings of "feeling," "habit," "character," &c.

[†] 功 has also the sense of *work;* but that is clearly not the opposite of 罪 in any of its significations.

On the other hand, just as 無 功 means "without merit," so 無 罪 means "without guilt," "guiltless," not "without wickedness." Observe what class of verbs are used to indicate, the transition, more or less complete, from the state of 有 罪 to that of 無 罪. Not such verbs as 改, 變, 棄, &c., such as are used to express correcting, reforming, changing or forsaking, and which would certainly be used if a moral change were intended to be expressed; but the verbs actually used are such as 贖, 解, 消, 赦, 恕, all used invariably in the sense of releasing from the guilt, blame, or penalty. Nor is it merely when actually *governed* by the verb, that 罪 is incompatible with verbs indicating moral reformation; it is not even fit to *introduce* such an idea; thus we say 知 過 必 改; we could not substitute 知 罪 as this phrase would lead the mind to the thoughts of *guilt*, punishment, and desire for *forgiveness.*

The only phrase I have ever heard of, which even seems to be an exception to this general rule, is 悔 罪 which is found in Christian books and foreign dictionaries in the sense of "to repent;" but I have not been able to find any purely Chinese authority for this phrase; and if there be such an example, it is highly probable that it describes nothing more than the "repentance" of Cain, the regret which exclaims "my punishment is greater than I can bear," or at most "my guilt is greater than that it can be forgiven."

3. 罪 often means PUNISHMENT, an idea which flows much more naturally from *guilt* than from *wickedness;* e. g. 受 罪 "to receive punishment" 請 罪 "to ask to be punished for guilt then confessed;" 擬 罪, 定 罪, "to fix the punishment," "to sentence or condemn;" 出 罪, "punishing by banishment."

4. 罪 as a VERB is well known to signify "to consider or declare guilty," "to condemn;" this flows naturally from the idea of *guilt*; but if as a substantive 罪 meant sin in the sense of *wickedness*, then as a verb it would mean *to sin;* as in English, and as the Greek *hamartanô*, or some similar idea.

Such being the case, it seems to me a dangerous attempt to impose on the word 罪 the whole breadth of the meaning of "*sin*" and "*hamartia;*" that is to make it bear the sense of *wickedness* or *sinfulness* in addition to its own proper meaning of *guilt;* because the tendency of such a usage is to draw away the mind from the evil nature and wickedness of sin; and to direct it solely to the external question of the infliction or remission of punishment.

As to the best words to be used for sin in the sense of *wickedness.* I cannot now say much. I suppose that 惡 should be usually employed, occasionally interchanged with other words or phrases, e. g. perhaps with 過 (thus we have both 改惡 and 改過) and possibly in some cases with compounds of 罪, as 罪過, 罪惡, and 罪愆, in which the added word supplies the idea which is wanting in 罪 alone.

STATISTICS OF THE Tʻ IENTSIN PROTESTANT MISSION.

SKETCH OF THE HISTORY OF PROTESTANT MISSIONS AT Tʻ IENTSIN, CHIHLI, NORTH-CHINA.

BY REV. C. A. STANLEY.

THE port of Tʻientsin is situated at the junction of the Grand Canal and the Pei Hö, or North River, and in a straight line about thirty miles from the mouth of the latter, which empties into the Gulf of Pechili.—The first visit of a Protestant missionary to Tʻientsin was made by the Rev. Chas. Gutzlaff during the summer of 1831, in a Chinese junk.—Beyond the distribution of a few books, no missionary work could be done.

The treaty of 1858 opened Tʻientsin to trade and foreign residence, but it was not occupied till after the capture of the Takoo forts by the allied English and French forces in 1860. The Rev. Henry Blodget was the first to begin missionary work here. He arrived at Shanghai in 1854, where he labored till failing health compelled a change. Mrs. Blodget had already returned to the United States on account of ill health. Hoping to be benefitted by the northern climate, Mr. Blodget followed the allied troops to Tʻientsin in a supply ship; reaching Takoo anchorage, at the mouth of the Pei Hö on August 19th, and Tʻientsin on September 28th, 1860. He took up his *residence* in Tʻientsin November 8th, 1860; for a time living outside the city in the barracks of the English soldiers; to whom he preached, and from whom, both officers and men, he received much help and encouragement in beginning his work.

On May 25th, 1861, he removed to a rented house on the East and West street of the city, east of the central tower, and adjoining the present premises of the American Board. Hitherto he had preached and distributed books in temple, courts and on the streets; now a chapel was opened and stated work began.

The Rev. John Innocent of the English New Connexion Methodist Church arrived at Tʻientsin April 4th, 1861. The Rev. W. N. Hall arrived in August of the same year, and was joined by Mrs. Hall March 12th, 1862.

The Rev. Joseph Edkins with Mrs. Edkins, of the London Missionary Society reached Tʻientsin on May 17th, 1861. He was reinforced on April 9th, 1862, by the arrival of the Rev. J. Lees and

Mrs. Lees. During the summer of 1862, the present property of the American Board was *purchased*, by S. W. Williams, LL.D., Secretary of the American Legation, and rented to Mr. Blodget. The year following it was purchased by the Society.

On June 23rd, 1862, Mr. Blodget was joined by the Rev. J. Doolittle, who had labored for a number of years at Foochow. The first appointments made by the home Society were the Rev. C. A. Stanley and Mrs. Stanley, who sailed from Boston, on July 1st, 1862, and reached Shanghai on December 24th, where they were compelled to remain for the winter; they arrived at T'ientsin on March 13th, 1863. Mr. and Mrs. Doolittle left for to their former field of labor at Foochow on April 6th. Their places were soon filled by the arrival of Rev. L. D. Chapin and Mrs. Chapin, on May 18th, 1863.

About this time, Mr. Edkins was married to Miss White. He had already commenced work in Peking, and now left Mr. Lees in sole charge of their work in T'ientsin; and the latter was reinforced in March, 1864, by the arrival of Rev. James and Mrs. Williamson. Mrs. Williamson left for England on account of failing health on May 12th, 1869. On the following August 24th, Mr. Williamson fell by violent hands, while on a missionary tour. Thus a second time Mr. Lees was left alone in his work. In August, 1870, the Rev. James Thomas and Mrs. Thomas arrived from Shanghai, but the continued ill health of Mrs. Thomas necessitated their retiring from this part of the field.

In February, 1864, Mr. Blodget left T'ientsin, to establish himself in Peking, where he has since labored. On August 20th, 1866, the Rev. Justus Doolittle again joined the station, accompanied by the Rev. Mark Williams and Mrs. Williams.

During a visit to America, Mrs. Doolittle died; and Mr. Doolittle returned to the north remarried. In the spring of 1867 Mr. Williams was transferred to Kalgan. On November 4th, 1867, Mr. Chapin also left the station, to open a new work at T'ungcho, a large city fifteen miles east of Peking.

In November, 1868, Mr. Doolittle resigned his connection with the Board, on account of failing health, and again returned to Foochow, leaving Mr. Stanley, alone in charge of the Board's work at T'ientsin. He was temporarily reinforced on November 23rd, 1869, by the arrival of the Rev. J. L. Whiting and Mrs. Whiting. The following summer they joined the Presbyterian Society, and became located in Peking. In consequence of this reduction in the working force of the station, curtailment of labor was necessary. All but school work was carried forward, till the failure of Mrs. Stanley's health necessitated a visit to the United States in June, 1872.

The following August, the Rev. A. H. Smith, Mrs. Smith and Rev. H. D. Porter took their places. Mr. and Mrs. Stanley returned on November 19th, 1873. On September 20th, 1864, Mrs. Hall of the Methodist New Connexion was removed by death. In November, 1866, this mission was strengthened by the arrival of two young men, (unmarried), the Revds. Wm. B. Hodge, and W. D. Thompson; the latter of whom retired from the work after a few months. The mission received another addition in 1868, in the Rev. B. B. Turnock and Mrs. Turnock. Failing health caused them to return to England in 1871. Mr. and Mrs. Innocent were away from their field about two years (1869-71), on a visit to England to recuperate. Mr. Hall is now away on the same errand; having left T'ientsin in May, 1873.

Mr. and Mrs. Lees, returned from England in July, 1875, having been absent about two years. During their absence, the station was reinforced by the arrival of the Rev. J. S. Barradale and Mrs. Barradale (1873). The Rev. E. Bryant of Hankow was also sent here by the Society, to carry on the work, of the station while Mr. Lees was away. He returned to Hankow in the spring of 1875.

The Rev. Geo. R. Davis of the American Methodist Episcopal Church, came from Peking to T'ientsin in June, 1872, to establish a station for his Society here. In April, 1874, he was joined by the Rev. J. H. and Mrs. Pyke, who arrived the preceding autumn, and spent the winter in Peking, studying the language. In September, 1874, Mr. Davis returned to Peking, leaving the station under Mr. Pyke's care. The brethren of this mission have given a large proportion of their time to itinerancy, in addition to their chapel work.

The missionaries at present connected with the societies represented at T'ientsin, are as follows:—

American Board of Commissioners for Foreign Missions. 1860.

Rev. C. A. Stanley,	November 13th, 1863.
Mrs. U. J. ,,	do.
Rev. A. H. Smith,	August 17th, 1872.
Mrs. E. W. ,,	do.
Rev. H. D. Porter,	do.

New Connexion Methodist.—English—1861.

Rev. John Innocent,	April 4th, 1861.
Mrs. Jane ,,	do.
Rev. W. N. Hall, (absent),	do.
Rev. W. B. Hodge,	November, 1866.
Mrs. Lizzie ,,	,, 1868.

London Missionary Society. 1861.

Rev. Johnathan Lees,	April 9th, 1862.
Mrs. Mary ,,	do.

Rev. J. S. Barradale,	April 9th, 1873.
Mrs. ,, ,,	do.
American Methodist Episcopal Society.	1872.
Rev. J. H. Pyke,	April, 1874.
Mrs. Belle ,,	do.

Work of the American Board.

The first convert at T‘ientsin was baptized by the Rev. H. Blodget on June 9th, 1861. He was known as Blind Chang, and was connected with the same church till his death, in February 1874. Since the autumn of 1864, two chapels were opened for daily preaching, till the summer of 1870, when the buildings were destroyed by a mob. One—a rented building—was restored by the Chinese officials, and reopened on February 2nd, 1871. The other—on mission premises—was rebuilt in foreign style in the summer ot 1874. The mission has given considerable attention to the instruction of the young. Itinerancy has held a prominent place in the work of the mission; and this has been chiefly confined to the country lying to the south and south-west of T‘ientsin. Special care has been taken to follow up any cases of real interest in the truth, that have come to the notice of the missionaries, sending assistants to visit the parties in their homes, the foreign missionaries going as soon as the circumstances rendered it advisable. In pursuance of this policy the converts are, for the greater part, in the country; only nine of the sixty members being residents of T‘ientsin. There are three principal centers of country work. One is in Shên-cho, about 130 miles to the south-west of T‘ientsin. The first convert was baptized on June 30th, 1862. There are now seven members there, another very promising center is Teh-cho (德州) lying on the Grand Canal, in the province of Shantung, and distant from T‘ientsin 160 miles. There are twenty-seven members scattered through six villages. The first converts were baptized at Ti-ch‘i (No 7), on November 8th, 1868. The other point is Ning-ching 200 miles south-west of T‘ientsin; 70 miles south-west of Shên-cho, and 70 miles west of Têh-cho. There are seventeen converts in this section, distributed in four villages. The first convert was baptized at T‘ientsin, in 1869.

These sections of country have been visited yearly and sometimes oftener by a missionary; when special attention has been given to instructing the Christians and inquirers in Biblical knowledge. Many town, and villages, as well as cities have been visited, many Christian books sold, and much preaching done. The work seems to be in a healthy and promising condition. Statistics accompany this brief and imperfect sketch of the beginning of missions in the province of Chihli, North China:—

STATISTICS OF THE AMERICAN BOARD MISSION.

The following statistics of this mission were placed at our disposal in 1875, by the Rev. C. A. Stanley.

Tʻientsin was first occupied as a station of this mission on November 8th, 1860.

There have been altogether five ordained missionaries, three of whom have been married.

There are at present three ordained missionaries, two of whom have been married.

There is one chapel—but there were formerly two.

There are three out-stations.

There is one church-partially organized.

There are three native preachers.

There are two candidates preparing for the ministry.

The total numbers baptized from the commencement are 90 adults and 17 children—or 107 in all.

The present numbers are 39 male and 21 female members in church fellowship—or 60 in all. These are principally in country villages remote from Tʻientsin.

The annual contributions of the church members amount to about $10.

Mr. Stanley furnished the following items in 1875, regarding the Itinerancy of the mission.

The foreign missionaries and native assistants engage in this work. The travelling is generally done by carts; sometimes by boats, and also on horseback.

In 1864, the Rev. L. D. Chapin made a journey to the south and south-west of Tʻientsin. In 1865, he made another tour in the same direction. Mr. Stanley made a journey in November of the same year in the same direction. In December, 1866, he again made a similar tour. February, 1867, and in May of the same year respectively, he made two tours in the same direction. In the summer of 1867, Mr. Doolittle visited the converts at 德州 Tih-chow, travelling by boat, a distance of 500 *le*. In December of the same year, Mr. Stanley again made a journey to the south. In February, 1868, he went north as far as Kalgan. In October of the same year, he made a journey to the south-west. In May, 1869, and in June and September of the same year respectively, he made three journeys to the south and south-west. In June, 1870, he made a journey in the same direction. In January, 1872, he again made a tour in the same direction.

In the autumn of 1873, the Rev. A. H. Smith went the round of the country stations.

In November of the same year, Mr. Stanley made another journey in the south and south-west direction. In June, 1874, and October of the same year respectively, he made two journeys in the same direction.

The chief cities visited on these several journeys were the following:—保定 Paou-ting provincial city, 河間 Ho-kien prefectural city, 沂 E, 莒 Loo, 臨清 Ling-tsing, and 深 Shin, departmental cities, 靜海 Tsing-hai, 清 Tsing, and 高陽 Kaou-yang district cities, and 德 Tĭh, 滄 Tsang, and 磁 Tsz, inferior departmental cities. The district city of 寧晉 Ning-tsin, is the most distant point reached—600 *le* from T'ientsin.

The following are the out-stations of the mission,

深州 Shin-chow—departmental city.
德州 Tĭh-chow—inferior departmental city.
寧津 Ning-tsin—district city.

PARIS MISSIONARY SOCIETY.

The Rev. Oscar Rau of this Society, who had recently removed from Shanghai to Chefoo, left that port early in 1861 for T'ientsin. After a stay of some months, he returned to Chefoo in the latter part of the same year.

BRIEF SKETCH OF THE HISTORY OF THE METHODIST NEW CONNEXION MISSION TO CHINA.

This mission was established at the General Conference of the Methodist New Connexion, held in Manchester during the month of June, 1859; when the Revds. John Innocent and William Nelthorpe Hall, were appointed to the work. They arrived in Shanghai on March 23rd, 1860. Their object was, to open a mission in the large city of Soochow; but owing to the disturbed state of the country, and that city being taken and occupied by the T'ai P'ing rebels, it was impossible to obtain a footing there. When the North of China was opened by the new treaty, T'ientsin was chosen by these brethren as their centre of operations, at which place one of them arrived on April 4th, 1861. Their first converts—two men, were baptized on June 1st, 1862. During the years 1862 and 1863, mission tours were made by these brethren to the cities of Tai-yuen fu, in Shansi, Cheng-ting fu, and Pau-ting fu, in Chili, Lama-miaou, in Mongolia, and other places, for circulating Christian books and preaching the Gospel.

In the year 1866, they were providentially led to the district of 樂陵 Lao-ling, in Shantung where 45 persons were baptized; and the first Christian church was formed there in September, 1866. From that time the work has gradually spread in that region of country, amongst the farming villages, so that they have now got little churches in the three adjacent districts of 德平 Tĕh-ping, 寧津 Ning-ching and 臨縣 Ling-hsien, these stations extending over a line of country forty miles in length. The places are directly south of T‘ien-tsin, and distant from 140 to 180 miles.

In 1866, two unmarried missionaries were sent out to strengthen the mission, only one of whom, is still with us—the Rev. William Bramwell Hodge. In 1868, another married missionary was sent to join the mission, who retired, from failing health after two years residence in China. There are at present three missionaries and their wives connected with the mission, and another is appointed to come as soon as his collegiate course is finished.

The native church in T‘ientsin has 61 members, and the churches in Shantung have 215 members. There is an institution for training Christian young men for evangelistic work connected with the mission.

JOHN INNOCENT.

June 30*th*, 1875.

The Rev. J. Innocent furnished us with the following statistics in 1875.

The T‘ientsin station of this mission was opened in 1861.

From the commencement, there have been altogether five ordained missionaries, four of whom have been married.

There are at present, three ordained missionaries, all married.

The mission has three chapels.

There are two out-stations.

There are six organized churches.

There are eleven native preachers.

Two candidates are in training for the ministry.

One colporteur is employed.

There is one Bible-woman.

The numbers baptized from the commencement have been 400 adults and about a hundred children—or about 500 in all.

The present numbers of church members are 196 male and 80 female—or 276 in all.

The contributions of the native church members amount to about $30, exclusive of sacramental collections for the poor.

The two out-stations of the mission are at 樂陵 Lao-ling, district city, 150 miles south from T‘ientsin, 大沽 Ta-koo, town, 30 miles east from T‘ientsin.

LONDON MISSION.

From the preceding sketch by Mr. Stanley, we learn that this mission was first represented at T‘ientsin by the Rev. J. Edkins, B. A. on May 17th, 1861. We have nothing to add to what is given in that sketch; not having received any report from the mission.

AMERICAN METHODIST EPISCOPAL MISSION.

We learn from Mr. Stanley's sketch, that this mission was commenced in June, 1872, by the Rev. R. Davis, who came from Peking to initiate operations. The mission was we believe represented there when the sketch was written; but not having received any report, we can give no further details.

T‘IENTSIN has not been prolific in missionary literature. We add a few more tracts in the mandarin published at this station, but the dialect does not differ materially from that of Peking

三字經 *San tszé king.* "*Three character Classic.*" Rev. H. Blodget. 9 leaves. T‘ientsin, 1863.

擇善而從 *Tsĭh shén ûrh tsûng.* "*Choose the good and follow it.*" Rev. J. Lees. 10 leaves. T‘ientsin, 1865.

兩人謊言 *Lëàng jin hwang yên.* "*Story of the Two liars.*" Rev. C. A. Stanley. 8 leaves. T‘ientsin, 1866.

伶俐小孩 *Ling lé seaòu hai.* "*The young Gideon.*" Rev. J. Lees. 11 leaves. Peking, 1866.

領出迷路 *Ling ch‘ŭh mê loó.* "*The Lost Child brought home.*" Rev. J. Lees. 15 leaves. Peking, 1866.

賢王遺事 *Hëên wang ê szé.* "*Remains of the Wise King.*" Rev. J. Lees. 10 leaves. Peking, 1866.

THE FUTURE LANGUAGE OF CHINA.

WHAT is this to be? Is it to be what it is now, and what it has been for so many ages past? Or is it to be something else? The writer of this article believes that it will be something else; and in the following remarks he will suggest a few reasons for so believing.

The first reason that he would suggest grows out of the relation which language sustains to its people.

Language is always homogeneous with character. That is, a man's language is like himself. A gentleman speaks the language of a gentleman; a barbarian speaks the language of a barbarian. And whatever degree of rudeness or culture may characterize the man, a like degree of rudeness or culture will characterize his language. One sees this strikingly illustrated in visiting not only different countries, but different places, classes, and occupations, in the same country. Let us suppose ourselves in England, or in the United States. The people of these countries, for the most part, speak English. But we do not find them all speaking the "*Queen's* English;" on the contrary, every man speaks his *own* English. That is to say, every one speaks the English with which he is familiar; and he is familiar with that which is suited to his degree of culture, his habits of thought, and his kind of occupation. The child of course speaks the language of children. But as the child grows into the man, his language grows with him. And as the man passes on to his position and occupation in life, his language, in like manner, suits itself to his position and occupation. In a word, man's language is, like his shadow, always with him, and always like him.

Nor is this true of individuals only. It is equally true of classes, of communities, and of countries. Everybody knows that educated men speak the language of education; professional men, the language of their profession; and business men, the language of their business. For every class there is in fact a class language. The like is true of communities. The language of cities suits itself to the usages of cities; and the language of the country suits itself to the usages of the country. Moreover, in city and in country the language of each locality suits itself not only to the habits and occupations of the people, but also to the degree of rudeness or culture characterizing them. And if we pass to countries, which, in this respect, are only larger communities, the same law applies to them.

This might be argued *a priori*, or from what we know of the origin and use of language. Language is not something made, like boots and hats, and kept on hand for future use; but something that comes from, and grows with the wants of men. Every thing of course must have a name, and every *new* thing, a new name; every thought must have an expression, and every *new* thought, a new expression. When *manna* fell in the wilderness, had it been something known, it would of course have been called by its known name. But it was something *new;* there was no name for it. So the people asking one another, said: "What is it?" and forthwith *manna* "what is it?" became its name. And like cases—perhaps many of them—we have all noticed, both in our own and in other languages, showing that it is in the nature of language to be coextensive with its people's wants.

But observation leads us to the same truth. All study of languages, whether of the present or of the past, amongst tribes more or less barbarous, or nations more or less civilized, has established this as an invariable law, that whatever a people is, its language is; and whatever a people has been, its language has been. The language of a barbarous people is always barbarous; the language of a civilized people is always civilized; and if a people once barbarous, or partially civilized, starts off, or continues, on the march of improvement, its language starts off, or continues, on the same march of improvement, and step by step they keep pace together. This might be illustrated by referring to other languages; but a reference to our own will perhaps suffice.

The English language was not young, nor yet was it the language of barbarians, in the time of Chaucer and Wycklyffe. But it was not then what it is now. Untold wealth, in breadth, and beauty, and accuracy—not to speak of literary treasures—has since been added to it. But it has acquired this wealth only as the people have grown richer. In other words, the English language has extended, refined, and beautified itself, just as the English-speaking people have advanced in the arts, the sciences, and the amenities of life. This people and its language like two good and loving genii, whom God has sent into the world to bless it with light, and truth, and love have kept together, walking side by side and hand in hand, each helping the other in their advance, but neither striding ahead nor lagging behind. Such the past has been; such the future must be. We have a thousand things to-day—things good, and beautiful, and grand, common as the light we see and the air we breathe,—things of which we are ever thinking and ever speaking; but of which there was no knowledge, and for which there was neither thought nor language in the days of Chaucer. Five hundred years ago,—how unlike the present! And five hundred years hence how unlike the present will that period be! For the mission of these good genii is not yet accomplished. The goal, to which the hand that sent them seems pointing, is still farther ahead, and still higher up. But let us not lose sight of our object in the grandeur of these facts and possibilities. Our argument is, that a people and its language,—a language and its people, always are, and always must be, alike.

If now we apply this principle to the language of China, what will be the result? Before this question can be answered, there are two others that will need to be settled. 1. Are the Chinese to become a people of progress? If so, are the capabilities of their present language such as to enable it to keep pace with that progress? Let us look then a little at these two questions.

1. *Are the Chinese to become a progressive people?* If they are not, —if they are to remain as they are and as they have been for so many ages,—then no change of language would be needed, and none could

be expected. But if there is to be a change,—if old things here, as elsewhere, are to be relegated to the past, and new things are to be inaugurated,—in other words, if China, like other nations, is to enter upon a course of progress, then her language must change to suit that progress. But will that change come? Will she enter upon that course of progress? Looking only at the people themselves—their hoary age, their peculiar language, their singular literature, their pride, their conceit, their ignorance, their superstition, and above all the notion into which their whole thought has been for ages crystalized, that all reform, all improvement, consists in going back to the past; that there never has been and there never can be, anything equal to the politics of their ancient kings, and the doctrines of their sages,—I say, looking only at the people themselves, with their singular character and their singular history, one might be excused perhaps if at times he were not over sanguine in the hope of their future. But the future of this people, though it may be greatly influenced by their peculiarities cannot be controlled by them. There is a tide in the affairs of men, which men themselves cannot control. So there is in the affairs of nations. It may be true of both, that they are architects of their own future. But it is true only in a modified sense. For while on the one hand it is admitted that they control their destiny, on the other it must also be admitted that their destiny controls them. In other words, men cannot be isolated and independent. Nature has linked them together in families and communities; and they must necessarily influence and control one another. So it is with nations. They may be old or young, strong or weak, friendly or hostile, near together or wide apart. Their boundaries may be but lines of air; or they may be mountains, or rivers or oceans. But wherever located, or however circumstanced, they are of the same race,—members of the human family; and it is not in the nature of things that any of these members should ever be permanently isolated from the rest, or that in their contact or intercourse they should not be subject to the great law of influence. There will be, of course, a thousand circumstances to control this intercourse, and give character to its influence. But intercourse and influence there must necessarily be; and we have only to ascertain what the former is, to know pretty well what the latter will be.

China, partly from her position and surroundings, and partly from her long and deep-rooted prejudices, has had, in times past, but little intercourse with other nations, especially with those whose civilization has been in advance of her own. The result has been, that these nations have had but little influence over her. Indeed, until recently, the great west, with its vast resources of knowledge, wealth, and power, has been to her almost unknown. And even now she knows but little of these great countries, and sees but dimly the giant shadows which they are beginning to cast upon her. During her long isolation and seclusion, China has made but little progress; and that little has been peculiarly after her own type. Her population has increased, and her numerous petty states have been fused into a great nation. Her government is better organized, and perhaps better administered. Her agriculture, her arts, her manufactures, her commerce, have no doubt also increased with her population, and with the protection which she has been able to afford them. But their increase has been very slow; and in character they have perhaps improved but little on the rude simplicity that characterized them two thousand years ago. More important changes, it is true, have taken place during the present century, and more particularly within the past few years. But these have come from without. The great west, with its civilization and progress, has been coming nearer and nearer to her; and the influence brought with it she has been unable to resist. She has indeed hated this influence, and fought obstinately against it. But it has been too mighty for her. Like the light of heaven, it has flung itself upon her shores, and her shores are beginning to feel its vivifying power. This influence hitherto has been comparatively small; and the results of course have been small in proportion. But from the nature of things it must increase; and the results must increase with it. China can no longer be what she has been. She has been brought to, and she is being drawn under, the great hammer of civilization; and that hammer will pound her into a new and better shape, or it will break her into pieces. The former must be the desire and hope of all who wish her well.

The statement has been made, and it is often repeated, that the Chinese are opposed to progress. But in our opinion that statement needs some qualification. It is true that the Chinese cling tenaciously to their old ideas, and to their old institutions; and it is natural that they should do so. These are old and familiar friends; and they have not yet become acquainted with new and better ones. It is true also that they dislike foreign ideas and institutions. This is partly because they dislike foreigners and distrust their motives, and partly because they regard these ideas and institutions as revolutionary and destructive to social order. And it may also be true that some, perhaps many, among the ruling classes are ready to oppose them, for the reason that they do not desire light, as darkness serves their purpose better. Still we must suppose that a considerable portion of all classes are better actuated, and that such do really desire what they deem to be their country's good, or, if we like so to call it, their country's progress. They may be short-sighted; they may be mistaken; both as to what progress is, and as to how it may be attained. But if they desire and seek it according to their understanding, though they may be chargeable with misapprehension, they can hardly be with opposition. To say then that the Chinese are opposed to progress; that is, to their own improvement, is saying that people are opposed to their own welfare, when they only misjudge, or misact, in regard to it.

That the Chinese are not opposed to progress except as they misapprehend it, and that they will adopt improvements when they become convinced of their utility, is evident from the course which, so far as we know, they have always taken; namely, to adopt improvements when seen and recognized as such. It is in human nature to do this; and the Chinese as well as ourselves are human in this respect. There was a time when they were ahead of us in many of the useful arts; and when, as to ignorance and superstition, we had little if anything to boast over them. If we are ahead of them now, it is because we have had advantages which they have not had. Give them these advantages and they will no doubt follow us. Some one will perhaps tell us, that this is just what we are trying hard to do, and what they are trying just as hard to prevent. Exactly so, and for the reason already suggested,—they do not know their needs. It is the nature of ignorance to be not only without knowledge, but without desire for it. When the ignorant arrive at the point of desiring knowledge, they have already ceased to be ignorant and begun to be wise. This point is not easily reached; and it is never reached in regard to all, or even many things at once. If men grow wise in the knowledge of their defects, and the means of supplying them, it is commonly by slow,—often by difficult and painful—processes. What we in the West have gained in this respect has been through a long and hard discipline. But it would seem reasonable to hope, that the Chinese with our history and example before them, and with the facilities afforded now, will work out their enlightenment in a shorter time, and with less of conflict.

That the Chinese, circumstanced as they are and educated as they have been for ages in the belief that they were the people of the earth, and that all others were but outsiders and barbarians, should have readily come to a correct understanding on these subjects, was a matter not to be expected. And when we consider how much of the early intercourse which they had with foreigners, was of a character in no way calculated to win their confidence and good will, but rather to enkindle distrust and hatred, we can hardly wonder at their prejudice against us. Their early impression of us,—and this impression, though perhaps somewhat modified, is still prevalent, seems to have been that we were a kind of dare-devils, come, like pirates, from our lurking-places over the sea, to prey and fatten on them. Hence the appellation of devils by which we are so often called, and hence too the suggestions of our piratical character found in words and phrases applied to us. In the neighborhood of Ningpo a foreigner will often hear boys shouting after him as he passes along, this offensive couplet:

'Ong-mao nying.
Koh-mang t'ing.

The rhyme perhaps more than the meaning of this couplet, is what amuses the boys. Nevertheless it has a meaning, and a meaning too that tells a good deal of what the people have thought, and what perhaps they still think of us. These words literally rendered are:—

Red-haired men.
Grass-hopper junk.

Grass-hopper junks were the Canton piratical junks once so common and so terrible along the coast; so called from their fancied resemblance to that insect in shape; perhaps also in character, both being depredators, hungry and remorseless. This couplet of course puts foreigners in the same category. No doubt in this estimate which the Chinese have formed of us, which they pass from one to another, and which they hand down to their children, there is great indiscrimination, and great injustice. Still this estimate must have had some foundation, or it could not have existed. And could we go back and discover all that has occurred in our intercourse with this people, we should doubtless find that it has had not only some foundation, but a good deal. It is but right then that we should bear this in mind, and that we should look upon the prejudice which we find against us here the more leniently, considering what we ourselves have done to occasion it.

If then we take into account the peculiar circumstances of this people,—their long and singular isolation, their utterly false notions of themselves, and of the world around them, their ignorance, their superstition, their misapprehension of our object in seeking intercourse with them, and lastly their prejudice against us, originating no doubt in real wrongs done to them, but augmented and intensified by a thousand imaginary ones, which falsehood and rumor were ever ready to create,—I say, taking all these things into consideration, and then looking at the extent to which they have already yielded to our influence, and the progress which they have made under it, I think it must be admitted, that so far from its being a matter of wonder why that progress has not been greater, it is rather one, why it has been so great.

It has been but a little since their country was fast closed against us,—when the few tens of our countrymen residing here were shut up within the suburb of a single city, and under restrictions and surveillance so close, that they had almost to bow and ask permission to go in and out of their own dwellings. Had there a prophet arisen in those days and declared, that within a single generation this great country would be open to the foreign traveller, and all its important ports would not only be open to foreign residence and foreign trade, but would almost be turned into foreign cities; that steamers would be thronging her coast and rivers; that the representatives of foreign powers would be residing in Peking, holding audiences with the emperor and his ministers; that China herself would be sending ambassadors to foreign courts, and her sons to foreign schools,—nay even would be establishing schools and colleges of her own, under the care of western scholars, to have her young men looking towards official life instructed in the languages and sciences of the West; that she would be establishing arsenals and foundries, manufacturing arms, building ships of war, studying navigation and military science, introducing into her army and navy foreign arms, foreign discipline, and to some extent foreign language; that her trade, then dwarfed by restrictions and made contemptible by squeezing and smuggling, would grow to its present size and respectability, and be placed under one of the best-regulated Customs found in the world,—I say, had there a prophet arisen in those days and declared the coming of all these events, and so soon, what would have been thought of him? There were few perhaps who would not have thought him mad. Yet all these things have happened, and many more besides. Mines are to be opened, telegraphs and railroads have had their beginning, the press even has been started in its grand work; and last, but not least, heralds of the Christian faith are everywhere doing their work. Yes, the country is opened, and it is every year and every day opening more and more, to our influence in matters of politics, in matters of commerce, in matters of education, and in matters of religion. In all these we have been her people's instructors; and it is no exageration to say, that they have been instructed. It is true that they have not learned all that we have undertaken to teach them. It was not to be expected that they would. But they have learned much, and they might have learned more, had our teaching been better. It may perhaps be said that the knowledge which they have gained and the improvements which they have made, have been forced upon them. This may be true in part; but what of it? Who does not know that much of the knowledge and many of the improvements that come to us all, come to us in this way? Much of what we learn, we learn from the things that we suffer. Much of the progress that we make, we make because progress overtakes us, and its current, which we cannot stem, bears us with it. If then the Chinese have been learning and making progress from necessity,—that is by being brought in contact with circumstances that have required it, wherein is their case peculiar? Is not this just what happens to all people, and to all men?

But the objection as stated—that the knowledge which they have gained and the improvements which they have made, have been forced upon them—is not true; or rather, as before remarked, it is true only in part. Our intercourse with them has no doubt to some extent been forced upon them; and the concessions which they have made to us in treaties, have perhaps been made from necessity. They would no doubt have avoided these had it been possible for them to do so. But forced to this point they have voluntarily gone further and adopted to a considerable extent our ideas and improvements; and there is every reason to believe, that they have adopted them as fast and as far as they have become convinced of this utility. But the objection, to whatever extent it may be true or false, does not affect our argument, which is simply to show that progress has been made, and made under circumstances comparatively unfavorable; and so infer that this progress will not only continue, but that it will increase as the circumstances become less obstructive.

It will be admitted of course, that if the Chinese could see things in their true light—if they could see how many things in their old system are useless, or worse than useless, and could with strong and eager hands pluck them up and throw them away,—their progress would be far more rapid, and attended with fewer difficulties. But as yet they cannot do this. Their vision is clouded,—they see things but darkly. So they cling to the old and the worse, and reject the new and the better. Time and conflict are needed to adjust these matters for them, and time and conflict will no doubt adjust them. This indeed is certain, as certain as that progress is the natural order of things, and especially the order of things at the present time. There is now, or there is soon to be, progress everywhere. The night of the human race is past. Day, with its light, is breaking. The great nations of the earth are astir; and soon the world, their common city, will be loud with the din of their mighty toil. Late sleepers will find sleep no longer. They too must be up and doing. And "EXCELSIOR" will become the cry, and the destiny of all.

There is then, we think, no doubt but this people is to be a people of progress. In the end they will be so from choice. In the meantime whether this choice be present or absent, the great fact remains, the world is moving on, and they must necessarily move with it. The goal we see, and their arrival at last we also see; but the road that leads them to it is hidden. We know not whether it lies through sunshine and peace or through storm and conflict.

2. This brings us to our second inquiry, namely: The progress of this people being supposed, *are the capabilities of their present language such as will enable it to keep pace with this progress?* In other words, can their language be so modified and improved as to become an accurate and convenient depository of thought, and medium of communication, for a people advanced in the arts, sciences, literature, and general education?

It is presumed that most of those who will take the pains to read this essay, will have more or less acquaintance with this language, which will obviate the necessity for any extended notice of it. But for the benefit of any who possibly may not have this acquaintance, a few statements in regard to it may be needed.

And first, what is meant by the Chinese language? Is there anything that can properly be so called? Hardly we think, in the sense commonly understood, as when we speak of the English language, the French language, the German language, etc. In each of these countries there is one common language—a language that is spoken and written, and spoken and written, though of course in different degrees of accuracy and elegance, by all who speak and write. This is not the case in China. Here the language written and the language spoken are wide apart; so wide indeed that books when read to the common people must be turned into their vernacular in order to be understood. The written language though varying much both as to style and idiom, is yet intelligible to all who learn it, which may be somewhere from one tenth to one hundredth of the whole population. But the language spoken is in endless confusion, both as to sound and idiom. The language spoken at Canton is unintelligible at Foochow; and the language spoken at Foochow is unintelligible at Ningpo; and so on. In fact, the different dialects found along the coast, to which our knowledge is chiefly confined, are almost innumerable. The language spoken in the northern and western provinces is said to be more uniform. But probably even there the changes are considerable. There is a dialect, called the Court or Mandarin, which is sometimes represented as intelligible every where. The truth is, however, that it is intelligible nowhere, except to officials and a few others, who for special reasons acquire it, unless it be in the northern and western portions of the country where the language of the people is a kind of Mandarin. But even the Mandarin changes with its locality; and there is no just ground for speaking of it as something definite and invariable. This dialect might be written; and it has been written to some extent. It appears in some books of light literature, and in some moral essays. But it is not the common language of books, or of any kind of writing.

The Chinese language then—if we insist on the use of the expression, must be understood—whatever it may have been once—to be in this disjointed and chaotic condition now. Its signs indeed remain, and, presented to the eye, in whatever part of the country one may be, they are still expressive; but their names, or sounds, have fallen into hopeless confusion. Then too, while many of these signs have become obsolete, there have grown up in the various dialects, or vernaculars of different places, many thousands of words for which there are no signs in existence. So the art, if the people ever had it, of speaking as they wrote, and of writing as they spoke, is now lost, and, so far as one can see, lost irretrievably.

But why *irretrievably?* One, and perhaps the chief, reason to be assigned for this, is found in the peculiar character of their written medium, or the signs of which we have been speaking. These are not alphabetic flexible signs, such as are found in other languages, but fixed arbitrary, pictures, or representations. At first these signs or representations may have had some resemblance to the objects represented; but they are now essentially arbitrary; and they are utterly inflexible. The least alteration of a Chinese character would change it either into another character, or into something that would not be a character at all. One will readily see how rude, how clumsy, how inadequate, such a vehicle of thought must be. He will also see, that while it might serve to meet the necessities of a rude people when few and in constant intercourse, and when their wants and thoughts were few and stereotyped, it must begin to fail as they become numerous and scattered, and as new wants, new ways, and new ideas grow up amongst them. Moreover he will observe that though by care and culture it is extended and improved, yet as this extension and improvement go on, fitting it better for the use of scholars, they necessarily place it beyond the reach of laborers, making it in fact a dead language, useful to those acquiring it, but unacquirable to the masses; and that the masses deprived of the use of the language in its written form necessarily depart from it in their use of the spoken. And so these two forms having become separated, and having been separated so long and for such a reason, there can be no hope of their ever being reunited.

These statements, intended chiefly to call attention to one or two features of the Chinese language, will also, I think, have served to place before us these important facts, which, if kept in mind, may aid us in our progress; first, that the language as it is spoken differs very widely from the language as it is written; second, that this difference is the natural and necessary result of the circumstance that that language, from its peculiar structure, is incapable of being understood and used by the masses; and third, that the language spoken not only differs widely from the language written, but it differs full as widely from itself in the different parts of the empire.

Now with these facts before us we may ascertain, I think, without much difficulty, the capabitities of the present language of this people to meet the requirements of their contemplated progress.

One of these requirements will certainly be the use of a common language, and a language whose written and spoken forms will be sufficiently alike to be written when spoken, and to be understood when read,—a language that will be the common depository of thought and medium of communication throughout the empire. This language must be the language of the senate, the language of the forum, the language of the rostrum and pulpit, the language of the schoolroom, and the language of the press. Their present language, as we have seen, is far, very far, from being such. Is it capable of becoming such? There may be those who think so. If there be, they would do well to tell us what constitutes this capacity, and by what process it is to be developed. For ourselves, we confess that we can see none; and that our hope in the future of this language, if we ever had any, is dead—*twice dead, plucked up by the roots.* Their language as spoken has no common bond strong enough to draw together and unite the numerous dialects now in use. Nor is any one of these dialects sufficiently prominent or influential to be able to extend itself and displace the rest. This might possibly be hoped for of the mandarin, were it not for the fact, that any spoken language, to become, or remain uniform in a country like this, must also be written, and made the language of all classes and of all pursuits. But the mandarin cannot be written, so as to be intelligible, except by the use of the Chinese character, or those numerous arbitrary signs, which one must toil half a lifetime to learn, and a whole one to keep in memory; and so it would become nearly or wholly useless, to the common people.

It is possible perhaps to exaggerate the difficulty of acquiring a knowledge of the Chinese character. Such at least seems to have been the opinion of Sir John Davis, who has told us,—in language not over modest perhaps,—that, "The rumoured difficulties attendant on the acquisition of Chinese, from the great number and variety of the characters, are the mere exaggerations of ignorance." Nevertheless, the common opinion has always been, that the acquisition of this language is a task of no easy accomplishment; and this opinion has probably for its foundation something more than ignorance. There have been many besides Sir John Davis, who have studied this language, and who have studied it too with some success, who have at many times and in many ways spoken of its difficulties. But there is evidence of these difficulties more weighty than the judgment of foreign scholars. It is found in the very form and character of Chinese education. There is throughout China, among all classes, a reverence for learning. Moreover, learning is profitable as well as respectable. Why then should there be so few, one need not say scholars, but persons, able to read fluently and to write correctly? Schools are common; and perhaps the majority of boys attend them, many for several years; and yet only a few, except those who make study and teaching their profession, ever acquire a practical use of their character. How is this to be accounted for, except by supposing that the task which this imposes is exceptionally difficult? It need not of course be asserted that the difficulty here spoken of has never been exaggerated. Our object is simply to show that it exists, and that so far as concerns the masses, it is practically insurmountable. This difficulty, however, does not, as the remark of Sir John Davis would seem to imply, grow wholly out of the great number of characters to be learned. This occasions a part of the difficulty, but not the whole. No small part of it grows out of their arbitrary and peculiar form. Some of these characters, it is true, are simple, easily learned and easily remembered. But this is far from being true of them all. Many of them are very complicated; and not a few of them, wholly unlike in meaning, are so alike in form as to be for ever bothering one to recall which is which. This confusion of course would not exist were the characters *perfectly* learned. But *perfection,* in most things, is something hard to reach, and it is especially so in the matter of learning ten or twelve thousand Chinese characters. Sir John Davis, and his predecessor Prèmare, I know, thought that four or five thousand characters well learned would enable one to read and write the language with tolerable facility. This opinion may possibly be correct; but their statement of it misleads, in that it overlooks a very considerable part of the difficulty with which the acquisition of these characters is attended. Were these four or five thousand characters isolated, and the only ones to tax his energies, his task, though still no slight one, would be comparatively easy. But it must be remembered that they are mixed up with a still larger number of others, which he is ever meeting, and with which he must necessarily form more or less acquaintance. And the tax laid upon his time and energies in this way is very considerable. It is much like forming acquaintances with people. An evening spent with half a dozen would perhaps suffice to make the acquaintance of all. But the same time spent with a hundred, while the exertions would need to be greater, the results would probably be less.

It must be admitted then, we think, that the difficulties attendant on the acquisition of Chinese,—arising in part from the number of characters to be learned, in part from their arbitrary and complicated forms, in part from the confusion and distraction occasioned by similarity of forms and sounds, and in part from their connection with numerous others, practically beyond the student's reach, but ever intruding upon his attention,—do really exist, and exist to such an extent as to render it incapable of ever being brought within the reach of the common people.

Moreover, the difficulty of acquiring a practical use of the Chinese character, while already too great for the common people, must necessarily increase as progress goes on. New things must have new names, and new thoughts must have new expressions. And as these increase to hundreds, and thousands, and perhaps to many thousands, what can be the result but to make what is impossible for the many, more and more so to the few?

Another feature of this language, indicating how unfit it is to be the language of progress, is its want of inflections. Only think of a language utterly destitute of these,—whose nouns can tell us nothing of their gender, number, or case; and whose verbs can tell us nothing of their mood, tense or person! Looking at such a language only from our own position, we might be strongly inclined to regard it as a kind of monstrosity,—something bad to look at, and something worse to handle. In truth, however, the language is not monstrous; it is only defective. The defect indeed is serious; yet by no means so serious as to render the language useless. There are ways of supplying the wants of inflection to some extent,—but only to some extent. There are many forms of thought, simple and common in western languages, that could hardly be put into Chinese. And one translating from these is ever at his wits' end in matters of this kind. This defect, already so embarassing, must become more so as knowledge extends, ideas increase and forms of thought become more numerous and complicated. Were the language alphabetic, necessity would force upon it these changes; but no necessity could enforce them upon Chinese characters.

We will call attention to but one other feature of the Chinese language, incapacitating it to be the language of progress. This is its unadaptedness to receive help from others. Ability to do this seems essential to the growth of any language. Every one knows how much the English language has been indebted to others. It has borrowed much, and from many sources; and in doing so, while not robbing others of their wealth, it has greatly increased its own. The guardians of this language it is true, have been watchful and jealous, inclined to challenge and treat as aliens these linguistic immigrants; yet, in spite of them, a large number have maintained their position, and won their citizenship. Our language itself has been generous towards them. It could well afford to be, being by nature rich, and having every facility needed to clothe, domicile and employ, all that would be active and useful. But the Chinese language has not this ability. It cannot, without difficulty, and without self-injury give place to foreign words. It is done, we know, to some extent, but always under a kind of protest. Indeed the very nature of the language is a protest against it. And were it practised to any considerable extent, the language would be in danger of becoming a senseless jargon. This must be obvious to any one who will recollect, that all Chinese characters have meanings, a circumstance of course strongly averse to their being used phonetically. Indeed, to use them in this way without some mark of indication, makes jargon at once. Even the use of them as proper names, which of course cannot be avoided, is, to the unpractised reader, a great stumbling-block,—so great, that in some books, pains are taken to indicate when they are so used, by drawing down their side, one straight line when they are names of persons, and two when they are names of places. But this process, however useful to the reader, mars the beauty of the page, and so it is generally avoided. When characters are used phonetically,—for their sounds only,—they have a mark,—the character for *mouth*,—attached to each on the other side. These not only disfigure the page, but the characters also; and they would, with reason, be still more disliked. Besides, this process is in itself an acknowledgement of the language's incapacity, being, so far as it goes, the adoption of a new one.

These are some of the considerations that induce the writer to regard the present language of China as incapable of any great improvement, and any hope of its being able to accompany its people very far in their progress, as utterly groundless.

What then is to be the result? Clearly the one or the other of these two things. Either the people will remain with their language without much progress; or progressing, they will leave their language behind. And of these two things, which appears the more likely? To the writer, the latter decidedly. He believes that the condition of this people is yet to be greatly improved; and that a part of its improvement will be a new and better language, a language that will make education possible for all classes. GUSTAVUS.

GOD κατ' ἐξοχήν.

BY REV. THOS. McCLATCHIE, A.M.

PART II.

THE great origin of all things then, according to the Confucianists, is one eternal, indivisible, unmade SHIN, inherent in eternal, infinite matter; and, according to the Stoics and others, one eternal, indivisible, unmade *Theos* (or *Deus)* inherent in eternal, infinite matter. The Confucianists consider this primordial matter to be air, as did Anaximenes and his followers in the west.

Precisely the same names, titles, and attributes are given to this Shin and to this *Theos;* and each being inherent in eternal matter and animating it, is a *Soul*—the soul of the world—and not a personal being. If therefore Shin means "Spirit" and not "God" *because it is a Soul;* so also must *Theos* (or *Deus)* mean "Spirit" and not "God," *because it is a Soul.* But, if the latter, notwithstanding it is a soul, and all the Stoical *Theoi* (or *Dii)* are souls, means "God;" then also the former must mean "God," notwithstanding it is a soul, and that all the Confucian *Shin* are souls. "The sun, the moon, and each of the stars, has a distinct soul inherent in itself, or peculiar to it's own body. *Each of these souls,* invested in the celestial substance, and in each of the visible celestial bodies, *is a god:* and thus all things are full of gods." Plato calls the celestial bodies gods, as endowed with and moved by *good and rational souls.** Any argument therefore brought against the word Shin meaning "God," based upon the ground that all *Shin* are *souls,* falls powerless; unless we admit the force of the same argument as applied to *Theos* and *Deus.*

Having examined into the nature and attributes of the superior portion of the origin of all things, we now proceed to investigate the eternal matter in which this First Shin is inherent, and from which he creates or forms the world which he animates by his presence.

I. *The* Khe *is the chief Demon-god of the Classics.*

The *Khe* is of two kinds, called respectively the *Yang-Khe,* pure ether or light, and the *Yin-Khe,* subtile air or darkness; and these two *Khe* are respectively designated, the latter 鬼 Demon, and the former 神 *Shin; e. gr.* "Demon and *Shin* are just the *Khe.*" "Regarding the *Khe* as two, then the darkness is Demon, and the Light is *Shin.*" "The Light is good, the darkness is evil; both sages and worthies have frequently made this statement."†

Thus in this *Khe,* generated by the First Shin we have the Second *Shin* of the Confucian Classics, commonly called 鬼神 Demon-god; and these two, Shin and Demon-*shin,* although eternally united together, yet, are wholly distinct in nature and power; *e. gr.* "That which is incomprehensible in heaven (*i. e.* the universe) is Shin. *Com.* This Shin is Not the *shin* of Demon-*shin (i. e.* the *Khe);* it is the Shin which adorns the myriad of things."‡ *(Yih King).* "When we speak of the Great Extreme (Shin) we *connect it with* the light and the darkness; and when we speak of nature (SHIN) we *connect it with* the *Khe.* If these severally were not so connected with the light and darkness (divided *Khe)* and with the (undivided) *Khe,* then how could the Great Extreme (SHIN) and Nature (SHIN) be supported? Yet, when we wish to distinguish them clearly, we cannot but treat of them separately." "*Le* (SHIN) rests upon the light and darkness (Demon-*shin)* as a man rides upon a horse."* "The *Khe* is the abode of SHIN, and body is the abode of the *Khe.*" *Sing-le &c.* Sec. xi, 38.

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* Grote's Plato, Vol. i, pp. 418, 419.

† Choo-tsze Sec. 51, pages 2, 6, also Sec. 49, Pt. iv, par. 23. This *Khe* is also called 精神.

‡ Sing-le, &c. Sec. v. p. 31.

Thus the Confucianists, on the authority of the *Yih King* distinguish clearly and decidedly between the two powers SHIN and *Kwei-shin* or the *Khe.* This Confucianist designation of the *Khe* however, is not universally adopted by the Chinese philosophers; for, Hwae-nan-tsze for instance gives each of the divisions of the *Khe* the designation "*Shin*" and calls these "the two *Shin* (二 神)" which the Commentator explains to be the *Yin-shin* and the *Yang-shin.*† Thus amongst the Chinese philosophers some call *both* the substantial principles of the universe "*Shin,*" while the Confucianists call the good principle alone "*Shin,*" and the evil principle they call *Demon.*

In the First SHIN of the Confusianists, therefore, we recognise the First *God* of Persian theology from whom emanates the two substantial principles of light and darkness; and in the designation of these two principles we find precisely the same difference prevailing amongst the Magi as amongst the Chinese philosophers; *e. gr.* Some of the Persian Magi we learn from Dr. Mosheim "suppose that there are *two gods,* as it were of contrary arts, so that one is the author of good, and the other of evil things; others call *him that is the better* a *God,* but the other a *Demon* only."‡

Here again, we have the clearest proof that what other pagan nations call "*God,*" the Chinese call "*Shin.*" Some of the Chinese philosophers and of the Magi, call the darkness "Demon," while the former call the light *Shin,* and the latter call it "*God;*" others amongst the former call both the light and the darkness "*Shin,*" and amongst the latter some call both "*God.*" Again; the Confucianists call the light or pure ether "*Shin;*" and "almost all oriental nations believe the all-pervading Light to be *God.*" "In the earliest ages, *God* himself was believed to be light and ether." Zeno, "*æthera Deum dicit*"|| calls the ether "*God,*" *i. e.* Jupiter, the *second* God.

II. *The* Khe *is a twofold soul.*

The process preparatory to the generation of all things, is that, the Demon-*shin* or the *Khe* forms a body for itself, viz., the visible

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* Choo-tsze, Sec. 49. Part ii, par. 17, 23.

† Works, Sec. vii, p. 2.

‡ Cud. Vol. i. 354 note.

|| Ibid. p. 475 note. Vol. iii, p. 279. Zeller, p. 140 note.

universe; *e. gr.*, heaven and earth are but one *Yin-yang* thing, originally generated by the *Yin-yang Khe*[*] (Demon-*shin*). The complete *Yang* then, is *Shin* with it's body heaven, and the complete *Yin* is the demon with it's body earth; hence we are told that "the soul of the *Yang* (heaven) is *Shin*, and the soul of the *Yin* (earth) is demon."[†] Thus heaven and earth are the first Demon-*shin* complete, *body and soul*, and are so called from their *Khe* or twofold soul; *e. gr.* "Heaven belongs to the *Yang* and is *Shin;* earth belongs to the *Yin*, and is demon."[‡] Further we are told that it is in consequence of being thus animated by a double soul, that heaven and earth can generate the myriad of things; *e. gr.* "That which fills up the midst of heaven and earth, *so that these can* make and transmute, is the twofold *Khe*, Yin and Yang, which cause termination and commencement, increase and decline,"[||] &c.

III. *The* Khe *is the (Corporeal) Great Extreme.*

"The Great Extreme is just one *Khe* which divided obliquely and became two *Khe;* the part which has motion is the *Yang* (*Shin* or Light), and that which has rest (*vis inertice*) is the *Yin* "(demon or darkness). It also divided and became five *Khe* (the five elements); scattered and became all thing."[§]

The *Khe* or Demon-*shin*, then, is the Great Extreme which generates all things *by division of his own substance*, so that all things are parts or portions of himself. This power however, must be carefully distinguished from the First Shin, for it is only "Because of it's *one* Shin it is designated the Great Extreme."[¶] The First Shin or the divine reason, unites with the *Shin* of Demon-*shin* and makes it to be a rational soul or mind.

IV. *The* Khe *is Heaven.*

"Heaven is accumulated *Khe;* the Sun, Moon, and Stars are lights in the midst of this accumulated *Khe*."[**] This "Heaven" being composed of body and soul, is of course governed by it's soul *e. gr.* "Heaven regards the *Khe* (Demon-*shin*) as Lord, and bodily form as second in rank."[††] But this *Khe* or *animated* Heaven which generates all things, does so by the powers conferred upon it by the Shin κατ' 'εξοχῆν, *e. gr.* "*Le* (Shin) existing, *then* the *Khe* exists, flows forth and pervades, *generates and nourishes*,"[‡‡] &c.

This animated "Heaven" is the *Shang-te* of the Confucian Classics; *e. gr.* "When Heaven *produces and completes* the myriad of things, and rules and governs them, the title given to that being is

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[*] Choo-tsze Sec. 49, Pt. iii, par. 11.

[†] Chung Yung Ch. xvi, p. 11. (Hankow Ed).

[||] Choo-tsze, Sec. 49. Pt. iv, par. 25.

[‡] Sing-le &c. Sec. xxviii, 4.

[§] Ib. Pt. ii, par. 3.

[¶] Yih King, Vol. ii, *Imp. Ed.*

[**] Choo-tsze Sec. 49, Pt. iii, par. 39.

[††] Sing-le, &c. Sec. xi, p. 36.

[‡‡] Choo-tsze, Sec. 49, Pt. i, par. 12.

Te,"[*] (*i. e.* Shang-te). This *Te* or *Shang-te* is the *Khe* or Demon-*shin* the soul of Heaven; the visible Heaven being his body; *e. gr.* "The substance or *body* is called heaven, and the Lord and governor thereof is called *Te.*" Hence *Shang-te* being a soul, governs the world, his body, just as man's body is governed by the inherent soul or mind; *e. gr.* "*Shang-te* is the Lord and Governor of Heaven, *as the human Mind is the Lord and Governor of the body.*"[†]

"Heaven and Earth are one *Khe*, just as the various bones of a man constitute *one* body. *Shang-te* is the Ruler of Heaven (i. e. his body, the world), *just as the Soul is the Ruler of the body.* How can there be two (Rulers)?"[‡]

V. *The* Khe *is the Supreme Monad.*

"The Supreme Monad (太一) is the original *Khe* of Chaos, before the separation of Heaven and Earth. *Before dividing,* it is designated *one*"[‖] (Monad). "The Great Extreme is the one chaotic *Khe* before *Heaven and Earth divided.* This is the 'Great Beginning' and the 'Supreme Monad.'"[§] (太一). "At the commencement of the Tsze Hwuy chaos still exists, and is called (in the classics) 'the Great Beginning,' that is to say the beginning of a *Yuen.* The appellation 'The Supreme Monad (太一)' means the subtile and coarse *khe* when chaotic and blended together as one, *before its division.*"[¶] Again we have, on the authority of Confucius, the formation of the world from this *Shang-te* or the *Khe* by the division of his substance; e. gr. "Thus it is that ceremonies date their origin from the Supreme One (i. e. Monad 太一); he *dividing* constituted Heaven and Earth; *revolving* he produced Light and Darkness *(Yin and Yang),*"[**] &c.

"The Great Monad (太一) is the Great Extreme; when he is *undivided* he is called the Great Monad; because he is the extreme point (of creation) hence he is called the Great Extreme."

"The Great Monad (太一) means *the mixed origional Khe,* when chaotic and *one,* not being yet divided into the light and clear, and heavy and gross *(Khe),*"[††] &c.

Hence we have in the Confucian origin of all things, the First *One* or Unity (SHIN) and the second *one* or Monad *(Khe)* of the western philosophers. (See *First Part).*

VI. *The* Khe *is mind.*

"If there were no *Khe*, then *Le* (SHIN) would not have any thing to rest upon." "If there were no Mind, then *Le* (Shin) would not have any thing to rest upon"[*] Here the "*Khe*" of the first sentence is evidently the "Mind" of the second. The formation of Mind is as follows; "Accumulated *Khe* produces form; *Le* (Shin) unites with it, and *then it possesses* the powers of Understanding and Sensation, just as when oil is poured upon fire, then there is much flame. That which *causes* Sensation to exist is the *Le* (Shin) inherent in Mind, and that which *possesses* the power of Sensation is the spiritual portion of the *Khe*." (*i. e.* the *Yang-Khe* or Mind). "Intellect, Sensation, and rotary Motion belong to the *Yang*, bodily form to the *Yin*.[†] Hence this Intellectual *Khe* or fiery Ether is styled "Mind" by the Confucianists as it was styled Νους or *Mens* in the west; and this *theos* was Jupiter, as this *Shin* is Shang-te; *e. gr.* 上帝天之神也. The *Shin* (rational Soul, or *Yang Khe*) of Heaven is *Shang-te*." "Mind is the brilliant portion of the *Khe*."[‡]

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[*] Legge's "Notions," &c. p. 12.

[†] Med.'s "Inquiry," &c. p. 28.

[‡] Legge's "Notions," &c. The last sentence is incorrectly translated; it should be "How can these Rulers *be different;*" i. e. *Shang-te* and the Mind in Man are *one and the same. See below.*

[‖] Le Ke, vol. xviii.

[§] Chow Yih Lew, vol. iv, 7, 39.

[¶] Sing-le, &c. Sec. viii, p. 13.

[**] Med.'s "Theol. of Chin." p. 82.

[††] Sing-le, &c. Sec. 70, p. 21.

"*Heat* or *fire* is the power to which the life and the existence of the world must be referred. This power must be further conceived as being *the soul of the world*, as being the highest reason, as being a kind, beneficent, and philanthropic being; in short, *as being God himself*."[||] "Zenoni et reliquis fere Stoicis œther videtur summus Deus, mente prœditus, qua omnia regantur."[§] To Zeno and almost all the rest of the Stoics, the Ether seemed to be the highest *God*, endued with *Mind*, by which all things are governed. "According to the stoics *God* is Νους residing in the world as it's *soul*," &c. This "Mind" is Jupiter; "Zeus is also spoken of as being the soul of the world by Cornutus." "Quid est Deus? Mens universi." What is *God*. The *Mind* of the world.[¶] The power of Motion also which this soul of the world possesses is conferred upon it by the First Shin; e. gr. If *Le* (Shin) had not Motion and Rest, then how could the *Khe* (Mind) have Motion or Rest?"[**]

Hence the *Shin* Shang-te is the *Theos* Jupiter, and the term "*Shin*" means "God."

VII. *The* Khe *is Khëen-Khwăn.*

"Khëen is the *Yang*, Khwăn is the *Yin;* this is the *Khe* of Heaven and Earth which fills up the midst of both."[††]

This is the designation of the twofold *Khe* or the Demon-*shin* in the Yih King, and hence it is but another appellation for the Confucian Shang-te or the twofold soul of the world; e. gr. "Khëen-khwăn is the *Te* (Shang-te) who governs the myriad of things,"[‡‡] &c. "Heaven and Earth are corporeal, Khëen-khwăn are incorporeal; Heaven and Earth are *the body* of Khëen-khwăn, and Khëen-khwăn are the *nature and passions* (i. e. rational and sentient soul) of Heaven and Earth." "When they assume form, Khëen *(shin)* becomes Heaven, and Khwăn (Demon) becomes Earth."[*] Hence Confucius designates Heaven and Earth from this twofold soul; e. gr. "Khëen is Heaven, and hence he is called Father; Khwăn is Earth and hence she is called mother."[†] "Khëen-khwăn are a Great Father and Mother."[‡] "The *Kwei-shin* are commonly found in juxta-position in the Chinese Classics, and must be understood as referring to the theory of *a dual system of the universe*, entertained by the Chinese, in the same way as Heaven and Earth, *Yin Yang*, the *male and female principle* of nature." *Yang*, "the *male principle* of nature;" *Yin*, the *female principle* of nature."[||] "Heaven and Earth are my father and mother, and *my Father and Mother are Heaven and Earth* (Shang-te). Heaven is father, and father is Heaven; Earth is Mother, and Mother is Earth. Man ought to serve Heaven and Earth as they serve their father and Mother; and children ought to serve their father and mother as they serve Heaven and Earth."[§] "O vast and resplendent Heaven *(Shang-te)* who art called *Father and Mother!*"[¶] "Khëen is Heaven, is Spherical, is Prince, is Father," &c. "Khëen is the commencement of all things, hence he is designated Heaven and Light (*Yang Khe*), and Father, and Prince."[**] "Because of the immensity of his *Khe* he is designated 'Expansive Heaven;' because his throne is on high, he is designated 'Shang-te.'"[††] As he is "Spherical," Earth is *always included* in the name "Heaven," as being in his centre and thus constituting part of himself; *e. gr.* "The myriad of things are included in Heaven and Earth; and *Heaven and Earth* are included in Heaven."[‡‡] "Heaven and Earth are in reality *but one thing;* Earth is also Heaven."[||||] Jupiter or Heaven is both male and female, and so is Shang-te or Heaven. Hence the Epicurean sneer against Jupiter applies equally to Shang-te, and the latter as well as the former is "*Anum fatidicam Pronœam.*"[§§] The old *prophetic dame* providence!"

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[*] Choo-tsze, Sec. 49, Pt. i, par. and 5. Sec. 44, p. 2.
[†] Ibid, Sec. 49, par. 22, and Sec. 51. p. 19.
[‡] She King; and Choo-tsze, Sec. 44, p. 2.
[||] Zeller, p. 138.
[§] Ib. p. 140 *note*.
[¶] Ib. p. 143 *note*; and p. 150 *note*.
[**] Choo-tsze, Sec. 49, par. 36.
[††] Sing-le, &c. Sec. iv, p. 2.
[‡‡] Yih-king, Vol. xiv, p. 15, *Imp. Ed.*

Hence also the Confucian Shang-te is a being composed of soul and body, like man; *e. gr.* "Confucius said......By sacrifices to Heaven and Earth, they (the ancient kings) served Shang-te."[¶¶] But these sacrifices are not offered to Heaven and Earth as *dead matter*, but as *living Beings* animated by a Mind or twofold soul; hence Confucius explains himself as follows; "The sacrifices to Heaven and Earth are to show gratitude to the Demon-*shin*." *i. e.* Shang-te's soul or "Mind."[*]

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[*] Choo-tsze, Sec. 49, Pt. iii, par. 36, Sec. 28, page 1.

[†] Yih-king.

[‡] Sing-le, &c. Sec. iv, p. 1.

[||] Medhurst's "Theol. of the Chinese," pp. 2, 7, *et passim*.

[§] Sing-le &c. iv, p. 21.

[¶] She king, Sec. v. p. 39.

[**] Yih King.

[††] Chow Le, Sec. xviii, p. 2.

[‡‡] Chung Yung; Pun-e-hwae-tseuen, Ch-i, 26.

[||||] Two Chings; Vol. i, Ch. ii, 上, p. 7: 下 p. 7.

[§§] Cud. i, 436, (see Cic. De. Nat. Deor. lib. i, ch. viii.

[¶¶] Chung Yung Sec. xix.

"The Orphic theology," say Damascius, "calls *the first principles* hermaphroditic, or male and female together."[†]

From the above passages it will be clearly seen, that we have here in Confucianism, the *triple* life of the universe held by the Pythagoreans, Plato, and others (see First Part), viz. 1. Unity (SHIN); 2. Mind (Νους); and 3. Anima (ψυχη). The first of these the western philosophers call *Theos*, and the Confucianists SHIN; the second is called by the former *theos* (Jupiter, and Νους), and by the latter *Shin* (Shang-te and Mind); and the third *both* regard as the inferior soul, and designate "Demon."

Hence also, it is plain that Shang-te or Mind is merely the Demiurgic framer of the world, his body. "Mind compared with Nature (SHIN) is *more material;* compared with the *Khe (i. e.* the *Yin Khe* or ethereal body) he is *more spiritual.*"[‡] Choo-tsze in reply to a question concerning the Mind *of Heaven and Earth*, replied; "Mind certainly is the ruling power (Shang-te), but, *that which constitutes him* the ruling power is *Le,*"[||] (SHIN or the Divine Reason).

The *Yang Khe* as we have seen is styled Khëen, *Shin*, and Shang-te; the rational soul of Heaven or the World, which is not complete without his body the azure sky or visible Heaven; hence Choo-tsze tells us (see Pandects) that the expressions "The producing of Heaven, the producing of Earth, the *completing* the Demon (*anima*), the *completing* the *Te* (*Shin* or Mind or Shang-te), means the same as this 'The Great Extreme (*i. e.* the *Khe* or Shang-te) moving and resting produced the *Yin* and *Yang*." Dr. Legge[§] was quite puzzled when he met with this passage twenty-five years ago. He could not bear to think that the being whom he had already decided to regard as the Jehovah of the Bible could be "*completed*" by generating the visible Heaven as a body. In order, if possible, to escape the difficulty, Dr. Legge first denies that *Te* is Shang-te. He tells us that "Shang-te cannot be intended by *Te*, because, on Choo He's principles *the Great Extreme and Shang-te are the same.*" But, this is the very reason why the *Te* or the *Yang Khe* is Shang-te; for, the Great Extreme, as we have seen above is "one *Khe*" which divides into the several portions of the universe, and is the same as 太一 or the Great Monad which Dr. Legge and every student of Chinese knows is Shang-te. Dr. Legge next tells us that and Earth are corporeal, Khëen-khwăn are incorporeal; Heaven and Earth are *the body* of Khëen-khwăn, and Khëen-khwăn are the *nature and passions* (i. e. rational and sentient soul) of Heaven and Earth.” “When they assume form, Khëen *(shin)* becomes Heaven, and Khwăn (Demon) becomes Earth.”[*] Hence Confucius designates Heaven and Earth from this twofold soul; e. gr. “Khëen is Heaven, and hence he is called Father; Khwăn is Earth and hence she is called mother.”[†] “Khëen-khwăn are a Great Father and Mother.”[‡] “The *Kwei-shin* are commonly found in juxta-position in the Chinese Classics, and must be understood as referring to the theory of *a dual system of the universe*, entertained by the Chinese, in the same way as Heaven and Earth, *Yin Yang*, the *male and female principle* of nature.” *Yang*, “the *male principle* of nature;” *Yin*, the *female principle* of nature.”[||] “Heaven and Earth are my father and mother, and *my Father and Mother are Heaven and Earth* (Shang-te). Heaven is father, and father is Heaven; Earth is Mother, and Mother is Earth. Man ought to serve Heaven and Earth as they serve their father and Mother; and children ought to serve their father and mother as they serve Heaven and Earth.”[§] “O vast and resplendent Heaven *(Shang-te)* who art called *Father and Mother!*”[¶] “Khëen is Heaven, is Spherical, is Prince, is Father,” &c. “Khëen is the commencement of all things, hence he is designated Heaven and Light (*Yang Khe*), and Father, and Prince.”[**] “Because of the immensity of his *Khe* he is designated ‘Expansive Heaven;’ because his throne is on high, he is designated ‘Shang-te.’ ”[††] As he is “Spherical,” Earth is *always included* in the name “Heaven,” as being in his centre and thus constituting part of himself; *e. gr.* “The myriad of things are included in Heaven and Earth; and *Heaven and Earth* are included in Heaven.”[‡‡] “Heaven and Earth are in reality *but one thing;* Earth is also Heaven.”[||||] Jupiter or Heaven is both male and female, and so is Shang-te or Heaven. Hence the Epicurean sneer against Jupiter applies equally to Shang-te, and the latter as well as the former is “*Anum fatidicam Pronœam.*”[§§] The old *prophetic dame* providence!”

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[*] Le Ke Sec. ix, p. 9.

[†] Cud. Vol. i, p. 506.

[‡] Choo-tsze Sec. 44, p. 4.

[||] Ibid. Sec. 49, Pt. iii, par. 20.

[§] See "Notions of the Chinese," &c.

Hence also the Confucian Shang-te is a being composed of soul and body, like man; *e. gr.* “Confucius said. . . . . .By sacrifices to Heaven and Earth, they (the ancient kings) served Shang-te.”[¶¶] But these sacrifices are not offered to Heaven and Earth as *dead matter,* but as *living Beings* animated by a Mind or twofold soul; hence Confucius explains himself as follows; "The sacrifices to Heaven and Earth are to show gratitude to the Demon-*shin.*" *i. e.* Shang-te's soul or "Mind."[*]

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[*] Choo-tsze, Sec. 49, Pt. iii, par. 36, Sec. 28, page 1.

[†] Yih-king.

[‡] Sing-le, &c. Sec. iv, p. 1.

[||] Medhurst’s “Theol. of the Chinese,” pp. 2, 7, *et passim.*

[§] Sing-le &c. iv, p. 21.

[¶] She king, Sec. v. p. 39.

[**] Yih King.

[††] Chow Le, Sec. xviii, p. 2.

[‡‡] Chung Yung; Pun-e-hwae-tseuen, Ch-i, 26.

[||||] Two Chings; Vol. i, Ch. ii, 上, p. 7: 下p. 7.

[§§] Cud. i, 436, (see Cic. De. Nat. Deor. lib. i, ch. viii.

[¶¶] Chung Yung Sec. xix.

"The Orphic theology," say Damascius, "calls *the first principles* hermaphroditic, or male and female together."[†]

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[*] Le Ke Sec. ix, p. 9.

[†] Cud. Vol. i, p. 506.

[‡] Choo-tsze Sec. 44, p. 4.

[‖] Ibid. Sec. 49, Pt. iii, par. 20.

[§] See "Notions of the Chinese," &c.

The Confucian process of forming heaven or the world, then, is as follows; the First SHIN or Unity, by his presence, makes the pure *Khe* or Ether a rational soul or Mind, which Mind is the second *Shin* or Demon-*shin;* and then placing this soul in a body, viz. the visible heaven, he thus completes the universe; earth with her inferior soul being always included in the designation "heaven." Compare the following passage from Plato's *Timæus*; "For these reasons, he (the First *Theos*) put *intelligence in soul,* and *soul in body,* and framed the universe to be the best and fairest work in the order of nature. And therefore using the language of probability, we may say the world became *a living soul,* and *truly rational* through the providence of *God (Theou)*." "But there is and ever will be one only-begotten and created Heaven. *i. e.* the world. "Such was the whole scheme of the eternal *Theos* about the god (*theon*) that *was to be,*" &c. "Having these purposes in view he created *the world* a blessed God (*theon.*)"* This soul of the world, like the Confucianist soul, is twofold; e. gr. "*Ath.* And as the soul orders and inhabits all things moving every way, must we not say that she orders also heaven? *Cle.* Of course. *Ath.* One soul or more? More than one—I will answer for you; at any rate we must not suppose that there are less than *two*—one the author of good, and the other of evil." "The best soul takes care of the world and guides it along the good path. But when the world moves wildly and irregularly, then the evil soul guides."‡ This good soul is the RULER *(Te* of Confucius); "The soul is prior to the body, and the body is second and comes afterwards, and is born to obey the soul which is *the Ruler*."*

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* Legge's "Notions," &c. p. 28.

† Jowett. Vol. iii, pp. 614, 617.

‡ Ibid. Vol. v, p. 467.

VIII. *The* Khe *complete, is a Man.*

Man is made of precisely the same materials as the animated World or Shang-te, viz. SHIN inherent in *Khe; e. gr.* "That which *makes man to be man* is, that his *Le* (SHIN) is the *Le* of Heaven and Earth, and his *Khe* is the *Khe* of Heaven and Earth." *i. e.* the twofold soul or Shang-te.† Mencius says. "This is the *Khe;*—It is exceedingly great and exceedingly hard,......it fills up all between heaven and earth,......without it *man* is in a state of starvation."‡

The *Khe* is the "Mind of Heaven and Earth," and this same *Khe* is Man's Mind also; *e. gr.* "Heaven and Earth with this Mind (Shang-te) pervade the myriad of things; man obtains it, and then it is *the Mind of Man;* things obtain it, and then it is *the Mind of things;* Grass, Trees, Birds and Beasts obtain it, and then it is *the Mind of Grass, Trees, Birds and Beasts;* this is just the ONE MIND of Heaven and Earth."|| In Shang-te therefore, we have most unmistakeably the great *Mens* Jupiter who is inherent in chaos, and pervades every portion of creation. *Both* are the mind or soul in Birds, Beasts and Man, and also the *sap* or principle of life in the vegetable creation. Hence Shang-te or the Mind of Heaven and Earth is but a deified Man, for, as Confucius tells us, "The Mind of Heaven and Earth is Man."

This *Khe* or Mind is a twofold soul, viz. Demon (anima) and *shin* (rational soul); and this twofold soul is precisely the same in the animated Heaven and Earth, and in Man; *e. gr.* "Heaven and Earth are *one thing with my body*, that which is designated Demon-*shin* (in the World) is *my own Khe.*"§ "That which Heaven and Earth possess *in common with Men*, is called *Kwei-shin.*"¶ (Demon-*shin*).

It is on this ground that man is exhorted to virtue; *e. gr.*

"Man is *one thing with Heaven and Earth* (complete Shang-te), why then should be demean himself?** "Heaven, Earth, and the myriad of things are *one substance with my body;* when *my* Mind is properly adjusted, *the Mind of Heaven and Earth* (Shang-te) is properly adjusted,"†† &c. "The *Shin* (rational soul) of Man, is the *Shin* (rational soul—Shang-te) of Heaven and Earth; so that when Man demeans *himself*, he demeans Heaven and Earth (Shang-te). Can he then venture to do so?"‡‡

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* Jowett. Vol. v, p. 466.

† Choo-tsze, Sec. 49, par. 23.

‡ Legge, p. 66, Dr. L. completely misses the meaning of *Khe* in this passage: it is the soul of the world, and the soul in Man.

|| Choo-tsze, Sec. 49, par. 22. The phrase "*My* Shang-te," then, used in the Bible, can only mean the *Khe* or soul of the speaker!

§ Choo-tsze, Sec. 51, 22.

¶ Medhurst's Theol. of Chin. p. 167.

** Two Chings (Works), vol. i, 52.

†† Chung Yung, i, 25, Com.

‡‡ Sing-le, &c. Sec. xii, 4.

Hence we see the reason why the rational soul in man is designated *Shin (theos, deus)* namely, because it is a decerpt portion of the subtile Ether, or that *Shin* (Shang-te) who is the soul of heaven or the world.

The grosser *Khe* or body in man is the same as the grosser *Khe* or body of Shang-te. viz. Heaven and Earth; *e. gr.* "Heaven and Earth are one *Khe,* just as all the bones of a man constitute one body," &c.* "Man's head is round like heaven, his feet are square like earth," &c.† "The sun and moon in heaven (Shang-te) correspond to the eyes in man," &c.‡ "The *Shin* of Heaven (rational soul of Shang-te) resides in the sun, as the *Shin* (rational soul) of a man is manifested in his eye."‖ "Man receives the grosser and subtile *Khe,* and resembles Heaven and Earth in form ....His head is round like heaven, his feet are square like earth, his eyes are like the sun and moon, his voice like thunder," &c.§

Hence the world whether designated "Heaven" or "Heaven and Earth" is positively declared to be but a man; *e. gr.* "Heaven is a mould—*a Great man;* Man is *a small Heaven.*" Hence Confucius is called "Heaven" or Shang-te. "Heaven and Earth are a mould—a Great Man; Man is a small Heaven and Earth."¶

Yet, by the term "Man" here, Sages and Emperors are chiefly meant; *e. gr.* "The Sage is the same as Heaven."** (Shang-te). "The Sage is heaven (Shang-te), and Heaven is the Sage."†† "He (the virtuous Prince) stands as *one with Heaven and Earth* (Shang-te) and rebels not."‡‡ "One of the titles of the Emperor is *Heaven* or *the Divinity.*"‖‖ (Shang-te). Hence the Emperor is worshipped with the same degree of honour as Heaven or Shang-te;§§ and his wife is the same as Empress Earth." *e. gr.* "Eight days after this, on the 7th of the 5th moon, another paper appeared in the Gazette praising her Majesty whose name was Tung-këa, for her great virtues ever since she became *consort to Heaven,* and during the thirteen years that she had held the relative situation of *Earth to Imperial Heaven.*" *i. e.* wife to the Emperor, as Empress Earth is wife to Imperial Heaven or Shang-te.

IX. *The formation of the world from the* Khe.

Having examined the component parts of the Great Origin of all things, we find that according to the Confucianists, all things are made by one Eternal, Omnipotent, Indivisible, unmade Shin. The Matter from which he makes all things, is equally eternal with himself and is therefore a *Shin*—the second *Shin;* and this second *Shin* is equally the animated Heaven or World, and a Man. What then can this narrative of the formation of the First Man (Shang-te) by the *one* Shin be, but an imperfect tradition of the formation of the First Man, as contained in the Book of Genesis?

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* Chung Yung, iii, 51.
† Choo-tsze, Sec. 42, 31.
‡ Sing-le &c. Sec. xxvii 1.
‖ Ibid. Sec. xii, 30.
§ Ibid. xxvi, 29.
¶ Yu-luy, ii, 26.
** Choo-tsze Sec. 17, 30.
†† Ibid, 28, 9.
‡‡ Chung-Yung Sec. 29.
‖‖ Medhurst's "Inquiry," p. 70.
§§ Chin. Rep. ii, 375.

The *Khe* at the beginning of all things, is an infinite mass of Air, which is watery and muddy, and enveloped in thick darkness. It is now, in fact, in it's mixed and chaotic state, before it is moulded into form by the *one* Shin who presides over it. It is in this state regarded as the *ovum mundi* of the pagan world; *e. gr.* Before the *Khe* divided, it's form was a *fœtus*, like an egg, &c. *Imp. Thes.* "......when the 氣 first congeals, it just then produces something like an unshapen, fœtus which constitutes the shapeless mass or the incipient origin of things."[*] "The Great Extreme, the *Khe*, embracing three is one. The San-woo-leih-ke says that previous to (the separation of) Heaven and Earth, chaos was like an Egg, a mass of turbid water, about to burst."[†]

Now it is quite clear from these statements, that the *Khe* is regarded under a *double* aspect, viz. 1.° as a *fœtus* which eventually becomes a Man; and 2.° as an egg from which springs the animated world, or "Heaven" as it is called throughout pagandom. This chaotic *Khe*, as we have seen, is composed of Mind and grosser Matter; and the Chinese historian tells us distinctly that it is the First Man, e. gr. "It has been handed down from antiquity that the first who came forth to rule over the world is called *Pwan-koo, who is also designated chaos.*"[‡] This is the "Great Man" of the Yih King, who is said both to *precede* Heaven (as chaos) and to *follow* Heaven (as the Son of Heaven or First Emperor—the First Man). That the Egg also becomes Heaven or the animated world, is also distinctly stated; *e. gr.* "Heaven's form is like a bird's egg; Earth rests in his midst, and Heaven upholds her outside, as the shell does the yelk, the whole being round like a bullet; and hence the phrase 'circumference of Heaven' means that his form is a complete circle. Both portions are Heaven, the concave half above the Earth, and the half below the Earth."[||] "Heaven and Man *are one.*"[§] "Heaven" then is the world; is Man individually and collectively; is represented either by an Egg, or by a Circle or Globe; and the Chinese ideas of an animated world, like those in the west, are taken from Man.

Now in all this we have nothing new, but on the contrary a most accurate parallel between the tenets of the Confucian philosophers, and those of the west. All heathendom regards chaos as animated,

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[*] Med.'s Theol. of Chinese, p. 118.

[†] Wan-haou-tseuen-shoo, p. 1.

[‡] 綱鑑 &c. Ch. i, p. 2.

[||] Sing-le, &c. Sec. xxvi, p. 14.

[§] Works of Two Chings, Vol. i, Ch. ii 上, p. 7.

Theos (or *Deus*) being the Soul, and hence Grotte says, "Anterior to all of them (Gods, Goddesses, and demigods) the *primordial matter* or PERSON was Chaos."[*] Chaos was a "*person*" in the west, and it is a "*person*" also in China; in the west this "person" eventually becomes the First Man or Jupiter, the Son of Heaven and Earth, while in China he becomes the First Man *Pwan-koo*, the Son of Heaven and Earth.[†] As to the *ovum mundi*, the learned Faber says; "The ancient pagans, in almost every part of the globe, were wont to symbolize the world by an Egg. Hence this hieroglyphic is introduced into the cosmogonies of nearly all nations: and few are the persons, even those who have not made mythology their peculiar study, to whom the mundane Egg is not perfectly familiar."[‡]

The firstborn from this Egg is the second *Shin* or chief God of the Chinese pantheon, who is Light, and Father, and Prince, and Mind, the Demiurgic Ruler of the universe; e. gr. Before Chaos was divided the *Yin-Yang Khe* was mixed up and dark, and when it divided, the centre formed an enormous and most brilliant opening, and the Two E. (Light and Darkness) were established."[‖] "MIND is the brilliant portion of the *Khe*." "The pure and bright portion of the *Khe* is *Shin*"[§] *i. e.* the second *Shin* or Demon-*shin*, viz. Shang-te or Mind.

Here then is *the birth of Heaven or Shang-te* which is *precisely the same* as that of Heaven or Jupiter. Shang-te is the Light, and he is born from the Darkness; hence we are told that "The *Yin* is the *Mother* of the *Yang*" (Shang-te); and as it is equally by the superior principle that she is shaken off or generated, we are also told that "the *Yang* (Shang-te) is the *Father* of the *Yin*."[¶] Here then we have 1.° the foundation of the fable of the Marriage of Heaven or Jupiter and Earth; 2.° The foundation of the fable of Buddha marrying his own daughter, as Heaven or Shang-te marries the *Yin* or Earth which is his own daughter, as well as his Mother; 3.° and lastly; *this* Light is "*comprehended*"[**] by the Darkness, and hence St. John virtually declares that this Shang-te is NOT the true God; and it is therefore giving the glory of Jehovah to another, to deck Shang-te out in the attributes of the Christian's God.

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[*] Plato, Vol. i, p. 3.

[†] Cud. Vol. i, 161, 186.

[‡] Orig. Pag. Idol. Vol. i, p. 175.

[‖] Choo-tsze, Sec. 49, Pt. iii, par. 6.

[§] Ibid. Pt. iv, par. 33.

[¶] Sing-le, &c. Sec. xi, p. 21.

[**] *i. e.* "*laid hold upon*," see Grk. See also the unscholarly blunder in the Chinese translation of the B. and F. B. Society's version.

DEAR MR. EDITOR:—

I send you the translation of a paper read before a company of native catechists, and freely discussed by them, with the hope that it will prove interesting to the reader of the *Recorder*. May I also express the hope that it may be found to bear somewhat upon the *Shin* and *Shang-ti*, controversy? The writer is a Chinese pastor, who uses both *Shin* and *Shang-ti* for the true God, though he unquestionably prefers the *latter*, and in extempore prayer uses it much more frequently than *Shin*. In this paper, however, and on all occasion on which I have heard him speak, he invariably uses *Shin* for the false gods, and in a sense in which it would be impossible to render *Shin* by spirit. I have occasionally marked the two words in Chinese characters to make this more evident.

Yours very truly,

TRANSLATOR.

ON SACRIFICIAL OFFERINGS.

DURING the thirty years which have elapsed since the introduction of the Holy religion into China, the converts have been but few. If we inquire into the causes of this, we shall find them to be two-fold. 1. The time has not come. When the time comes, the church will certainly expand and its members multiply. 2. The obstacles are very many. If by God's help the obstacles could be removed, the number of Christians would gradually increase. Among the many hindrances there are two specially great; the rest of the Sabbath and the offering of sacrifices. We will leave the Sabbath difficulty, and now speak only of sacrifices.

Where does the difficulty about sacrifices lie? (1) Because the offering of sacrifices is not a modern institution; it has been in existence for several dynasties past; and being an ancient custom, it is not easy suddenly to break it off. (2) Because the offering of sacrifices is practised by all classes of society, high and low, rich and poor; not only is it difficult to give an answer to others, but even to satisfy one's own conscience. (3) Because some people depend on these sacrifices for their livelihood, or their renown, or other advantages, it is difficult to give them up; not only will they lose renown and other advantages, but even the means of subsistence; therefore those who hear the doctrine and evidently wish to 'enter the religion,' when they hear of this matter they are unable to receive it, and conclude it is better to turn back. It may hence be seen how great is this difficulty of sacrificial offerings.

I will divide my subject under seven heads; but before speaking on these, I will first insert one sentence. Sacrifices are of two kinds, those offered to gods, and those to ancestors. These two are different. In the worship of the gods, reverence is the principal thing; in the worship of ancestors, filial piety is the moving spring; the worship of the gods takes place outside; the worship of ancestors inside the house.

I. The *time* when sacrifices commenced.

The historical records of this country can be traced back to the emperors Yaou and Shun; before their time all is legendary and without proof, and it is difficult to investigate that which is not contained in the historical records. On examination of the "Four Books," we find that on the accession of the Emperor Shun, sacrifices were already in existence; they contain records of sacrifices offered both to gods and ancestors. In the canon of Shun it is said, 肆類於上帝 "thereupon he offered to Shang-te the sacrifices due to heaven;" 禋於六宗, "he sacrificed to the sun, moon, and stars, the four seasons, cold and heat, floods and drought;" 望於山州 "he sacrificed to celebrated hills and great rivers;" 徧於羣神 "he sacrificed to the multitude of gods; *i. e.* to mounds and hills, tombs and dykes together with the class of sages and worthies;" these were sacrifices offered to the gods. Moreover it is said 格於藝祖, "he went into the temple of Veng-tsoo and offered an ox to him." This was a sacrifice offered to an ancestor. Sacrificial offerings then, to gods and ancestors existed at that time, and have been handed down to the present day.

II. The *object* for which sacrifices were instituted.

Every tree has a root, every stream a source. A tree without a root cannot grow, a stream without a spring cannot flow; man has also a source from which he came, as have all the myriads of things. Ancestors are man's source, heaven that of the myriads of things. The object of instituting sacrifices was, that man might requite his original stock to the remotest degree. Now there is no one who does not know that heaven is the origin of the myriads of things, and ancestors the origin of men. This knowledge comes solely from the existence of sacrifices. If there were no sacrifices it would seem as though men were ignorant of their ancestors and ignorant of heaven. Hence the institution of sacrifices.

III. The *rites* pertaining to sacrifices.

Sacrificial rites are not all alike; they differ in order and degree; the more this order is transgressed the greater the impropriety. The emperor, the princes, the great officers of state, the scholars and common people, all have sacrifices appropriate to their respective classes. The common people may not offer the sacrifices of the scholar, nor the scholar those of the high officers; the high officers may not offer the sacrifice of the prince, nor the prince that of the emperor. To refer only to the "Analects;" they record the sacrifice offered to the T'ae mountain by the Ke family. Confucius begged his disciple Yen-yew to prevent the commission of this error, for the Tʻae mountain may only be sacrificed to by the prince appointed over the state in which it is situated. The head of the Ke family was only a great officer, and could not according to propriety sacrifice there.

Confucius also taught Fan-chʻe, that sacrifices must be conducted according to propriety; as regards place, time, kind of offering, vessels, dress, musical instruments, and order of proceeding, they are not all alike, each has its own order, its own canon.

IV. *The things of chief importance* in sacrifices.

There are four things of chief importance in sacrifices.

1. Virtue. Hence the Shoo-king says, 黍稷非馨明德惟馨, "The fragrance of the offering is not in the millet and rice, but in illustrious virtue." It further says, 明德以薦馨香, "The person who has illustrious virtue can present fragrant offerings." The *Tso djün* says, 鬼神非人實親, 惟德是輔,* "The gods and spirits do not really accept men's persons, but assist the virtuous." The *Le ke* also says, 鬼神饗德, "What the gods and spirits accept is virtue."

2. Filial piety. Hence the *Le ke* says, 惟仁人爲能饗帝, 惟孝子爲能饗親, "Only the benevolent can offer sacrifices to the Supreme Ruler, and only the filial to their parents." The *Leng nyü* also says, 祭如在, "Sacrifice to the ancestors as though they were present." This shews the filial piety of Confucius.

3. Reverence. Hence the *Le ke* says, 祭必以敬, 與其敬不足, 而禮有餘, 不若禮不足而敬有餘, "Sacrifices must be offered with reverence. It is better that there be a superabundance of reverence with a deficiency of ceremony than a superabundance of ceremony with a deficiency of reverence." The "Analects" also says, 祭神如神在, "Sacrifice to the gods as though the gods were present." This shews the reverential spirit of Confucius.

4. Sincerity. Hence the *Tso djün* says, 苟有明信, 蘋蘩蘊藻之菜, 可薦於鬼神, 不虔不恪簠簋鉶羹之美不足以照孝享, "If there be evident sincerity such slender offerings as weeds and grass may be accepted by the spirits and gods; if there be no sincerity, no truth, although there be the most splendid sacrifices offered in elegant and suitable utensils, they are not accepted."

The "Analects" also says, 吾不與祭如不祭, "If I be hindered from sacrificing at the proper time and cannot be present in person, to get another to act as my substitute this cannot be regarded as the same thing,—it is as though I had not sacrificed." This shews he sincerity of Confucius in the matter of sacrifice. Choo-foo-ts says "Although the ancestors be very remote, sacrifices must be offered to them with sincerity." These are the four things of chief importance in sacrifices.

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* The writer has made a slight misquotation here. That is, he has put together the disjointed limbs of two sentences, both which are found in close proximity. Exactitude requires the character 輔 *foo* to be changed to 依 *e*, and the meaning would remain much the same.—Ed.

V. The *advantages to be derived* from sacrifices.

These are fourfold, and consist in the cultivation of a spirit of gratitude, love, fear, and harmony.

VI. The *rules to be observed* in offering sacrifices.

Ought sacrifices to be continuous or only occasional? The *Le ke* says, 凡祭不欲數數則煩不欲怠怠則疎, "Sacrifices should not be continuous, if continuous they will become wearisome; they ought not to be negligently performed or they will become cold and formal." It appears then that sacrifices should neither be offered continually, nor at stray intervals, but at stated times. As in bidding farewell to the departing year, this must be at the end of the year; the yearly sacrifice for the dead must be at the same time of the year, for three successive years. Or the monthly sacrifices, as for instance sacrifices to the god of the little door;—these must be offered in the first month; to the kitchen god, in the fourth month; to the god of the great door, in the seventh month; to the god of roads in the ninth month. This may be seen by examining the chapter 月令 Y*uĕ ling* in the *Le ke.* Or at the great festivals; for instance, when the emperor sacrifices to heaven, it must be at the feast of the winter solstice;—to the earth, at the feast of the summer solstice. Or on stated occasions; for instance, when sacrificing to the ancient sages and worthies, faithful ministers and filial children, this must be either in the spring or autumn. Or in observing days; for instance the seven days' sacrifices must be on the return of the seventh day; the hundred days' sacrifices, exactly on the hundredth day. There are many others, such as keeping the anniversaries of births and deaths, or on other important occasions.

VII. The gods to whom sacrifices ought to be offered according to the 祀典 *Sze tin.*

More than one god is worshipped in China. Even according to the *Sze tin,* those who ought to be worshipped are numerous. As for instance heaven and earth, the gods of the soil and grain, the gods of hills, forests, streams and lakes, mounds, clouds, wind, frost and snow, thunder and rain; these are all gods to whom sacrifices ought to be offered. Also the gods of the five elements; the god of wood, called Ka-mông (白芒); the god of metal Shoh-siu 蓐收; the god of water Yuen-ming 元冥; the god of fire Choh-yüong 祝融; the god of earth How-t'u 后土; the five sacrifices offered to the gods of the great and little door; the kitchen and road gods; and the god of the inner hall;

to all these, sacrifices ought to be offered. Moreover sacrifices ought to be offered to the sun, moon and stars, the four seasons, cold and heat, floods and drought, besides many other gods too numerous to be mentioned called the *chung shin* 衆 神, as at the close of the year, sacrifices are offered to *all the gods.* Besides, there are the sages and worthies, the faithful ministers, filial children, virtuous maidens and heroic women of past generations, who have achieved meritorious deeds, either on behalf of the government of their country or the people generally, who have been faithful to the emperor, or surrendered their lives for their nation; who have been able to set an example to the people, or have warded off disasters; all these ought to have sacrifices offered to them; all these are contained in the *Sze tin;* all others not contained in that book are not to be considered as entitled to sacrifices.

The above seven heads all treat of sacrifices; let us now take them up one by one, and discuss their merits.

I. The time when sacrifices were instituted.

According to the historical records of this country sacrifices can be traced back to Yaou and Shun; to trace them further back is impossible. Were sacrifices instituted by Shun, or did Shun follow the example of Yaou? This cannot be determined with any certainty; but on examining the "Canon of Shun," we find no mention of sacrifices offered by him either to gods or ancestors; even the word sacrifice is not mentioned; only the ancestral temple was already in existence, and we must therefore suppose that sacrifices also existed. But admitting their existence let me ask by whom were they instituted? By man or God? If you say, by God, let me inquire which god? Those who are *called* god are many. I am under the impression that not only men of the present day do not know, but that if we could ask Yaou and Shun, it is to be feared that even they would not know. If you say they were instituted by man let me ask by which man? By this you may see that there is no proof either as to the founder of sacrificial offerings or as to the time when they were instituted. Even if you were to collect all the books in the world for the purpose of examining this matter, it could not be ascertained. Happily however there is one book, which comes from heaven not from man, in which it is clearly stated that God is the founder of sacrifices. Not such gods as the people of this country call gods, but the God (神) who created heaven and earth and all things. At what time were they instituted? In the second generation of men, not in the days of Yaou and Shun, spoken of in the books of this country. Man was commanded to offer sacrifices to the one God, not to many gods; still less was he commanded to offer sacrifices to man. When the Saviour came into the world and offered up his own body as a sacrifice and accomplished the work of our redemption; then sacrifices were done away with.

From the time of Yaou and Shun who lived about two thousand years after our first ancestor Adam, until now, there are four thousand years; during all this time sacrifices have been continually offered; and the later we come down, the further have men departed from God; until they do not even know God, but imagine that there are many gods; that man himself may become a god; wherefore there are those who sacrifice to gods, ancestors and such like who have nevertheless lost the original meaning of sacrifice. Finally, as regards dignity, man and God are as far apart as heaven and earth; how can man's word be compared to God's word, or man's commands to His? How can man's books be compared to God's Books? Ought not God's words to be heard more than man's? Ought not God's commands to be obeyed more than man's? Ought not God's Book to be believed more than man's? What then is there contrary to propriety in dispensing with these sacrificial rites?

II. The object for which sacrifices were instituted.

It was said that the object of sacrifices is to requite one's original source to the most remote limit. Let me ask then whence does the body come? From our ancestors. Whence do all things come? From heaven. Whence did our ancestors come? Was the first generation of ancestors self-existing? Whence did heaven come? Is heaven self-existent? Now people only know that all things come from heaven, but they do not know whence heaven comes, nor where the most remote limit is. Not knowing their origin how can they requite it? Not knowing the most remote source of all things how can they trace it? If you really want to know your origin and the most remote source of all things how will you learn it? Only by examining the Bible. The Bible teaches that man, heaven, earth, and all things were created by the one God (上帝). What greater primeval source than this can there be? Moreover the Scriptures say, that this Supreme Ruler exists from everlasting;—that before heaven and earth, He was, myriads and myriads of years ago. What limit can be more remote than this? When you know this Supreme Ruler, then you have found the original source of all things, and may requite your origin; then you comprehend the remotest limit and can trace back to it. If you only sacrifice to your ancestors or to heaven, and do not serve God, not only do you not requite your origin,—you really blaspheme it; not only do you not trace back to the source,—you cut it off. Why then *must* you perform these sacrifices?

III. The rites pertaining to sacrifices.

We said that sacrificial rites have definite degrees; and that the more the order of these degrees is transgressed, the greater is the impropriety. The common people may not offer the sacrifices pertaining to scholars, because scholars are greater than the common people; the scholar may not offer the sacrifice of the high officer, because the high officer is greater than the scholar; the high officer may not offer the sacrifice of the prince because the prince is greater than the high officer; the prince may not offer the sacrifice pertaining to the emperor, because the emperor is greater than the prince. Thus it may be seen that the order of high and low, honourable and mean, may not be violated; to do so is to be guilty of impropriety, this is especially true of the rites of sacrifices, so that of the nine kinds of offerings presented to the emperor, that for the purpose of sacrifice is the first; and of the nine models for economy, that referring to sacrifices is the most important. Let me inquire which is greater,—God or man? You will certainly say God is greater; let me ask again, which is greater God or ancestors? You will certainly say God is greater. Which is greater God or the myriads of things? You will certainly say God is greater. Now after sacrifices have been offered to men, ancestors, and the myriads of things, what rites can be employed to sacrifice to God? The difference as to greatness and excellence between God, and man, ancestors, and the myriads of things, is immeasurable; to sacrifice then to men, ancestors and the myriads of things, is to place them on a par with God. What disorder! What usurpation! What impropriety! But not only so,—men even cast off God altogether; this is to add impropriety to impropriety. Sacrifices without propriety are of no advantage; what necessity then is there for performing them?

IV. The things of chief importance in sacrifices.

We said that the things of chief importance in sacrifices are virtue, filial piety, reverence and sincerity; hence it may be seen that sacrifices destitute of these are useless; neither the gods nor our ancestors will accept of such sacrifices. Let me then inquire,—is there such a thing as perfect virtue and perfect filial piety? Is there such a thing as complete reverence and complete sincerity? Such perfection is not to be found in the present day, even in ancient times it was unknown. It is not to be found in foreign countries, nor even in the Middle Kingdom. There is a common saying, that even the "sages have failings;" it is needless then to speak of ordinary men. From this it may be seen, that not only the sacrifices of ordinary men are useless, but I fear that those even offered by the sages, are also unprofitable. Better then not to sacrifice at all.

V. The advantages to be derived from sacrifices.

We said that these are four, viz: gratitude, love, reverence and harmony. With so many advantages, sacrifices would appear to be most important and indispensable. But let me ask, whence comes a grateful, loving, reverent, peaceable disposition? Do sacrifices produce it, or did it exist before sacrifices were offered? If it depends upon sacrifices, then the advantages derived from these are not small; if this disposition was already present, then sacrifices depend upon *it* not *it* upon sacrifices; what advantage then is there in offering sacrifices? What man is without love and reverence for his ancestors? Can it be said that only those who offer sacrifices possess these virtuous feelings? Moreover a grateful, loving, reverent disposition is not an empty thing. Constantly to remember our ancestors' goodness and suffering, and to follow their good examples and not dare to do anything wrong, this is true gratitude and reverence and love; the mere offering of sacrifices is manifestly unreal. As for a peaceable disposition, still less does this spring from the offering of sacrifices. On the contrary, on account of such sacrifices much discord arises. How many are there who fight and go to law on account of these things, leading to the destruction of their property and the loss of their business! What advantage then is to be derived from these sacrifices?

But if it be said, all this arises from not offering them with a true heart; given a true heart, sacrifices will certainly be beneficial; I reply. Even with a true heart, sacrifies are still of no use. Why? Because after death, our ancestors if virtuous, go to a good place and do not need our sacrifices; if not virtuous, they go to a bad place and cannot partake of our offerings. What is the use of such empty forms? Who knows anything of our good intention? Or if it be said, "Never mind whether the ancestors be present or not, only satisfy the dictates of your own conscience"; I answer, if I have only to satisfy the dictates of my own conscience, why should this depend on the offering of sacrifices. Shall it be said, that my heart can be satisfied with these sacrifices but not otherwise. Formerly Hway-veng-kong said. It is better scantily to support the living, than to offer rich sacrifices to the dead. And the proverb says, "It is vain to make a feast before the coffin;" which also indicates the uselessness of sacrifices. Such are sacrifices to the ancestors. Are not sacrifices to the gods such also?

VI. The rules to be observed in offering sacrifices.

We said that sacrifices must not be continuous, lest they become wearisome; and must not be negligently performed, lest they become cold and formal. Hence the observance of the annual, monthly, and daily sacrifices, and those of stated times, great festivals and special occasions, cannot be considered either continuous or lax; but exactly correspond to the teaching of the "Doctrine of the Mean." But the "Doctrine of the Mean" also says,—"Serve the dead as you do the living; serve the departed as you do those who remain." Since it is said, In the observance of the annual, monthly and daily sacrifices, and those of the festivals and special occasions, this is clearly to serve the living in a different way to the dead, and the departed in a different way to those who remain. The "Doctrine of the Mean," doubtless does not say they must be served in exactly the same manner, only in a similar manner; but even so, how great is the difference! For instance, a son in nourishing his parents, is he only to nourish them at these stated times and on these formal occasions; and may he omit this duty at other times? Or a minister in serving his prince, is he only to serve him at these stated times and on these special occasions, and may he omit to do so at other times? How then in sacrificing to ancestors and the gods can it be regarded as sufficient, to do so only at these stated times and on these formal occasions? Happily the gods and ancestors do not depend upon your sacrifices, otherwise they would but swallow hunger and eat famine, and would long ago have been starved to death. Hence it may be seen, that to consult the pleasure and convenience of the sacrificer, sometimes offering before, sometimes after the proper time,—sometimes offering at a distance in the wrong place, all this violates the teaching of the "Doctrine of the Mean."

VII. The gods to whom sacrifices may be offered.

The number of gods to whom sacrifices ought to be offered in this country, according to the *Sze tin* is very great. Before I discuss the merits of this question, let me first ask how many gods are there? Mencius says "Heaven has not two suns, nor the people two kings." The words of the *Le ke* are very similar, "Heaven has not two suns, earth has not two kings, the state has not two princes, a family has not two heads." We see then that in a family there is but one master, in a state only one prince, in heaven only one sun. If there were two suns in the heavens, heaven and earth would be thrown into confusion; if there were two masters in the house, the house would be overturned; if there were two emperors in a state, the state would be in rebellion. Now in this country the gods are very numerous; there are gods celestial and gods terrestial, gods of the hills and gods of the waters; the myriads of things has each its own god; even men may become gods. Are the gods then so many? No, there are not so many. And yet sacrifices are offered to all of them! Ought this to be so?

Besides God is God; man is man; the myriad of things is the myriad of things; all are not of the same class, the difference of degree is ten-thousand-fold. If you say that the myriads of things may all be reckoned as gods, that men may be reckoned as gods, this is placing god and man and the myriads of things on the same level. Is this correct? Even in the same class there are different degrees. As for instance, a father and son are of the same class, but a father is a father, a son, a son; the son may not call the father brother. Again an emperor and his minister are of the same class, but the emperor is emperor, the minister is minister, may the minister call the prince brother? One word more; most of the gods have been deified by the emperor; the emperors are men, if the gods are dependent upon men for their deification, the gods ought to sacrifice to men, not men to the gods. Is this so? We may therefore know, that the *Sze tin*, which enjoins sacrifices to heaven and earth, the five elements, the five gods named before, the six honorable ones, the hills and streams, the ancients, to tombs and ancestors, is really erroneous and the sacrifices a mistake. As to sacrificing to evil spirits and hobgoblins, worms, animals, grasses, trees, flowers, all kinds of grain and the myriads of things, this a still greater error, and the sacrifices a still greater mistake.

To sum up: before the reception of the Gospel, sacrifices appeared to be of some use, but after its reception, they are seen to be of no advantage whatever. Just as to a man travelling on a dark night without a ray of light; if he can get but a little light from a lantern it is of great use, even the light of a firefly is some good; but when the sun arises, of what use is the lantern? Or again, suppose a blind man unable to see the road, or feel his way, if he could get a staff to assist him it would be a good thing; but when his eyes were enlightend of what use would the staff be? Sacrifices are just like this before the Gospel came to man, sacrifices like a lantern or a staff, appeared to be of some use; when the Gospel comes they are seen to be valueless. Not only are they of no use, but they are really impious and offensive in the sight of God. Yet though we thus speak, unless the Holy Spirit opens men's hearts ten thousand words will be of no use. It is only when the Holy Spirit opens men's hearts, enabling them to see plainly and discern clearly, that they will naturally and without hesitation cast away these sacrifices and change their customs.

JOURNEY THROUGH HUNAN, KWEICHOW AND SZECHUEN PROVINCES.

By Chas. H. Judd.

SOME account of a journey lately taken through the provinces of Hunan, Kwei-chow and part of Szechuen may, perhaps, be of use to some of the readers of the *Recorder*. I enclose a list of places and distances which might be of use in future journeys taken by others. My brother-in-law (Mr. J. F. Broumton) and myself with three native Christians composed our party. My brother-in-law, with two natives, remained in the capital of Kwei-chow when we arrived there. We left Wu-chang on the evening of January 2nd. The river journey as far as Yoh-chow, has been previously taken by several other missionaries so I need say nothing about it, except that we preached at most of the intermediate places without any trouble. At Chen-Linki, about twenty *li* from Yoh-chow, an officer from the customs came to us while preaching, and warned us not to go into the country, where there are no officials to protect us, as he said the people are exceedingly rough. He was however quite polite to us. Arriving at Yoh-chow we found this same gentleman had gone on to inform the mandarins of our coming. We reached that city about noon. We walked in through the north gate, (through which I had been driven out two years ago,) and then on the wall to the Yoh-yang-leo, then down into the street, when we were recognized, and the cry was set up, "those foreign demons are come again, kill them, beat them!" We were followed by a considerable crowd towards our boat, but no one injured us. We spoke to the people now for a short time only. Presently a gunboat officer, Tin Lao-yeh, now well known to some of us, came on board our boat, saying he was sent to escort us to any place we were going to. We assured him that as we were not officials, but only private persons, we required no such honour, and that we did not fear any trouble. We shewed him the recent proclamation as to Mr. Margary's matters and asked if it had been issued in Yoh-chow. He said it had not. The people were so fierce that they dare not put it out. If they did so the people would at once destroy it; and the rulers could not govern them. On hearing this, my native helper asked Tin Lao-yeh if the rulers were able to make the people pay their revenue, and if so, why unable to put out a proclamation. At Yoh-chow we were kept two days, by strong winds, and in this time we were able to preach on shore, and sell a considerable number of books and tracts. We were unable to procure any bread here, but our friend Tin Lao-yeh kindly had twenty small loaves made for us. Chinese officials do not *all* deserve the bad name which they usually bear among us. Besides the gunboat, the hsien also sent eight men to escort us to the next city. Leaving Yoh-chow we proceeded to Pu Tai-k'eo, which at low water, is the entrance to the Tong-ting lake. Here we had again some little delay as the winds were too rough to cross the lake. The wind having abated we were able to proceed; we occupied the most part of two days in crossing the lake. It is very important to have a sound boat, or in case of sudden winds arising, an unsound one might not be able to stand the rough waves of this large sheet of water, which is about two hundred *li* across. On the south-west border of the lake we entered the "沅江 Uain-kiang," at

Nan-tsue, from whence the miles of flat mud banks we have passed, give place to pretty hills and clear water. The latter is no small treat, after having the thick muddy water of the Yang-tsz in which to cook our rice. I may here suggest that a small filter is valuable to persons passing on the Yang-tsz, but in Hunan beyond the Tong-ting lake, the water is excellent. A tin of water crackers would also be most valuable to any one who feels the need of flour made food. We were nearly a month without bread of any kind in Hunan and Kwei-chow, very little wheat being used there. On 15th January we reached Liu-sin-t'ang, a large sized village where we had a good time of preaching the Gospel, and sold books and tracts in abundance. Here, as indeed at most country places, the people were civil, and listened to the Gospel freely. Near this place we had a remarkable phenomenon pointed out to us. On the river bank were a number of holes, about six to ten inches deep where the earth had been scraped out. On applying a lighted paper to the ground, fire comes out and burns for some few minutes a bright blue flame, which runs about the ground looking somewhat like spirits of wine set on fire. There was no smell, but on stirring the earth up, the flame burnt more freely. The place probably at times sends out more fire than when we saw it.

On 16th January, we reached Long Yang-hsien, but had seen nothing of our escort for two or three days. We found however that notice of our coming had preceded us, and while we were on shore preaching, two men from the yamen went and told our boatmen to move away, that they had no right to bring a foreigner there. Considerable crowds however heard the Gospel and without giving us any trouble. The next day we arrived at Chang Teh-fu. Our boat had only just pulled to shore, when an official came with the hsien's card; he was soon followed by another in full dress, who came with several soldiers and apologized for the hsien not coming in person. After he had left, Li Ta-jen, a military mandarin come to see us. This gentleman paid us a visit again next morning in full dress with his retinue, and as the escort from the hsien had not arrived, Li sent his own military attendant with us as far as Tao Üain-hsien (90 *li*). Greater civility could not have been shewn to us than that of the officials at Chang Teh-fu. We had a good opportunity of preaching to rich and poor, and without inconvenience. This is truly a great city and we could heartily cry to God to send some to labour permanently in this place and carry the knowledge of Jesus to them.

Sòme distance beyond Chang Teh-fu we passed a remarkable number of fishing boats; I counted about a hundred at one place, each boat having a few fishing cormorants on board.

We passed the city of Tao Üain-hsien without going ashore although it is a busy place. From this place our escort returned to Chang-teh, and we hoped we were now free from official supervision. We stopped for the night about ten *li* beyond the city. Just as we were retiring to rest about 10 P. M. an officer from the hsien arrived with a soldier and a yamen runner, who he said would escort us to Shen-chow. But as they wished to be on our boat, we pleaded want of room, and declined to take more than one man, assuring the officer that while grateful for his kindness, we had not the least desire for such attention. He shewed me however, a copy of instructions they had received to escort either merchants or missionaries passing that way.

From Tao Üain-hsien southward, the scenery becomes very pretty. The country is hilly and vegetation more abundant than in Hupeh, with bamboo groves in great abundance. Palm trees are numerous, from which matting is made. We now came to the beginning of the rapids, and many extraordinary rocks and hills, with occasional caverns, by the river side.

On 22nd and 23rd January, we passed up several rapids, which in this neighbourhood extend for about thirty *li*, in almost unbroken succession. The river is perhaps a few hundreds of yards wide, thickly studded with sharp rocks standing out of the water in every direction, projecting above the surface usually about eight or ten feet. The blue waters rushing along with their white crested waves and foam, dashing with a roar over the rocks, make a most lovely picture, of which the beauty is heightened by the abundance of vegetation on the rocky heights bordering the river. T'sin Lang-tʻan is the most beautiful and the most dangerous of these rapids. I was told that yearly, many boats are broken on its rocks, although it is not often that lives are lost. The shouting of boatmen as they all pull together, the rattling of their spiked poles on the rocky bed, and the rushing of the water, make altogether a most exciting time as we ascend these difficult places. After passing many villages and small towns, we reached 辰州府 Shen-chow-fu on 25th January. After walking through the city, we preached the Gospel at the gate near the river to a good number of persons. This city bears a bad character on account of the lawlessness of its people. Yet I am glad to say we saw nothing of the kind. The people were not inclined to be friendly, but yet no one offered us injury, although we had no official protection here. Pan Lao-yeh formerly the hsien in Yoh-chow, and who was probably the instigator of our being turned out of that city two years ago, is now the magistrate in Shen-chow, and he certainly is not more civil than he has been compelled to be. One of his underlings came and told our native preacher that his master would send an escort to protect us, as the people were dangerous. No such person however came until we had left the place and were clear of these so-called "dangerous people." When about ten *li* beyond the place a dirty, ragged, poor fellow called to us from the river side, saying he was sent by the hsien to protect (?) us. I told him that having no evidence whether he was a robber or otherwise I declined to receive him on to our boat. We much preferred trusting our God alone, to having company we did not care for on our boat. As we passed along this neighbourhood we noticed that the women here appear to have the hardest part of the work to do. Probably four fifths of those who were bearing burdens on their backs, by the river side, were females. On account of the mountainous character of the roads here, the carrying pole is not nearly so convenient, and is less used; burdens are usually piled up on a basket, which is borne on the back.

The next city we came to was 瀘溪 Lu Chi-hsien. This is, I think, the smallest walled city I have seen in China. Its walls could scarcely be more than a mile and a half in circumference. On the north side are some fine hills. On the south-west a river joins the Üain-kiang, which flows down from the borders of Sz-chuen.

Passing Lu Chi-hsien about 30 li we came to the remarkable rocks of 馬嘴巖 Ma-tsue Ngai. For a considerable distance on one side of the river the hills present a high perpendicular surface towards the water, like a natural wall of rock, in strata of 10 or more feet thick. High up, perhaps 60 or 80 feet from the water and about 50 feet from the top of the rocks, there lies a Chinese boat, fast in a cleft between two strata; one side of the boat protruding beyond the surface. We examined it by the aid of a small telescope. It appears to be of very hard wood and well oiled, evidently not very ancient. Further on in a line with the boat, and fixed under a projecting ledge of rock is a box or cupboard. So far as we could learn there is no way of reaching either boat or box; but many years ago the curiosity of the natives became greatly excited, believing that the box contains untold treasure. Accordingly a long piece of calico of about 40 cubits was procured, by which a man was let down from the top of these rocks. On his being lowered as far as the box, a loud clap of thunder was heard, and the natives felt assured that the gods were displeased and the man dared not venture to open the mysterious box. Since then, no one has dared again to make the attempt. At the foot of these rocks is an extraordinary cavern, which the Chinese say extends for forty li. The entrance to it is perhaps 15 feet above the water, and about 20 feet from top to bottom. Immediately inside the entrance the roof is about 70 feet high, and the cavern divides into three passages. The one to the right is built up; that to the left is the course of an underground river, the roof above it being covered with numerous pieces of stalactyte. The centre passage is the grand one, and I feel powerless to describe its magnificence. Huge pendants of stalactyte are hanging down, while from the floor rise several strange-shaped pinnacles of the same mineral. One of them nearly 20 feet high, shaped like a spiral shell; another not unlike some old church pulpit, and others taking most fantastic shapes. We wandered on as far as we felt our lamp and candles would last; here having to stoop under low passages, there coming out into lofty chambers, the height of which our lights would hardly reveal. Sometimes a great chasm beneath our feet, going down to, we knew not where. This neighbourhood would well repay any one visiting it for geological researches. Indeed on the whole route through Hunan, Kwei-chow, and Sz-chuen, the many underground rivers, the extraordinary rocks, and abundance of mineral wealth, are worthy of much attention.

On 27th Jan. we reached 浦市 Pu-shih, a town of considerable trade, specially in oil. When Mr. Margary passed through this place, the military officials had great difficulty in keeping the mob from violence. We however walked through the place more than once, and preached the Gospel at the city gate without the slightest inconvenience. Its large boat traffic would make it a suitable mission station, and its situation is beautiful, at the foot of a range of hills near the river.

We reached 辰溪 San Chi-hsien the same day. Beyond this place the river winds to such a considerable extent that we had purposed taking the high road from here. But as we could not come to an agreement with the coolies, we took a small boat to 同仁府 T'ung Jen-fu via 麻陽縣 Mo Yang-hsien about 325 li, for 3,800 cash. Here we leave the 沅江 Üain-kiang for the T'ung Jen-ho. I may suggest for future travellers, that it is absolutely necessary that boats, from Chang Teh-fu and all the way up these rivers, have a very strong bottom, to endure the severe bumping they get in passing the rapids; and none but Hunan or Kweichow men are fit to work them. We were very happily off in this respect or I do not know what would have become of our boat. Our men worked with a will and quick activity that was a marvel to us. Doubtless the gift of a little pork occasionally, was a stimulus. We felt quite sorry to part with our boat people who had brought us from Chang Teh-fu. They had not only served us well, but we have great hope that the head man has become a Christian. His wife and little ones, all on board, were such a good specimen of family happiness as one seldom meets among the heathen. One of the six sailors on this boat is a Christian man, a member of the Rev. G. John's congregation at Hankow. He greatly desired to accompany us in our further journey, to which we agreed. At this place one of our native brethren left us for certain reasons, and returned home, and it was well that he did, for I feel sure he could not have walked over the mountains we had in a few days to climb.

Leaving San Chi-hsien we pass up the T'ung-jen river westward. The river winds much and has lots of rapids so that we make slow progress, sometimes only about 40 li per day. We are seldom hindered by weather, for our men do not stop for wind or rain, unless the latter be very heavy. The scenery along this river is exceedingly lovely. Considerable variety of hills, many rocks jutting out of the water, rich vegetation on the banks, fir, cypress, and bamboo in abundance. There are numerous villages along this river-bank at many of which we were able to preach the Gospel of the Lord Jesus. In one of these, Kao Tsun-sz, the people were inclined to be rough and insolent, but no one harmed us. A little further is Kao-liu where large quantities of oil (tong-iu) are pressed from the nuts of trees which cover many of the mountain sides. The oil is pressed out by a very simple but rather clumsy machine.

A little beyond Kao-liu is Long Kia-p'ing where are many factories for making paper from bamboo. At Sh'u Kia-tsen we found it was market day which is on every 5th day. We had consequently the opportunity of preaching to considerable numbers of souls, some of whom we hope to meet in glory. In many of these villages, we met with some who heard the word gladly, in some places so soon as they found out that we were foreigners, they would hear us no longer. We reached Ma Yang-hsien on 2nd February. After passing through the largest streets we preached the Gospel there. A good number heard with apparent interest. The next day we passed up a very difficult rapid,—difficult, partly because the only available passage is so very narrow and partly because the water is not deep enough to carry boats over one part of the rocks. This latter difficulty is got over by stopping up the water with boards, until it is deep enough, when the boards are suddenly taken away, and the impetus of the water carries the boats down. But they must be pulled up by manual force, when ascending. Passing up the next rapid we had a mishap which was well nigh giving us a ducking. The current was too strong for us, and the men being unable to keep the boat's head up, it was turned round, and went down the stream with a severe bang against one of the rocks. This made a hole in the bottom. My brother Broumton happily looked under the boards of the floor and was surprised to see the water rushing in fast enough, speedily to sink the boat. We ran it into shallow water, and after some delay had the hole stopped up, and a board nailed over the stopping. Immediately after this we came to Liang T'eo-shih, the first village within the border of Kwei-chow province, not a little delighted to arrive for the first time, with the good news of a Saviour's love to these people; and praising our God who had kept us from many dangers known and unknown in the province of Hunan. Here it may not be out of place to make a remark about the Hunan people, although my experience of them is too short to speak very positively. The people, as a whole, are doubtless deserving of the fierce character which they bear. They are proud and blunt in the extreme, and bitterly hate foreigners, while few of them, perhaps, could say why they do so. Yet they are happily, free from that flattery and smooth-mouthed character, which prevails in the more easterly provinces. When we ask many of the Hunan people if they believe the Gospel, they do not hesitate to give a decided negative; while most of us know that a Nankin or Hang-chow gentleman, would rather tell a lie than be rude. An association has been formed in Hunan, having within it several eniment mandarins, for the purpose of exterminating all foreigners. My experience of the people of Kwei-chow province is however very different. With the exception of Tong Jen-fu, and Chen Üain-fu, (which border on Hunan) we found them plain, straightforward and civil; the coolies giving us but little trouble, and working hard; the inn-keepers obliging, and moderate in their charges. We reached 同仁府 Tong-Jen-fu on 4th February, with deep gratitude that we had come safely to the end of our river journey, at least for some time. Tong Jen-fu is not a very large city, but beautifully situated, with a fine rocky hill partly inside the wall. It appears to have a considerable trade in oil. Two Romish priests had passed here some months before, who had been in great difficulty through losing their interpreter and they themselves unable to speak Chinese. Their boatmen however proved faithful and conducted them about one thousand *li* safely over land to their destination. Here we heard some strange tales about the danger of our passing through Chen Üain (four days further on). But there was nothing for it but to trust our Father and God. We engaged coolies for 4000 cash each to Kwei Yang-fu, about 13 days' journeys; each man to carry 70 catties. After leaving Tong-Jen and praying that God would mightily bless His word there, we proceeded on our land journey. After the first ten *li*, we scarcely saw another piece of flat road for 13 days, nothing but mountains and valleys the whole way. Hitherto, our way being at the foot of the hills, the weather had been damp, but very mild. But now, as we ascended the heights, the ferns, grasses, and trees were adorned with beautiful beads of ice. Still higher up and the ice was thicker. The wet from the clouds hanging around, had nightly frozen on everything, till a thick coat of ice of two or three inches, gave a strange, wild appearance to the whole country. For many miles in every direction the pine forests could be seen bending under their load of ice, while now and then might be heard the crash of trees breaking down; the mists or clouds below, at times hiding the valleys from our view. The road was anything but easy for our feet. The iron plates, in common use here, bound under our feet prevented many a fall in a mixture of ice, water and mud. Our umbrellas and clothing were wet by the clouds, and as quickly frozen; so that a bright fire at our night's lodging was most welcome. For about four days we were passing over such mountains and valleys, ice on the one, and warm spring like weather in the other. At one of our lodgings in the mountains, our landlord became deeply interested in the Gospel; he sat talking with us till a late hour, when, our bodies weary with our day's walk, we were obliged to yield to sleep. Rice and vegetables never tasted so good, and a straw mattress never felt so soft, as when we had taken our day's walk of about fifty *li* over these hills. Let those who think Chinese fare unpalatable make the trial, and they will not have another word to say in complaint.

On 8th Feb. we reached 玉屏縣 Ü Ping-hsien. This is not a busy city; it has been twice or three times burnt down by the Miao-ts.

Fifty *li* further we come to 清溪縣 Tsʻin Chi-hsien. Inside the city walls there is scarcely a house standing, all having been swept away by the Miao-ts, who appear to have given special attention to the destruction of temples and images. The suburbs however are beginning to recover and there is a busy street of shops on the eastern side. Here the people heard the Gospel gladly, and willingly bought all the books and tracts we offered. On reaching Chen Üain-fu we had some fear of trouble, as we had heard so much of the lawless character of this place, where Mr. Margary's boat had been destroyed by the people, and others had been hindered from passing through the city. At the city gate our luggage was stopped until we arrived. When our passports had been seen we were allowed to pass on with comparatively little notice from the people. Our road lay about a mile or more through the principal street on which we distributed a few tracts. From Chen Üain-fu, all the way to Kwei Yang-fu we walked, with but little exception. At short intervals of perhaps a quarter of a mile, guard houses have been built of stone; each one has five soldiers, who are there to watch against the Miao-ts or robbers. Nearly all of these little houses are on hill tops, so as to be able easily to signal others in case of danger. The whole country along this road has been so laid waste by the Miao-ts that little of any kind of produce, except opium, is seen.

On 11th Feb. we spent a short time at 施秉縣 Shïh Pʻing-hsien preaching to the people, and selling tracts and Scriptures. This city has, if possible, suffered more than others: the gates and walls are broken down; a few thatched cottages are within, and not many houses without the city walls. Yet the people are beginning to return and restore their homes.

Some distance further, near 東坡 Tong P‘o, we crossed a very pretty stone bridge, and then, a little way to the right, is the beautiful "cave of the flying cloud" 飛雲洞, which appears to be composed entirely of stalactyte, and is of considerable height. It is now occupied by Buddhist priests as a temple to the goddess of mercy.

We reached Sin chow on 12th Feb. where we spent the Chinese New Year's day. While the heathen were worshipping their ancestors, we were worshipping the Living God our Father. We afterwards went on the street to preach, but very few cared to listen. In this city, also called 黃平 Hwang P‘ing, there are many cottages of the Miao. We visited some of them, where we found them feasting and singing some of their ancient songs, which they said had been handed down from their very early ancestors. Strange, wild songs indeed, they were to us, not at all like the Chinese way of singing. Two of the men in the cottage could speak a little only of Chinese, but they did their utmost to show us kindness, offering us wine, then tea, and at last bringing the table with all its dishes and setting it in front of us begging us to eat; after we had left the house one of their men came running after us with his arms full of rice cakes, all of which we declined with thanks. We had taken a little of their tea and wine however in the house. After this we had frequent opportunity of learning more of these interesting people. Since their recent conquest by the Chinese, the men have largely adopted the Chinese costume. While all the men shave the head, some turn the hair up from the back of the head not unlike the Japanese, others wear the ordinary Chinese "pien-ts." The women's dress is varied, chiefly in colour only, according to the tribes to which they belong, of which I believe there are about seventy, and having a considerable variety of dialect. The Heh-miao wear clothing entirely of a dark or almost black colour. The females wear a tight jacket, very like an English lady's riding jacket, with a short skirt full of plaits, a long strip of calico bound round the uncles and another wound about the head. They have natural, that is, unbound feet, with embroided shoes or sandals, and walk very briskly;—a remarkable contrast to the Chinese awkward gait with little feet. Another tribe wears a white band around the skirt of the women; and others have a red narrow line near the edge of their calico. We were told that the Miao-ts worship neither ancestors nor images. When at Kwei Yang-fu, through the kind help of Major Gen. Mesny, we went to visit a Miao village. We were strongly impressed with the simple open hearted character of these people. May the Lord of the harvest speedily send some of His labourers to work in that part of His vineyard. Should any brother missionary be inclined to make them the special objects of his labour of faith and love, I think that Kwei Yang-fu would be an excellent place to commence from, and that he might find unusual facilities in settling down there. I must only briefly allude to the cities of Ts'ing-P'ing-hsien and Kwei Tin-hsien. The former has suffered severely from the Miao-ts, but the latter is in a much better state. It appears that when the Miao-ts took Kwei Tin, they occupied the houses, and were afterwards again driven out by the Imperial troops, without destroying the houses, and the place has therefore been easily re-populated.

Some distance beyond Kwei Tin we met with another underground stream, which runs by the side of the road for some distance and suddenly disappears near the foot of a mountain, passing to the other side of which, the stream is seen coming out of a large cavern. We next come to 龍里縣 Long Li-hsien another desolate city. While preaching and selling books here, we found some persons telling the people not to buy our books, for if they did, the mandarins would punish them. This however did not hinder the people from *hearing* the word. On 19th February we reached Kwei Yang-fu not a large city, but with a busy crowded population, and beautifully situated in a plain surrounded or all sides by fine ranges of hills. The streets are broad and clean, the people, we found to be courteous and well disposed, and we found a hearty welcome from our kind friend Mr. Mesny, whose guests we were for about ten days. We preached several times to crowds on the streets, who bought our books and tracts with avidity, nor do I remember once having the least incivility shewn to us in the city, and scarcely anywhere in the whole province. Nowhere in China have I travelled with such ease, and the goodwill of the people. We had many opportunities of telling of the Saviour's grace, to the upper classes. We met with a mandarin, who had been expelled from the Romish Church for burning incense at the emperor's command. He asked if our religion allowed it, adding that he did it only in obedience to the emperor and not with his heart. I assured him that it must not be done, that while the emperor is to be duly honoured yet we must worship the Living God alone. One could not but see this gentleman was somewhat like the rich young man who went away very sorrowful.

In Kwei Yang-fu the Romanists have two large places of worship. One of them is a fine new cathedral, built partly in Chinese and partly in foreign style. Their converts here number perhaps two thousand. Many of them appear truly sincere. I visited the cathedral on Sunday morning at seven o'clock, when there must have been at least several hundred converts present, who for the most part joined in the singing, or chanting, most heartily. Whether many or any are resting solely on the Lord Jesus Christ for salvation, I would not venture to say, but I hope that many of them are. Nor are they usually ashamed of their religion. In their shops and houses in the place of the ordinary heathen scrolls, we meet with the name of the Lord Jesus and the true God. I give here specimens which I copied from a house in the town of Che Tso.

肇造天地人物眞主神 The true Lord God who in the beginning created the heavens, the earth, man and all things.

無始無終眞主宰 The true Lord without beginning and without end.

宣仁宣義大權衡.

耶穌聖號透諸天 The holy name of Jesus permeates the whole heavens.

救世慈恩及普地 The Saviour of the world's mercy and grace reaches throughout the world.

I noticed much less of mariolatry among the Romanists here than I had seen in England, with the exception of a chapel built on a secluded eminence outside the city of Kwei-yang, and dedicated to the Virgin Mary. Whatever ill-will exists against them in that province and Sze-chuen, appears to be largely on account of their interference in the lawsuits of their converts which is greatly to be deplored. The Bishop of Kwei-chow has however, we were told, now put out a proclamation, telling the converts they must not expect any such help in future. There is also doubtless the usual enmity of Satan to any form of Christianity. On my return journey I found the Romanist converts numerous all along the road from Kwei Yang-fu to Chong King-fu in Sze-chuen. On 2nd March, I took leave of our kind host Mr. Mesny and my brother-in-law Mr. Broumton, whom, with two Chinese brethren I left to preach the Gospel of the grace of God in Kwei-chow. *May I beg the fervent prayers of your readers that God will greatly bless them and their efforts there?* I, with my servant, now proceeded on our homeward journey via Sze-chuen. Our kind friends accompanied us about five miles to a gateway in a mountain pass. Here a little time of prayer together refreshed us greatly for the future.

On our second day's journey we had come, as I thought, much too slowly, and I pressed the coolies to go to the next place, beyond where they wished to stop. But in this I made a great mistake, which I record for the warning of others. The next place where we could get lodging was farther than I thought, and we had to walk ten *li* in the dark, through a wild country where tigers and other wild beasts, and robbers are too often met with. We had neither lantern nor moonlight.

On 3rd and 4th March, we passed Cha Tso and 息烽 Sih Feng, two pretty little towns. The former has a Romish chapel. Some little distance beyond Sih Feng the scenery is more grand and wild than any we had hitherto passed; but I must not take up your space with so many minute particulars. Along this part of the road are many fields lying waste, the owners having been swept away by war and no one left to cultivate them. The little that is cultivated, is chiefly growing opium.

On 5th March, we crossed the U-kiang or Black river. A village here had been almost entirely burnt down; the people were carrying on their little business on tables in the open air. While conversing with the people here, I asked an intelligent looking woman why the gods on their doors had not protected them. She replied with a most hopeless look, saying "I suppose they forgot." It was not small joy to be able to tell them of the only true God who says "Can a woman forget her sucking child? she may forget, yet will I not forget thee." Passing many small places by the way, we reached 遵義府 Tsun I-fu on 6th. It is a busy city, though not very large, lying in a lovely situation between two ranges of hills. Our coolies said they would take us to a good inn inside the city; but it proved to be perhaps the filthiest of all on our journey, added to which a military officer in the same inn had some theatricals for his amusement, (but our annoyance) playing their so-called music, and shoutings till past midnight. The next evening we came to Shih Tu-chang, a small town, where many of the people heard the Gospel with apparently deep interest. After retiring to my lodging, a Roman Catholic came to me offering his service to assists as a preacher if I needed one. He had been a medicine vendor. I feard there was but little if any life in his soul, and told him that while we were delighted to see as many as possible working for Jesus, yet he needed to be sure that he himself had received a new heart, before he could do anything to teach others.

Our next route lay along the road through 板橋 Pang-chiao where the well wooded hills and numerous peaks are magnificent. We then passed along a wild looking ravine for about ten *li*, ascending higher and higher as we pass the Black god temple 黑神廟. I twould not seem possible to have found a more rugged, wild place than this to erect this black divinity and yet a place which shews forth the power and wisdom of the only Living God our Father. It was a long hard journey before we reached the pass over the top of this mountain gorge. Struggling up this difficult road one may daily meet about 200 or 300 poor men and boys carrying, each man about 150 catties, and each boy, of about ten or twelve years of age, his fifty catties of salt, from Szechuen to Kwei Yang-fu or Tsun I-fu. Many of these poor fellows die by the road side, with none to soothe or care for them in their last moments. I saw the remains of one poor man which looked as if he had been devoured by some wild beast. Our evening in the inns with these men, often gave a blessed opportunity of talking to them of the loving Saviour who could and would alleviate every sorrow and give them everlasting rest, on their turning to Him.

On 10th March, we reached 松坎 Song-kang, a small town on the river of the same name. Being market day, the streets were densely crowded, and I had not a few people to hear of the Saviour. The people bought as many books as I could spare out of my small stock. From this place we took passage for myself and servant in an open boat to 蛇皮灘 She-pʻi-tʻang, about one hundred and thirty *li* by water. The scenery along this river is most romantic. High and craggy rocks on either side, caves with dripping water like a shower bath, lined on the inside with maiden-hair ferns. The numerous rapids, broken by large pieces of rock and boulders standing out of the water make the passage very difficult. The boat is steadied, while passing down the worst places, by three ropes held by men who run along side. We traveled the one hundred and thirty *li* in one day in good time before dark. Next day leaving She-pʻi-tʻan we passed up the mountains and over the pass called 玉皇關 Ü Hwang-kwan, the road of which consists of about twelve *li* (four miles) of stone steps up, and eight *li* of steps down the other side, which we walked with some weariness of foot, although I took a pony part of the way. The whole ascent is about twenty *li* (six miles). On this road I passed a tree, which, having some remarkable notches on its trunk has been taken for a god. Abundance of incense ashes lying in front and the numerous red poles about it, lead one to think that the heathen evidently have much faith in its efficacy. Poor souls, how low will man sink, in his worship of the creation rather than the Creator! We reached 綦江縣 Chi Kiang-hsien on 12th. This is a city of considerable size and trade. The literary examinations were just going on, and we were told that over 1,000 students were in the town for the occasion. Some of these were staying in the inn with myself. I found them polite and glad to converse freely with me. It was rather sad, however, when we arose at day-light, to find that these young gentlemen had been gambling all night and had not even yet retired. From Chi-kiang there is water communication with Chong-king, but I preferred keeping the road as being the quicker way.

On 14th we passed through 界市 Kai-shih, and 六郭塲 Lu Koh-chang, two market towns; at the latter it was market day, and the streets so crowded, that passage through them was difficult. In the evening we reached 重慶府 Chong King-fu, a fine, large and busy city, standing on high ground by the side of the Yang Tsz-kiang. The streets are good and the people civil. I walked up and down some of the principal streets and made what purchases I needed, without any curious crowd whatever following me. Here I spent only two days at an inn within the city. Here I met with a Chinese gentleman named Kiu, who said his father was occupied with Bridgeman in translating the Scriptures, and had also taught several of our earliest missionaries of revered name. I preached at Chong-king, but was cautioned not to go to across the river to preach for I should be likely to get into trouble. It appears that the Roman Catholics have had trouble there.

From this place I, with my servant, engaged a small boat to I Chang-fu (1,630 *li*) for four thousand eight hundred (4,800) cash. From Chong King-fu downwards, we passed many places in the night of which I will say nothing; at several others we preached the Gospel freely, and found the people invariably civil and willing to hear.

On 17th March, having passed 涪 州 Beo-chow about 30 *li* we came early, about 8 a.m., to a village called 清 溪 場 Tsʻin Chi-chang where I went on to the street and preached the Gospel to considerable numbers of people, and sold many tracts, indeed about the bulk of my remaining stock. The people appeared to hear the word gladly. When our boat had taken about ten *li* down the stream, we were overtaken by another boat with two or three men, calling on us to stop and return with them, which I refused to do. Whereupon one of them shewed his sword and said angrily "You are preaching religion; you are Romanist (Tʻien Chu-kiao) and we are determined to exterminate you." I told him that we were not Romanists and shewed him my books and passport, to gether with the Fu-tʻai's proclamation. "I don't want these" he said, "I cannot read," which I found to be false. "If you are not Romanists, what do you preach." I told him. He then said "You preach Jesus and they preach Jesus; you must be the same." My servant said "We have the same Lord, but a different religion." While we were thus speaking, a second boat came down with about a dozen men, nearly all of them armed with swords, guns &c. Some of these men said "If he will not go back take him." Our boat had been fastened to the shore, and they now proceeded to unloose the rope in order to take us by force. They had said however that if we would return, they had a head-man who would hear us, and if all right, we might then proceed on our way. They frequently fired off guns, probably to frighten us. As we saw that resistance was useless, we consented to go. The journey back occupied nearly an hour, during which time one man with a drawn sword sat close by me, and several others in front, each with his weapon. The man near to me frequently felt the edge if his sword and looked at with anything but a pleasant look. When we reached the village, the river bank was crowded with spectators to see the foreigner brought as a prisoner. Being market day the people were numerous. For some time we could not make out their intention, for they gave no reply to my many questions, as to what was their purpose, or where was their head man. After waiting some hours in this dilemma, the boatman desired me to go ashore, perhaps he wished to leave me there, but it was evident I should be in greater danger if I did so. At last my servant went to see if he could find the head man. He was directed into a tea shop. In a room at the back lay a young man, in rich clothing, smoking-opium. They called him Teng Lao-yeh. My passport, card, and the Fu-t'ai's proclamation, were handed to him by another man. "I do not want these" he said, "seize his boat." My servant came back, and we felt the matter was looking dark, and I felt that God alone could help us, and I called upon Him. My servant went ashore a second time, and then learned from the people, that the intention of these men was to keep us till dark, then kill us and take our money. All the particulars I must not stop to tell you. But about two o'clock I felt that we had been kept five hours and there was little human hope of our escape. I had asked them to take us up to Feo-chow, or down to Feng Tu-hsien, where there were magistrates, but they would not. All the reply we could get, was to see an occasional flourish of the sword, or bang of a gun. At last I seized an opportunity of speaking privately to my servant and urged upon him to go up to Feo-chow (30 *li* away) and urge the magistrates if possible to send us some protection before dark. He started, but before he was far away, they stopped him and learned our purpose. From this time they changed their manner. It is probable they thought we had help at Feo-chow, they did not know of. They came and said they had made a mistake, and said they would escort us past the next large village, 申溪 Shen-chi, or else we should get seized there. We declined their offer, but they persisted in going there with us (30 *li* down the river). When we arrived at Shen-chi they took our head boatman and my servant ashore to speak to them. We had some reason to fear they still might mean further mischief. I told my servant to return speedily which he did. While waiting for the boatman, another boat-load of people came from Tsin-chi and ran against our boat. This gave me an excuse for moving the boat out of their way. I unloosed the rope, and three of us, my servant, a boatman and myself, pulled hard at the boat and travelled fifty-five *li* in the dark to escape from this place. We did thank God most heartily that He had delivered us. Our boatman joined us again next morning at Fen Tu-hsien. During all this time the Lord our God kept us in perfect peace of mind. We felt it was His voice to us, showing how He could deliver us even where passport and foreign help was useless. The road further down the river has been visited by others better able to speak of it, I therefore trespass no further on your space. I enclose a list of places and distances on the route, in case they may serve any in our Master's work. The whole journey is about six thousand three hundred *li* (about 2,000 miles).

FROM WU-CHANG-FU TO KWEI-YANG-FU.

	Distance to next mentioned place.				
武昌府	60	*li*,	Jan.	2nd,	1877.
金口	45	,,	,,	3rd,	,,
東關腦	75	,,	,,	,,	,,
簰州	30	,,	,,	4th,	,,
白河口	30	,,	,,	5th,	,,
嘉魚縣	45	,,	,,	,,	,,
龍口	10	,,	,,	,,	,,
寶塔州 六溪口	30	,,	,,	,,	,,
毛鋪	20	,,	,,	6th,	,,
新隄	45	,,	,,	,,	,,
螺山	20	,,	,,	8th,	,,
楊林山 楊林溪	35	,,	,,	,,	,,
花椒杆	20	,,	,,	9th,	,,
岳州	30	,,	,,	9 & 10,	,,
布袋口	60	,,	,,	11 & 12,	,,
豆乾州	60	,,	,,	13th,	,,
蕭公廟	60	,,	,,	14th,	,,
南嘴	50	,,	,,	,,	,,
流心塘	70	,,	,,	,,	,,
龍陽縣	40	,,	,,	16th,	,,
牛皮	50	,,	,,	,,	,,
常德府	40	,,	,,	17th,	,,
河府	50	,,	,,	18th,	,,
桃源縣	10	,,	,,	19th,	,,
窰貨潭	25	,,	,,	,,	,,
蒹葭溪	35	,,	,,	,,	,,
林宅灘	10	,,	,,	20th,	,,
刮板山	20	,,	,,	,,	,,
新隆街	10	,,	,,	21st,	,,
魚灣溪	25	,,	,,	,,	,,
海螺山	10	,,	,,	,,	,,
	1,120	(Carried forward)			
	1,120	(Brought forward)			
魚子洞	5	*li*,	Jan.	22nd,	1877.
明月菴	5	,,	,,	,,	,,
麻伊洑	20	,,	,,	,,	,,
洞庭溪	10	,,	,,	,,	,,
燒紙鋪	10	,,	,,	23rd,	,,
大晏溪	20	,,	,,	,,	,,
碣灘	10	,,	,,	,,	,,
朱洪溪	10	,,	,,	,,	,,
兆容	30	,,	,,	24th,	,,
九碕塘	30	,,	,,	,,	,,
辰州府	20	,,	,,	25th,	,,
要溪塘	40	,,	,,	,,	,,
瀘溪縣	30	,,	,,	26th,	,,
馬嘴巖	30	,,	,,	26th,	,,
浦市	30	,,	,,	27th,	,,
辰溪縣	5	,,	,,	27 & 28,	,,
同灣	40	,,	,,	29th,	,,
明河	20	,,	,,	,,	,,
石馬頭	10	,,	,,	,,	,,
太平溪	10	,,	,,	30th,	,,
李家平	25	,,	,,	,,	,,
藍泥	30	,,	,,	,,	,,
高村市	15	,,	,,	31st,	,,
龍田溪	20	,,	,,	,,	,,
龍家鋪	10	,,	,,	,,	,,
嚴家鋪	10	,,	,,	,,	,,
江口	15	,,	Feb.	1st,	,,
丁家村	25	,,	,,	,,	,,
麻陽縣	30	,,	,,	2nd,	,,
米沙塘	10	,,	,,	,,	,,
亮頭石	20	,,	,,	3rd,	,,
	1,205	(Carried forward)			

FROM WU-CHANG-FU TO KWEI-YANG-FU. (CONTINUED).

	Distance to next mentioned place.				
	1,715	(Brought forward)			
猫兒溪	30	*li*,	Feb.	3rd,	1877.
同　仁	40	,,	,,	4th,	,,
悠游舖	60	,,	,,	5th,	,,
大漁塘	40	,,	,,	7th,	,,
玉屏縣	50	,,	,,	,,	,,
清溪縣	10	,,	,,	8th,	,,
巳門關	50	,,	,,	,,	,,
焦溪塘	15	,,	,,	,,	,,
兩路口	15	,,	,,	,,	,,
鎮遠府	40	,,	,,	10th,	,,
劉家庄	40	,,	,,	,,	,,
施秉縣	10	,,	,,	11st,	,,
草塘關	20	,,	,,	,,	,,
濫橋塘	5	,,	,,	12th,	,,
楊柳塘	5	,,	,,	,,	,,
東　坡	30	,,	,,	,,	,,
黃平州	30	,,	,,	12 & 13,	,,
	2,205	(Carried forward)			
	2,205	(Brought forward)			
重安江	25	*li*,	Feb.	14th,	1877.
大風洞	20	,,	,,	,,	,,
清平縣	40	,,	,,	15th,	,,
羊腦塘	13	,,	,,	,,	,,
青龍井	13	,,	,,	,,	,,
馬塲平	17	,,	,,	16th,	,,
酉陽塘	20	,,	,,	,,	,,
黃　絲	12	,,	,,	,,	,,
江西坡	15	,,	,,	,,	,,
沙　平	15	,,	,,	17th,	,,
貴定縣	23	,,	,,	,,	,,
甕成橋	38	,,	,,	,,	,,
龍里縣	12	,,	,,	18th,	,,
觀音山	55	,,	,,	,,	,,
貴州省			,,	19th,	,,

2,523 *li* from Wu-chang-fu via Hu-nan, and occupying forty-eight days.

FROM KWEI-YANG-FU TO WU-CHANG-FU.

	Distance to next mentioned place.				
貴陽府	40	*li*,	March	2nd,	1877.
沙子潮	30	,,	,,	,,	,,
查　左	45	,,	,,	3rd,	,,
蘿蔔洞	23	,,	,,	,,	,,
息　烽	25	,,	,,	4th,	,,
黑神廟	12	,,	,,	,,	,,
牌沙坡	8	,,	,,	,,	,,
三王坡	12	,,	,,	,,	,,
兩龍站	13	,,	,,	5th,	,,
烏　江	20	,,	,,	,,	,,
刀靶水	13	,,	,,	,,	,,
螺絲眼	18	,,	,,	,,	,,
後八塲	12	,,	,,	6th,	,,
眞板凳	10	,,	,,	,,	,,
黃泥保	10	,,	,,	,,	,,
忠肝坡	20	,,	,,	,,	,,
遵義府	40	,,	,,	,,	,,
牌　諸	20	,,	,,	7th,	,,
	371	(Carried forward)			
	371	(Brought forward)			
泗渡塲	15	*li*,	March	7th,	1877.
板　橋	15	,,	,,	8th,	,,
黑神廟	10	,,	,,	,,	,,
瀾溪口	25	,,	,,	,,	,,
桐梓縣	28	,,	,,	,,	,,
炒米舖	12	,,	,,	9th,	,,
石牛欄	30	,,	,,	,,	,,
新　站	60	,,	,,	,,	,,
松　坎	110	,,	,,	10th,	,,
甘　水	20	,,	,,	11th,	,,
蛇皮灘	90	,,	,,	,,	,,
綦江縣	60	,,	,,	12th,	,,
龍　綱	30	,,	,,	13th,	,,
白羊廟	30	,,	,,	,,	,,
界　市	20	,,	,,	,,	,,
六郭塲	40	,,	,,	14th,	,,
重慶府					

966 *li* from Kwei Yang-fu to Chong King-fu occupying thirteen days by road.

FROM KWEI-YANG-FU TO WU-CHANG-FU. CONTINUED.

	Distance to next mentioned place.				
重慶府	60	*li*,	March	15th,	1877.
驢子沱	30	,,	,,	16th,	,,
木洞司	15	,,	,,	,,	,,
太洪江	15	,,	,,	,,	,,
鑼溪	30	,,	,,	,,	,,
上美沱	30	,,	,,	,,	,,
長壽縣	45	,,	,,	,,	,,
石家沱	15	,,	,,	,,	,,
霖石	30	,,	,,	,,	,,
李家渡	30	,,	,,	,,	,,
涪州	30	,,	,,	17th,	,,
清溪塲	30	,,	,,	,,	,,
申溪塲	15	,,	,,	,,	,,
南沱	45	,,	,,	,,	,,
酆都縣	60	,,	,,	18th,	,,
高家鎮	45	,,	,,	,,	,,
楊渡溪	30	,,	,,	,,	,,
新塲	45	,,	,,	,,	,,
忠州	30	,,	,,	,,	,,
管溪	60	,,	,,	,,	,,
西界沱	45	,,	,,	19th,	,,
壤渡	60	,,	,,	,,	,,
萬縣	45	,,	,,	,,	,,
大渡溪	40	,,	,,	,,	,,
小江口	60	,,	,,	,,	,,
雲陽縣	30	,,	,,	,,	,,
東壤子 廟磯子	30	,,	,,	20th,	,,
安平	60	,,	,,	,,	,,
	1,060	(Carried forward)			

	Distance to next mentioned place.				
	1,060	(Brought forward)			
夔州府	30	*li*,	March	20th,	1877.
太溪	60	,,	,,	,,	,,
巫山縣	75	,,	,,	,,	,,
涪石	15	,,	,,	21st,	,,
萬流	65	,,	,,	,,	,,
東梁口	25	,,	,,	,,	,,
巴東縣	90	,,	,,	,,	,,
歸州	25	,,	,,	22th,	,,
香溪塘	5	,,	,,	,,	,,
清灘	15	,,	,,	,,	,,
廟河	75	,,	,,	,,	,,
黃林廟	90	,,	,,	,,	,,
	1,630	*li* from Chong King-fu to I Chang-fu eight days by water.			
宜昌府	240	*li*,	March	23rd,	1877.
江口司	100	,,	,,	24th,	,,
沙市	850	,,	,,	25th,	,,
武昌府				29th,	,,
	2,820	*li* from Chong King-fu to I Chang-fu.			
	960	from Kwei Yang-fu to Chong King-fu.			
	3,786				
	2,523	from Wu Chang-fu to Kwei Yang-fu via Ni Hu-hau.			
	6,309	*li* (the whole journey) or about 2,000 miles.			

SUPERSTITIONS OF MANCHURIA.

By Rev. John Ross.

WHILE staying for some time at a delightful spot by the sea-side west of Kaichow, my hostess, an excellent Chinese speaker, pointed out to me a star-like speck of light on one of the low peaks of the mountain chain terminating in Tower hill, to the south of us. The sun had just gone down, and it was scarcely dusk enough for the pallid light of the new moon to make itself visible. My hostess then explained the purpose of that light.

Though sufficient rain had fallen in almost every other part of Manchuria, the neighbourhood of Newchwang, Kaichow, and for some distance south and west of the latter city, was afflicted with droughf 旱 *han*. This drought is accounted for in the following manner.

Somewhere in the vicinity of the droughty district there is a recently made grave, in which is the dead body of a man, who died on an unlucky day, *i. e.* on a day on which, according to the laws ot divination, he should not have died. The consequence is, that the body is ill at ease. It cannot rest. It cannot rot. But it can grow an enormous quantity of hair, and is so unquenchably thirsty, that all the clouds which rise above the horizon are insufficient to slake that thirst. It attracts all the moisture of these clouds as they arise, and is naturally drenched with profuse perspiration, a very Gideon's wool, while not a drop falls on the parched earth, withering grass and languishing corn. This body is the 旱魃 *han-ba*, the cause of the drought.

When the drought has continued long, and all applications to Loong-wang, with beat of drum and wreaths of willow, have failed, some stalks of the tall millet are smeared over with oil, carried to a neighbouring height and set on fire. This was the light we saw. It seems to be set on fire at sun-down, for it is always visible as soon as the shades become dark enough to enable us to see it. It is seen now on this, now on that hill. Sometimes a second is lit before the first is extinct. This light appears to be kept burning till midnight. It is called the 火把 *hwo-ba*, "Torch;" and is said to 昭旱把 *jao han-ba*, "to light up—or search out—the Han-ba."

The *han-ba* is doubtless most ready to be discovered, in order that the necessary steps may be taken to give it rest. As soon therefore as the hill next the grave of the unfortunate is illuminated by the *hwo-ba*, the *han-ba* responds from the grave by displaying a light of its own. And thus is discovered the source of the drought.

On applying to a priest for information, he replied to my queries with evident reluctance and the qualifying clause, that "as to its truth or falsehood he could not say, he had never seen a *han-ba*." He informd me that the peasants saw, or believed they had seen, a respondent light for some days, but I thought this belief somewhat questionable; for notwithstanding the great need of rain, the grave had not been opened; and indeed they were to delay its opening for some time, in order to secure absolute certainty.

When the grave is unmistakeably discovered, the nearest district magistrate (in the present instance it would have been he of Kaichow, or Kaipinghien) is invited to the spot. He orders the grave to be opened, the body exhumed, the most lavish honours paid to it, and the necessary rites performed for it, in order to undo the evils consequent on its dying on a horoscopically improper day. It is then re-interred and the clouds permitted to do their proper work, not a drop more being absorbed by the now satisfied defunct.

Rain has however fallen in great abundance without the intervention of the magistrate. This however scarcely affects the peasant creed, or deters them from similar conduct in future.

Had they decided to have a grave opened, it would have been rather awkward for the magistrate, who happens to be a Mahommedan of an earnest type, who preaches in the "mosque" every Tuesday and Friday, and is everywhere praised as a most exemplary and faithful magistrate.

It is well known that the body of deceased Chinese is "laid out" for three days, during which the mourners wail and the hired band play their dead marches. According to the trustworthy evidence of popular *on-dits* and tradition, many a time have dead bodies been known to start up off the bench or form on which they rested in their best garments, and leap outside, running straight ahead till overtaking some unfortunate man who is embraced and squeezed to death; when the body contentedly returns, lies down and makes no more disturbance. Those who have good eyes and nimble feet easily elude the deadly embrace; for the revived body, though moving rapidly, hops frog-wise, in an undeviating straight line, its motionless, staring eyes jutting out of its head; it is therefore easily recognised and one step out of its straight course saves the threatened one. It is just as easily deceived; for if a log of wood is presented to it, by one with more presence of mind than his neighbours, it hugs the log as affectionately as if it were a man and returns satisfied. The cause of this phenomenon is that, like the preceding, the body died on an "unlucky" day, or that, when dying, a black cat was on the roof of the house or a black dog in the sick man's room.

Though thousands have heard of cases of re-vivification from those who had seen them, I have not yet got a man who could say that he had himself seen such an incident.

It is possible the above instances of superstition are to be met with elsewhere, but the following is local.

In addition to the 神 *shun*, the exalted spirits of the great and the good, and the 鬼 *gwei*, the punished spirits of the rest of departed mankind, are the 魔 *mwo*, translated by Williams, malignant spirits or demons, but explained by the Chinese to mean the spirits of dead beasts, as the tiger, fox, wolf, &c. The worship of the ancestor of the fox family under the name of 仙人 *hien-zun* or genius, is universal over China; and his buttoned skull-cap, showing the rank he holds as custodier of the imperial treasury can be seen everywhere. The tiger, the dreaded monarch of the mountains was once prayed against to the *shan-shun*, or mountain god; but is now himself regarded as that god.

But when we enter among the innumerable valleys and low, frequent mountain ranges of eastern Manchuria, on to the Corean frontiers, we come upon villages, hamlets and isolated families, consisting half of Manchus, half of Chinese, from all the northern provinces. These without exception are wholly given over to the worship of the *mwo*, the spirits of the wild beasts which abounded and still exist in the mountain recesses. There are many small temples like those miniature houses, dedicated to the *hien-zun* where votive offerings are made by all the people.

When new emigrants come from scholarly and sceptic Shantung, they laugh at the earnest advices of their friends, who urge them to make the acquaintance of the *mwo* and propitiate their favour by making the suitable offerings. They heed not the warning that severe sickness has been the lot of every soul of Shantung or other man, who dared to neglect these lords of the eastern border. But as sure as their neglect, does a long painful and lingering illness lay hold of them, for which there is no remedy save repentance towards these gods.

The worn out emigrant at last gives up the struggle, sends his offerings, the *mwo* have another worshipper and the man gradually recovers.

My theory of acclimatization was pooh-poohed, and my own example, sojourning among them some time, without suffering any such dire evils, though I could discover no reason why the *mwo* should regard me with special favour, was an exception, which had nothing to do with the rule.

TOO STRAIGHT IS CROOKED THE OTHER WAY.

J. E. Walker.

SOME say that Shăn never squarely means spirit; others that Shăn is never admitted to mean god. Some say Shangti must originally have denoted the true God; others that there is no proof that Shangti ever denoted the true God. Still others think any one is a fool who has any thing to do with the controversy. Now we all remember the story of the two knights fighting about the color of a shield. 'Tis red said one; 'tis blue said the other; and when they had fought nearly to death, some one showed them that the shield was red on one side, and blue on the other.

Most words have more than one meaning. Take for instance the word *church*. It means a church building, an organized body of believers, a sect or denomination, the whole body of professed Christians of all sects and creeds, &c. Thus a stone church, a wealthy church, the Romish church, a state church, church and state, the church universal, the church militant, the church triumphant. Now when *church* means a meeting house, it means that and nothing else; and so with all its various uses. In ordinary conversation we seldom miss the right use of a word. But with more abstruse subjects the case is different. Sermons are spoiled, discussions befogged, error proven to be truth, Scripture wrested and law perverted, through confusing and *mis*-taking the meaning of important words.

Take now 神, it means gods or a god; it means spirits or a spirit; it means other things which are neither one nor the other. Rightly used its meaning is clear; but misused it is exceedingly ambiguous. I asked a Christian teacher at Foochow what it meant, and he answered that in his opinion the primitive meaning of the word was God 上帝, but that in popular usage it had been perverted till it meant about the same as 靈. On another occasion he told me that in the classics it meant almighty 無不能. But he said that the classical style was hard to master; because each character might be used for a score of others, while a score of others might be used for it, and one must learn how and when to use each one. Happening to read 2nd Kings ch. II. 9th (Medhurst version) with him, I asked what a literary man, not conversant with our usages, would there understand by 神. He replied "another man's spirit coming to help." I asked a Foochow helper, and Shao wu Christian the same question. The former said 神 would there be taken to mean a *genius* 神仙; the latter said "no, not a genius but a pʻu sah 菩薩." But both agreed that any term would be misunderstood by a man unacquainted with the Christian doctrine of the Holy Spirit.

Again the Chinese confound things that we discriminate, and discriminate where we confound. Now with them almost any being belonging to the other world is a legitimate object of worship. There are distinctions of rank, character, worthiness, but most all are, or may be worshiped. So they have little occasion, and their language makes little provision, for clearly discriminating the ideas of deity and spirit. It seems to me that 神 is often so used as to embody both ideas. But however used the idea of something formless and invisible is kept in view. At Foochow a number of essays were prepared on the theme 上帝乃神. One writer defines this expression, thus "Since He is from eternity self existent, only one, and without equal, He is called 上. Since He made heaven and earth, and governs all things, therefore He is called 帝. Further, He has neither form nor shape, voice nor odor, and so He is also called 神." (曷稱乎上帝以其元始自有獨一無對故稱之曰上以其創造天地宰理萬物故

稱之曰帝又其無象無形無聲無臭兼稱之曰神故曰上帝乃神.)* The essays so far as I have examined them give special prominence to the fact that God is a spirit but do not limit the theme to this one thought. I asked a helper in what sense the essayists used 神, he replied they are all ambiguous (on that point) 都做不明白. I carefully pointed out to him the point on which it was expected they would discriminate, *i.e.* does it mean God or Spirit, and he said they have made no such discrimination 都沒有分別.

Again at Foochow there is quite a difference between the classical and colloquial use of 神. I asked a Christian teacher if it would be correct to say, there is only one Shăn. He said it would. I told a helper about this, and he replied that a Christian who knew characters would understand the expression aright, and assent to it; but the common people would not: for among them 神 is used in altogether too broad a sense. They believe there is a 神 in every chair, table, and the like. One teacher said that if an article of furniture was broken then it had a 鬼 in it: but another teacher said no, but if one cut his finger and some of the blood got on a table or chair, in a few tens of years it would become trickish 怪. These *furniture* 神 are never worshiped, and so, in the Foochow colloquial, this word is very rarely used *by itself* to denote an object of worship. A couple of Foochow helpers were looking at the word 神 in a native dictionary and when they read, "That which is inscrutable is called 神" they said that there it meant God 上帝. Why then I asked were you all so unvilling to use 神 for God? Because they said it is *so ambiguous* and besides the classics furnish us with Shangti which is a much better term.

Again different dialects differ in their use of words. At Foochow for instance the generic terms for objects of worship are 鬼神, 神明, 菩薩. Commonly the latter two phrases are combined to form an all embracing term. At Shao-wu 菩薩 is the almost universal phrase. It includes alike the image, and the spirit; and embraces every thing from 玉皇 the Gemmy emperor, down to the merest toy or picture. Such terms as 神明, 鬼神, and 神祇, are used only. This last expression is I believe unknown at Foochow in certain cases. The Foochow notion about chairs and tables, &c. all having 神, seems to be unknown at Shao-wu. At Foochow 玄天 and 玉皇 are both styled 上帝. At Shao-wu this titled is applied only to the former, of whom the common people know nothing by that name, while the Gemmy emperor is merely styled a 太帝. At Foochow the heathen rarely use the term 上帝 by itself: at Shao-wu the term itself is unknown to the common people except as they have learned of it from us. Of all the emperor's worship of 上帝 at Peking they know nothing. At both Foochow and Shao-wu the Gemmy emperor is often said to be the same as heaven. At the latter place they even go so far as to call the 1st moon and 9th day heaven's birthday. Yet though heaven is said to be the Gemmy emperor, and *he* is called a P'u sah, heaven is never said to be a P'u sah. In like manner at Foochow, heaven is never said to be a 神明. At Foochow a very popular superstition is the worship of the "Five Regions" 五方. This also is considered by many to be the same as the worship of heaven. It is unknown at Shao-wu. By the way, a native Christian tells me that the worship of heaven is vastly superior to the worship of idols. He says those who worship heaven are like men who know a certain shop by reputation, but are not acquainted with the head of the shop. Such discrepancies as those just noticed, show a tendency to drag the worship of heaven down to common idolatry; just as the worship of the true God has degenerated into the worship of heaven. My Shao-wu teacher says that 眞神 and 上帝 are both good words for God; but he objects to 神 by itself, and to 天主. He says that in the first commandment 神 is the proper word to use. But I doubt if our Foochow helpers would agree with him. From what inquiries I have made, I believe the majority of native Christians at Foochow would call 眞神 a good term, but those who have had much experience in preaching to, and controversary with the heathen, would much prefer 上帝 as vastly more serviceable for such work. A very clear headed Christian here in Shao-wu says that even here 眞神 is not a good term to use, for they would understand it as meaning *true P'u sah* not *the true God.* Just here in this place the prejudice against the Roman Catholics is *very strong* hence 天主 is a term too much calculated to excite suspicion and arouse prejudice.

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* Fuhkien Church Gazette, Kwang su 3rd year, 5th moon. Query. Does not this man proceed as if he thought his theme called upon him to treat of the meaning of 上帝 as much as of the meaning of 神. Foochow helpers, like preachers of other nations, often have to be criticised for failing to sieze on and stick to the main thought of a text. A little defining of the theme so as to direct attention especially to the word 神 might have led to a much clearer and fuller statement of what they understood by this word.

Again do we properly discriminate the usage of our own language? God is a Spirit, the Third Person in the Trinity is *The Spirit.* Is He any more a spirit than the First Person is? No! Why then is He called The Spirit? In Old Testament times God manifested Himself by the Theophanies, by a voice thundering from Sinai, by various means addressed to the outer senses. But aside from all this, there came to the prophets and heroes of Israel, a mighty influence which filled them, fired them, endued them with resistless valor, gave them views of the distant future, yet remained as inscrutable as it was almighty. This they called the Spirit of God. In New Testament times the same power, working in the same spiritual manner, was called by the same name. The Spirit, or Holy Spirit, means the Third Person in the God-head. If now 神 cannot be used to express just this idea of Divine power present and working, yet inscrutable; then Dr. Williams first definition of it has misled me. To my mind, it is no objection to the use of 聖神 for the Holy Spirit, that our Foochow helpers, after using this term for a number of years, have not been taught by it to discriminate clearly between the use of 神 for deity and for spirit.

Again much has been said about a generic term, as if *God*, and *Theos* and *Elohim* were such. Now each of these words has several distinct meanings and one of these is "any object to which divine honors are paid." But *God* and *gods* no more mean the same, than the *church universal* and a *stone church* mean the same. A theologe under examination for license to preach, headed the plan of a sermon, "Christian Imperfection." Said one of the professors "permit me to inquire if you consider imperfection one of the Christian virtues?" Permit me to enquire if we are to consider it a virtue in any name for the Divine Being that it can be so used as to mean devils. The Inspired Word so uses Elohim after Israel had been in idolatrous Egypt for several hundred years. But just there it was in the main superseded by Jehovah, and if we would follow the precedent of Moses and the prophets, we should have as the common term for God, one which we use in this sense only; and supplement this by some term which can be used in a generic sense, or even in a bad sense, where pity for human weakness and stupidity requires such a usage. Moses, as we learn from Ex. III: 13-16, was troubled about this question of what term to use and by divine direction adopted Jehovah as *the Hebrew* term. Human perversity sought to corrupt this word as it had all others. Micah had an idol or idols, but thought Jehovah would bless him because he had a Levite for a priest. Jeroboam set the Ten Tribes to worshiping Jehovah under the symbol of a golden calf. Solomon built, not only Jehovah's temple, but also shrines to heathen deities. Even amid the rank idolatry and wickedness of Jeremiah's time, the formal worship of Jehovah was kept up; and Jeremiah's worst enemies were corrupt priests and false prophets of Jehovah. But this wickedness God fearfully punished and rescued his NAME from all such pollutions. Nebuchadnezzar was a sort of Monotheist, Bel-Merodach being the object of his worship. He ascribed to him such titles as Daniel would ascribe to God only. He named Daniel after him and thought that his own visions and Daniel's inspiration came from him. Rawlinson says, (Smith's Dictionary), "Nebuchadnezzar seems at some times to have identified this, his supreme god, with the God of the Hebrews" (Dan. ch. IV.) at others to have regarded the Jewish God as one of the local and inferior deities (ib. ch. III.) over whom Merodach ruled. Daniel's position was certainly a trying one, but he steadfastly asserted the true view of the Divine Nature, and God saw to it that Nebuchadnezzar should learn what is the true power and Godhead of the Most High, and what the humble relation of an earthly prince to the King of Heaven. This is the main thing. There is good ground for supposing that Theos and Zeus are only different forms of one primitive word which, like enough, was a name of the true God.* But when we consider the amount and grossness of the superstitions which befouled the latter word we need not wonder that the former should have been preferred. Yet does not Paul on Mar's Hill quote from an ode to Zeus as if it referred to the true God? There was little danger that his hearers would confound the Zeus of that ode with the Zeus of popular superstition while its sentiment could be safely referred to as descriptive of the true God.

Now the term Shangti can be disconnected from all idolatrous uses, which are indeed hardly a drop in a bucket as compared with the popular superstitions and stories about Zeus. It is the highest term or title known to the Chinese and how can we leave any idol in the undisputed possession of it? We must claim it for Him who is before all and over all. Especially is this the case if we understand the term as it is explained by the essayist above quoted. He fairly represents the sentiments of the native churches at Foochow, and even granting that he gives 上帝 a vastly better meaning than it has in the classics, can it not legitimately be made to carry such a meaning? I think it can at least here in the Fuhkien province, and I believe that it can be made to fill the place, in our preaching, that Jehovah does in Moses and the Prophets.

SOME BRIEF REASONS FOR NOT USING LING IN THE SENSE OF SPIRIT.

By J. Edkins, D.D.

LING is the "soul" and ψυχη "soul" in Greek, is never used for the Holy Spirit in the New Testament. To use ψυχη for the Spirit of God would have wrought strange confusion in early Christian theology. Christian theology avoids saying that the Holy Spirit is the Soul of God. No Christian preacher ever says so in English. It would be well to avoid it also in Chinese for the same sort of reason. At the same time it should be borne in mind that Ling and Psyche differ greatly in some of their senses especially as the personification of the soul as Psyche was a favourite one with the Greek mind. In Mongol we avoid using *sunis,* "soul" for the Holy Spirit and take Dototgal, the great defect of which is that it is not colloquial, but there is no good word for spirit in the Mongol language.

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* During the civil war in the United States a turreted ironclad was built and named The Monitor, and then from this proper name, arose the use of the word monitor as a generic term to denote vessels of that class. We may suppose that in very ancient times God was known the progenitors of the Greeks as, say D-e-u. As his worship became corrupted and false deities were invented this word was applied to them as a generic term and thus had two distinct uses, which in time came to be distinguished by a difference in pronunciation. Max Muller, I believe claims that all languages show traces of a primitive monotheism.

2. Ling is not a person. It is an influence proceeding from persons or things. It is a living principle in them or an influence coming from them. In this sense the Holy Spirit may be called Sheng-ling. He being an influence coming from above. It is the fact of the Holy Spirit coming down as an influence, that has made the phrase Sheng-ling at all acceptable to native Christians, but it is a misfortune that any of them should fail to see, with Roman Catholic Christians, and the majority of Protestant native Christians, that the word Ling being incapable of use as a person is fatal to its claims. *Shen* is a distinct person. A *ling* is not. Hence it is unsuitable for use in speaking of the Holy Spirit as a person. I have found that men trained in the use of Sheng-shen for the Holy Spirit have clearer views of the personality of the Spirit than those trained in the use of Sheng-ling. One experienced native preacher who received his instruction in Christianity at Ningpo, told me recently in Peking, that he decidedly preferred Sheng-ling because it was less personal than Sheng-shen. My thought was that his theology was defective in regard to the personality, and that this was very much due to the defectiveness of *Ling* as a word for spirit. Perhaps other preachers may have more definite views than he on this theological article, but his example is worth quoting as a warning on this subject. If we had no better word than *ling* I would use it, but *shen* being far better, *ling* should be reserved for its own proper uses.

3. When a numeral precedes *pneuma* in the Scripture, *ling* cannot be used. For example in Bridgman and Culbertson the 七靈 in Rev. 1, 4, and 3, 1, is inadmissible. We must not write our Chinese in defiance of native usage. It should be 七神 which gives a perfectly correct sense. In our Peking mandarin New Testament, Drs Schereschewski and Blodget and Bishop Burdon have taken T‘si-ling in the copies issued under their charge. In the case of all these three translators, I am safe in saying that their private preference is for *shen* in such cases. Unfortunately the existence of certain received canons of translation, requiring rigid consistency in the use of the words for God and Spirit, have reluctantly (as I believe) compelled these translators to this usage.

The instances 萬靈 and the like, where a number precedes *ling*, are exceptional. Here there is an ellipse of the noun to which *ling* is an adjective. No one would say that *ling* here means. "Spirit." It means living (beings.)

See in Zech. 6, 5, "four spirits" where Dr. S. has *shen ling* in the margin with 風 in the text, the Heb. being *ruach.*

The inconvenience of *ling* is very great in Rev. 5. 6, where the seven *pneumata* are *sent out* into all the earth. Only a bad canon of translation would allow *ling* to be here used in preference to *shen.*

In the vision of Eliphaz, Job, ch. 4, 15, *ling* is less suitable than shen; 神, 鬼, 魂, or 物. No attempt should be made to force the use of *ling* here. A Chinese, left to himself, would choose perhaps one of the four words *yau, mo, kwei, kwai* here, but they all have a bad sense and hence the most judicious rendering is with *shen.*

4. The unsuitability of *ling* for spirit is shewn by the frequent adoption of *kwei* "demon" as a substitute for it by translators who avoid *shen* for "spirit." When rendering "unclean spirit" they prefer *sie kwei* and the like. So in the Peking version, Rev. 16, 13, "three unclean spirits like frogs," '*kwei*' is used by the three Peking translators who avoid the employment of *shen* for other reasons.

In the Gospels the use of *kwei* for "evil spirits" is not very objectionable. But its being so frequently resorted to by translators, who avoid the employment of *shen,* for "spirit" shews the unsuitability of *ling* to express the sense of pneuma, *πνευμα,* and this is why I here refer to it. Such a phrase as 不潔之靈, for unclean spirit is untenable, because Chinese idiom is against it. It should rather be *pu kie chï shen* which is correct in idiom and in theology. A translator would do better, if he objects to *shen* here, to use its dark co-ordinate 鬼 *kwei.* If he will do this he will at any rate secure the support of several living translators, while he will lose their suffrages if he proposes *pu kie chï ling.*

Probably those who use *shen* for "God" would improve their translations greatly by occasionally using *shen* also for "spirit." The idea that the same word may not be used in two senses had better be consigned to the waste paper basket. If the party who prefer *shen* for God, would in all passages where it is preferable to *ling,* also use it for "spirit," they would not only greatly improve the style of their versions, but also make a step towards harmony with that party who prefer *Shang-ti* for "God" and *shen* for "spirit." But more than this they will make a step towards harmony with the people of this country in their use of the word.

5. *Ling* need not be used for "spirit" although *shen* be used for "god." It is very convenient for such senses as "spiritual" in "spiritual gifts," "spiritual house," "spiritual food" but it is

insufficient for the substantive πνευμα. If *shen* be used both for god and for spirit it is in accordance with Chinese usage. This was felt by the Roman Catholics in compiling their Christian books. They give to the Chinese mythological personages the names that the Chinese give them. This is what, as Christian missionaries, we all ought to do. They also translated "spirit" by *shen* because *shen* is the right word in their opinion. Here too we should follow them for the reasons given above, 1, 2, 3, 4 and others.

How does the case now stand? Let Shang-ti or Tien-chu be used for God. Some prefer the latter, others like the foimer. For "gods," "false gods," as Diana, Jupiter, Mercury, "all the gods of the natives are idols" among the gods there is none like unto thee," "gods many, and lords many" let *shen* be used. In all this there is no reason why *shen* should not also be employed for *spirit* according to what, as Mr. Chalmers and Dr. Medhurst before him, have conclusively proved is its proper sense. To use *shen* for the Holy Spirit, for "the ministering spirits sent forth to minister to the heirs of salvation," "the spirit that now worketh in the children of disobedience," will be found to give a good and plain sense.

The Chinese view "spirits" and "gods" as one class, and God they know, in my opinion, by a term higher than both. If any of my brethren object to the statement that the Chinese know God I would say, that when Christian doctrine is explained to them they select Shang-ti as the term for God. The question of identity is not a question of philology, but of theology, and the origin of nations and of tradition. I have only to do with philology. Let us readily accept the situation and comform our phraseology to the usage of the Chinese language. The fact that the Chinese know gods and spirits by one term should prepare our minds for a similar usage.

The use of ling for "spirit," I understand to have been forced into currency, more by a mistaken view of the true way to solve the problem of terms, than by any conviction on the part of translators that it is in itself a suitable word. The very fact that it is commonly employed in the phrase "salvation of the soul," would be sufficient to restrain any translator from its use for spirit, were it not that he thinks that *shen* may not be used by him on account of its employment in the sense of gods.

Take Mr. Mateer's instance. The Fucheu essayists, we are told, misunderstood the phrase in John, 42, 24, "God is a Spirit," when *shen* in their motto was used for "spirit." One would have thought the statement below, "they that worship him must "worship him in spirit and in truth" would have kept them from error. Whether they thought it their duty to give all the senses of *shen*, or whether they gave in their essays more of the Chinese notions in regard to the beings called *shen*, and less of the New Testament notions, we outsiders cannot judge without seeing the essays.

To meet the difficulty in this and other cases, I would suggest a note, or better an expanded rendering, to include the sense of incorporeity. If *ling* is to be used I would urge the addition of such a clause; as *still more essential* to perspicuity. In the use of both words a guard is needed against the adjective sense in John, 4, 24.

I feel that there is the more need at the present time of pressing the view that "spirits" and "gods" ought both to be rendered by *shen*, because the recent reprint of Bishop Boone's essay, shows that there are still some men living who believe in the validity of his argument, and further, because the idea that "gods" and "spirits" must not be rendered by the same term, underlies the pamphlet lately published by Bishop Russell. What we need at present is not this idea, but an emancipation from it. Bishop Russell has not attacked the crucial passages and his book bears, therefore, to my mind, the character of being not *ad rem*. Neither Elohim nor Theos have fundamentally the sense "spirit," as shen is shewn to have by the common antithesis 神, 形 shen, hing, as in the phrase 形者神之宅, hing che, shen chi tse, "the body is the soul's house." The best test of Bishop Russell's theory will be found in applying it. Will the terms he advocates cover this ground in the various passages, and in each case convey a plain sense, and if they do not what in each case will he do? How will he meet the difficulty of translation in each instance? The term question is philological, and comparative mythology can do nothing to settle it.

I find the same fault with Bishop Burdon's publications. He has also gone into the region of comparative religions. He holds that Shangti cannot be God. I hold the converse, and believe that by the light of nature, assisted by tradition, the Chinese have always known God. But this view I regard as outside of the question as to what is the duty of the translator, who must proceed on philological principles alone. For teaching theology, for preaching, and for translation we may use Shangti without ever affirming that the Shangti of the Confucianists is the Christian's God. He who believes it may affirm it, but it is a matter of opinion, and the avoidance in translation of one term or another cannot reasonably be made, by any man, a matter of conscience, it being a matter of philology alone. The appeal to conscience is out of place.

6. The relative numbers of those missionaries and converts who use *ling* for "spirit," and those who use *shen* ought to form an argument in favour of *shen*. There is no reason why the early Roman Catholic

missionaries should not have chosen *ling* for "spirit" if they had found it suitable. They decided that it was unsuitable, and so also would probably the Protestant missionaries in a body, but for the, in my opinion, unfortunate idea that Shen was the best word for Elohim and Theos, involving the corollary that it should not be used for spirit. I suppose two thirds of the Protestant converts to use *shen* for "spirit" and one third to use *ling* for spirit. The probability is, therefore, that *shen* will ultimately prevail. I have no personal objection to see *sheng ling* used for the Holy Spirit in conjunction with *sheng shen*, because the large currency it has acquired in the missions of Chekiang, Kiangsu, and Shantung, has given it a standing.

It may be objected, if the question between *ling* and *shen* is to be settled by numbers, then Tien chu should be accepted in preference to Shangti because it is used by more Christians than Shangti. But it is unpleasing to the Chinese and is cumbrous in translation. It is inconvenient to use in new districts, and cannot, in city or country, compare with Shangti in dignity and propriety. In teaching Christianity to the Chinese so that it may become their own religion, we can do far better with a native term. Still I approve of its occasional use.

NOTE.—The mode of meeting translation difficulties on the principles of this paper, in other passages of the Bible, may be seen in the Peking mandarin New Testament with Shangti for God as printed at Peking, Fucheu and Shanghai, as also in Dr. Scherechewsky's translation of the Old Testament in the edition now being printed at Shanghai with Shangti for God. It fell to the writer of this paper to fill the blanks for these editions except in the early part of Genesis. The principle advocated in this paper of using shen for "spirit" and for "gods" was accepted by Dr. Schereschewsky and Bishop Burdon in their edition of the New Testament until they suddenly resolved after correspondence with their brethren at Shanghai and Ningpo to revert to *ling* for "spirit" for the sake of harmonious co-operation with those brethren.

THE SEVEN SLEEPERS.

1 Here to the cave where sleeps the sacred dust
Of John and Timothy on Prion's breast,
Seven Christians flee before the thunder-gust,
The persecuting Cæsar's murderous quest;
And here upon the dripping floor they rest,
Trembling at every sigh of passing breeze;
Till prayer and th' Evangelic scroll most blest,
Subdue their fear and call down heavenly ease:
They sleep, and evening shrouds the sheltering olive trees.

2 Why breaks no glimmer here of morning's beam,
Morning which makes the far Ægean smile,
And shines upon Cayster winding stream?
By night the foe crept up with fiendish wile,
Before the cave's mouth marble blocks they pile,
And "seal within the bosom of the hill,"
Those whom their Saviour loves, whom men revile;
Morn dawns not in that chamber dark and still;
Two hundred summers bloom without, within they 're slumbering still.

3 Cayster slides unresting to the sea;
The restless sea for ever ebbs and flows;

Ephesus in her full prosperity,
  With ceaseless murmur ever toils and grows;
The blue sea flecked with many a galley's snows,
  And the great inland roads her commerce bear;
But those blest seven stir not from their repose;
  Deep sleep from God, and tranquil dreams are there,
And long release from peril, sword, and aching care.

4 So pass the gliding months; the hills still rise,
  Like islands from Ionia's verdant main;
But Heaven's light shames the darkling Mysteries,
  Diana's old magnificence doth wane;
Her marble courts the Gothic armies stain;
  The glittering temple falls to rise no more;
The jaspar columns grace a Christian fane;
  Her glory passes from the Ægean shore;
All Asia and the world the Crucified adore.

5 Then came awaking, for the marble wall
  Tumbles, by storm or throes of earthquake riven;
Light streams into the long forgotten hall,
  And stirs the slumbers of the long lost seven;
Fresh wanders through the tomb the breath of heaven;
  They rise, and whispering to each other say,
"Morn and the foe have come; to us 't is given
  To suffer for our Risen LORD to-day;"
And as they speak they hear beneath the city praise and pray.

6 Forth into day they pass; and Christian cheer
  Welcomes them from their slumber long and deep;
They listening as in dreams the tale to hear
  Of that long night, alternate laugh and weep;
How GOD was working through HIS servants' sleep;
  How now the Son of God begins to reign;
How in all lands with shouts the reapers reap
  A glorious harvest after tears and pain;
Till in an ecstasy of joy in HIM they sleep again.

7 Strange legend of the early days, sweet tale
  Of other sleeps and other wakings true;
There Martyn rests in Tocats' distant vale,
  As safe as calm as under churchyard yew.
Soon will his opening eyes exult to view
  Persia adore the Eternal Son; and lo!
Israel revives the earth like morning dew;
  To JESUS' Name the tribes of India bow,
From Comorin's wave swept foot to Everests' virgin snow.

8 Here on the southern border of Cathay,
  Sleeps Morrison; content through chequered years
At fast barred gates to wait and watch and pray;
  Night wanes, and soon the day star will appears';
Oh! joyous morning when he wakes to hear
  The sage is bending at the Saviour's Throne;
Buddha and Lautsu fall; and far and near
  The Book of God is spread; and that alone
Gives the wide Empire faith and hope from zone to zone.

9 Sinks Livingstone to sleep on Afric's breast;
  Borne thence by loyal hands to English grave;
His last march over and his soul at rest,
  Though still unfreed his life-long care the slave;
While thousand suns fling shadows down the Nave,
  He sleeps till destined eras fill their round;
Then wakes—all Libya's free; the salt sea wave
  Brims o'er Sahara, and glad songs resound
From Nile's first welling fountains to her Delta's bound.

10 So here where Satan's seat is let Faith's eye
See as in vision now the morning glow;
Faith that builds ever on sure prophecy,
Not "so it *may* be" saying, but "I *know*,"
"The knowledge of the LORD through earth shall flow."
So the beloved Disciple on the shore
Of prisoning Patmos heard "beyond the woe,"
Great voices shout above the breakers' roar,
"The Christ of GOD reigns King of Kings for evermore."

A. E. M,

Correspondence.

DEAR RECORDER:—

The 21st of September was a festive day in Siam in honor of the 25th anniversary of her king, and the 4th of his reign. The European community were assembled by invitation at the palace of the Kromatah, Minister of Foreign Affairs. After passing in his steam barge down the river to witness the illuminations which adorned the foreign consulates, the European merchants offices, and the dwellings of the Siamese nobles and wealthy Chinese, His Majesty entered the halls of the stately edifice of the Kromatah, and greeted the assemblage of Europeans, Chinese officials and Siamese nobility, with easy courtesy and dignified grace. He had a gracious bow for all, and a cordial hand shaking and kind words for the ladies and gentlemen with whom he was acquainted.

It was interesting to notice the tact of His Majesty in saying to each one, words in harmony with their social relations and callings in life. This was done through the medium of his own language, or by a sentence in correct English, or by the aid of his interpreter always at hand. Some of his younger brothers also attended him, to whom he is accustomed to speak in the freedom of fraternal friendship. He went into the Kromatah's cabinet of curiosities, and passed the doors within which were seen companies of women of noble families assembled to look upon His Majesty.

After walking deliberately through the halls above and below, and giving the large assemblage of different nationalities the pleasure of looking upon his youthful face and listening to his kind words, His Majesty, with his royal attendants, took leave, under the sound of European and oriental music, played by a Siamese band in a manner which would do honor to Italian performers, and then re-entered his royal barge, under the salute of rockets and fire-works not to be surpassed in any country.

The illuminations, got up on frame works of a great variety of form, were decorated with a brilliancy of beauty; Some representing a temple with its arched portals and colored dome; Some in the shape of a pagoda crowned with lights of varied shades; Some with festoons of light hanging from a tall pillar of fire, while many embraced in letters of living light, the motto, though in various languages still of one meaning,—GOD BLESS THE KING. Most of the illuminations also represented the Royal Coat of Arms (the three pagodas). Some of the kings steam-ships were also illuminated so as to represent the form of the hull, the smoke pipes, the masts and yards of the ship.

The whole affair was in striking contrast to the royal entertainments witnessed by some of the older residents here during former reigns, when the king was seen by Europeans only at a distance, as he was paddled in his open barge under a golden canopy, but without hat or coat, while on his annual visit to the Buddhist temples.

Now His Majesty appears in European costume with the easy manners of an enlightened prince, and he must have been gratified with the marked demonstrations of loyalty, while all classes of the people seemed delighted to do honor to the king.

WILLIAM DEAN.

DEAR SIR:—

The Ningpo Presbytery held its regular annual meeting this year in the Presbyterian Church in the city of 餘姚 Yu-yiao. The Presbytery met on the 12th of October: held two or three sessions each day and adjourned on the 15th. Of the twenty-three members present, twelve are ministers, of whom only three are foreigners: all the others, whether ministers or ruling elders, are natives of China. The foreign element in the body, is year by year, decreasing and the native element increasing. This is as it should be: as it is altogether likely that the church in China will be propagated in the main by the Chinese. Of the five hundred and thirty-seven members, thirty-one were added during the year. There have also been several deaths; and some cases of discipline.

Six of the eleven churches have permanent buildings, as parsonages and church edifices. One of these, that of Baokotah, was put up and dedicated during the past year. The needed funds were subscribed by some friends of missions in the United States. The other congregations meet in purely native, rented, houses. Three of the churches support their pastors without any mission help, and another one supports the pastor some five-sixths of the time.

Two new stations were opened during the year; one at the market town of 崧廈 Song-ō, and one near the city of 東陽 Tong-yiang. Efforts were also made to open the city of 嘉興 Kia-hing; these efforts have not been successful yet, though there is reason to hope that they will be ere long. The funds contributed for congregational purposes amounted to five hundred and thirty-four dollars.

Some cases of official and popular opposition to the Gospel, and persecution of Christians, that had recently occurred helped to give tone and character to the meetings, such as we had not often witnessed before. There is reason to believe that the feeling is deepening in the minds of the native preachers and others that bodily suffering, defeat and shame, was part of the price that our Lord paid for his church; and that those who would share the glory which He will have hereafter must be willing to share the cross, the reproach and contempt that He submitted to while here.

HANGCHOW, *November 27th*, 1877. S. D.

DEAR SIR :—

It was suggested in the "Circular" calling the Conference to meet last May which was signed by Carstairs Douglas, A. Wylie, Wm. Muirhead, C. W. Mateer and J. Butler, that a Committee might be appointed to prepare a standard, classic version of the Scriptures in the Chinese. Nothing more however was said about it.

1. Its *importance* need not be enlarged upon. For example; the versions, issued by the American Bible Society, at the various presses, in the wen-li, mandarin and colloquials differ widely in essential points, and to which must the native appeal as the standard?

2. The question of THE TERMS does not come in as the words in Hebrew and Greek translated "God" and "Spirit" may be left.

3. The standing Committee on literature together with the agents of the Bible Societies can easily arrange the details of revision.

4. The present is a most propitious time.

(a). Chinese scholarship within the last twenty years has been brought to a wonderful degree of perfection.

(b). Among the missionaries *now* in China there are many fitted for this great work, and there are many changes in mission ranks as may be seen in the names above.

(c). If a version were now made by thirty of "the fathers" after the careful manner of the English and American revision, there is no reason to doubt that it would be the *King James* of China for three centuries.

(d). Every version that has been made will contribute towards securing an accurate final translation, as for example I might mention the Ningpo colloquial.

(e). Missionary effort is turned to a Christian literature and how important to have a *fixed* Bible phraseology interwoven as in our English religious books. It was suggested at the Conference in Dr. Baldwin's paper that we need a Concordance, but this first necessitates one standard version.

(f). As we recently enjoyed the blessedness of united prayer at the Conference, there would be much prayer continually offered that the Committee of revision have *divine illumination.*

In order to secure uniformity of versions, after the standard classic translation has been made, the portion of the original Committee residing in the two northern provinces might be retained and others added, to form a Committee for the revision of the mandarin Scriptures so as to make them correspond (a) in all the principal *key* words and phrases, and (b) in the arrangement of the clauses of each verse.

After this, colloquial versions might be revised, so that whether in the wen-li, the mandarin or the dialect, it might be the one Bible. One notices that often a verse in the mandarin and colloquial is precisely the same, except that parts of sentences are transposed. In some cases the idiom might be slightly injured (not the *sense*) but then the reasons for uniformity in translations of the Bible are so great, and in other books we are at liberty.

H. C. D.

DEAR SIR:—

In the review of Dr. Legge's essay on *Confucianism in relation to Christianity* in your July-August number, I have been much surprised to read the following passage:—

"Mr. Wylie, one of the Committee of Arrangements, and a 'Shang-ti' man,—said he was not aware of the contents of the essay, or he would have opposed its introduction. And he also made a definite motion that in the further discussion of the subject, the first head of the essay, which involved the 'term' question, should be ignored."

Now I beg emphatically to deny that I ever used the expression attributed to me in this extract. What I did say on the occasion referred to was, that although the invitation of the Committee of Arrangements was conveyed to Dr. Legge through me, yet up to the time when it was read in Conference, I had no knowledge of the contents of the paper. I was sorry that any thing in it should prove an occasion of discord in the meeting, and begged to propose, that in the further discussion of the essay, the portion which affected the "term" question should be ignored.

It will be observed that this is a very different thing from saying that I *would have opposed its introduction.* I remark further that it was not till there was an unmistakeable indication of feeling on the part of the *anti-Shang-ti* men (I use the phraseology of Dr. Nelson the reviewer), that I made the above motion,—and that purely as a concession to their feelings; while I endeavoured delicately to prevent that appearing in the motion. I left the motion in the hands of the meeting—utterly indifferent myself whether it was accepted or rejected. The meeting wisely—as I think—adopted it, and thus preserved an apparent harmony.

I here confine myself to this simple matter of fact, on which I dare to speak with authority;—leaving the other statements in the review to the judgment of your readers.

Faithfully yours,

A. WYLIE

DEAR SIR:—

In your last number, Drs. Baldwin and Talmage find serious fault with my short statement in reference to the Foochow prize essays, and try to make out the best case they can for their side of the question. I do not propose to go into a general discussion of the essays. I wish merely to say a few things in self defense.

Great fault is found with me for what I said in reference to the proposal to make some changes in some of the essays before publication. My note in your last issue corrects my misunderstanding of Mr. Baldwin, in reference to the person with whom the proposal originated. After all however the proposal to change was made, and in it is shown the disappointment and chagrin of those who so confidently expected a different interpretation of the text. I do not of course know exactly what the proposed changes were, but in the circumstances I very naturally supposed they were intended to introduce something which was not there before. As I was told that the essayists had all misunderstood (?) the text to mean "*Shangti* is God," I inferred the changes were intended to introduce the orthodox interpretation "*Shangti* is a spirit." I intended to state this, and if I was otherwise understood, then I was misunderstood.

I am blamed for stating that all the essayists had misunderstood(?) the text, when I had not myself seen any of the essays It should be remembered that I gave my authority for what I said, viz; the brethren who were judges of the merits of the essays. I supposed them to be competent judges. I had hoped before this to have seen all the essays. As it is I have obtained and examined twenty-one of them. My view of them accords entirely with that of the brethren who awarded the prizes, unless it be in regard to the one to which the third prize was awarded. The writer of this essay has, in a certain way, made the spirituality of *Shangti* his theme. He does not, however, get through without several times attaching to the word *Shin* the sense of divinity. In his very first sentence, in which he gives the meaning of the word *Shin* as applied to *Shangti*, he misses the mark. He says 粤稽上帝乃至尊之主宰,若言夫其神則無形而有位妙而難測之謂也. "*Examination shows that Shangti is the most honorable lord, when we speak of him as Shin we mean to say, that he is without form and seated on a throne, wonderful and hard to fathom.* This is *all* true of the word *Shin* as meaning "*God*" but not as meaning "Spirit," for the word spirit does not contain the least idea of enthronement, nor is the idea of "wonderful and unfathomable" so truly and naturally associated with spirit as with divinity.

Dr. Baldwin's analysis of the first five essays, makes, after all, rather a poor show for his side of the question, and his admission in regard to the next ten a still poorer show. He also candidly admits that others would probably give different meanings to the word *Shin* in many cases, and so materially change his figures. This my examination convinces me, will certainly be the case. In his analysis he seems to have overlooked the most significant and emphatic use of the word *Shin* in the first prize essay. In the last sentence the writer, after having rejected all the *Shin* commonly worshipped as false, turns and asks. "*Is there then no Shin*," and replies, "*yes, Shangti alone*," 然則無神乎,曰其惟上帝是.

Dr. Talmage makes considerable capital out of the one essay from Amoy, and the "unequivocal verdict" which he says it gives. I was aware of the existence of this essay, and of the view it took of the text. I did not mention it because Mr. Baldwin told me expressly that it came too late to compete for the prize, and was not to be counted as one of "the thirty prize essays." Moreover I heard it intimated on several occasions in Shanghai, that the writer of this essay had assistance or suggestions, as to what was the orthodox interpretation of the text. I do not know who is responsible for such a report, nor do I know whether it is certainly true or not. I mention it now to explain why I did not refer to the essay before, and because special stress has been laid on this essay.

Both Drs. Baldwin and Talmage endeavor to account for the fact that the essayists use the word *Shin* in the sense of God, by the fact that they have been accustomed to see and to read books from other parts of China, which use the term in this sense. I fear this will hardly be regarded as a sufficient explanation. Especially if we remember that such books must of course be comparatively few, as compared with the books of their own missions, and further that such books are, of course, known to all to be unorthodox in their use of terms. There is one important point which merits special notice in this connection. It is this. The theme 上帝乃神, is a "Scripture text" being taken bodily from the first part of our Saviour's declaration to the woman of Samaria, "God is a Spirit; and they that worship him must worship him in spirit and in truth." Now most, if not all, the writers are doubtless preachers or assistants, (Dr. Baldwin says as much). The text is a familiar and very important one. So that it is highly probable that they have all heard it explained and illustrated by their foreign teachers, either in preaching or in the course of theological training. It cannot therefore be considered as otherwise than highly significant, that they should nevertheless give to it a meaning so contrary to that intended by the translators of "the delegates version." Add now to this the fact that the writers have all been accustomed for a dozen or more years to hear the term *Shin* used by their foreign teachers in the sense of Spirit, and are well informed that this is its orthodox meaning, and altogether we have a case of misunderstanding(?) which our brethren at Foochow and Amoy will not find it easy to explain.

Dr. Talmage seems to have been specially exercised over the "confusion" which he says most of the writers show in the use of terms. Only after re-reading the essays "several times" did he find a "clue" by which to explain it. I have only read the essays once, yet I think I can suggest a better "clue" than the one he found, viz.;—that the said "confusion" is simply the natural result of an effort to use a word out of its primary and natural sense. One instance will illustrate. In the first-prize essay the writer says, in accordance with his translation of the Scriptures, that angels are *Shin*, 天使者在天服役之神也. Subsequently, in condemning men for making those things to be *Shin* which are not *Shin*, he mentions among others that they "make ministering *Shin* to be *Shin*," 以服役之神爲神. The analysis of this expression would show a curious "confusion" of ideas.

Dr. Talmage thinks the most significant fact in regard to the essays is that they all use *Shang-ti* as the proper designation of God, and intimates that I should have stated this fact. It will be remembered however that the special object I had in citing the matter of the essays, was to vindicate myself and others from the charge of violating the *usus loquendi* of the Chinese language in regard to the word *Shin*. No better vindication, I conceive, could possibly have been furnished, than is furnished by these essays. It was to be expected that all the essayists would use the term *Shang-ti*. The uniform pratice of all their teachers, and the well known readiness of the Chinese to use this term, insured such a result. While therefore I do not consider their mere use of the term *Shang-ti* as of any significance, I do consider the ground of their use of it as highly significant. They do not maintain that it means properly and essentially God, as some missionaries do, nor do they specially insist on its literal meaning (Supreme Ruler), as being properly applicable to God, as some other missionaries do, but they maintain with great uniformity and zeal, that the Shang-ti of the ancient kings and sages was and is the true God. This is just what makes the usage popular with them. This, I have no doubt, is the position of all native Christians who use the term at all, and it is just in this that the fallacy and the danger lies.

Dr. Baldwin says "the essays give no new light on the proper meaning of *Shin*" and that he "feels neither elevation nor depression of spirits under their influence." As to the elevation or depression of spirits he is doubtless the best judge; as to the "new light" it would seem as if both he and Dr. Douglas had nevertheless got a little. He says the essayists "use *Shin* in the sense of a supernatural, inscrutable power which envelopes the universe—not Deity or God—but the divine operation" and he quotes Dr. Douglas as saying that in parts of the essays "*Shin* does often mean a supernatural being, *i. e.* a spirit,—which being disembodied, (or never having had a body), has powers which transcend human powers, and which can act so as to change the usual order of nature." Now it seems to me the first definition gives just about the idea which Chinese sages and philosophers have had of God, and the second the ideas which the common people have had.

There are a number of interesting and important points developed in these essays, which time and space will not permit me to notice at present. Some of the essays are not very scholarly it is true, but they are not on this account the less valuable as evidence concerning the meaning and use of the word *Shin*. Circumstances give them a peculiar value, which will not be easily depreciated. I beg to assure Drs. Baldwin and Talmage that I have no disposition to exult over the disappointment or chagrin of any one on such a question as this. I desire not only "*justice first*," but also truth, and then victory, and I trust this is the desire of every one who preaches the Gospel to the Chinese.

C. W. MATEER.

DEAR SIR :—

Will you kindly insert the following: The Synod of China stands adjourned to meet in the Presbyterian Church in the city of Hangchow on the first Thursday of May, 1878 at 10½ o'clock A.M.; and is to be opened with a sermon by the Moderator, Rev. W. A. P. Martin, D.D., LL.D.

SAMUEL DODD.
Stated Clerk.

Missionary News.

Births, Marriage and Deaths.

BIRTHS.

At 12 Litchfield Terrace, Regents Park North, on July 1st, the wife of Charles T. Fishe, Esq., Hon'y. Soc. China Inland Mission, of a daughter.

At Los Angelos California, in Sept., the wife of Rev. H. V. Noyes, of the Presbyterian Mission, of a son.

At Foochow, on the October 19th, the wife of Rev. N. J. Plumb, of the American Methodist Episcopal Mission, of a son.

At Foochow, on the November 3rd, the wife of Rev. J. B. Blakely, of the American Board Mission, of a daughter.

At Ningpo, on the December 19th, the wife of Rev. James Bates, C. M. S., of a son.

MARRIAGE.

At Shanghai, on November 19th, at the residence of Rev. J.W. Lambuth, by the Rt. Rev. Bishop Wiley, in the presence of the U. S. Consul General, Rev. H. Stritmatter of the M. E. Mission, Kiukiang, to Miss L. L. Combs, M.D., of the same Mission, Peking.

DEATHS.

On board the S. S. Ulysses, near Singapore, on October 26th, Caroline Stanley, the wife of J. Mollman, Esq., agent of British and Foreign Bible Society.

At the London Mission, Shanghai, on the November 3rd, Ann Maria, the beloved wife of the Rev. Frederick Foster Gough, M.A., Missionary of the C. M. S. at Ningpo.

At Kobe, Japan, at the residence of his son, on December 8th, Rev. Peter J. Gulick, a native of New Jersey, U.S.A., for forty-seven years a Missionary at the Sandwich Islands and three years resident in Japan—aged 80 years and 9 months.

At Peking, on the 11th inst., Janet White, the wife of the Rev. Joseph Edkins, D.D., of the London Mission.

Arrivals.—Per s. s. Saikio Maru, on November 17th, Rev. and Mrs. W. S. Ament, and Rev. and Mrs. J. H. Roberts, to join the A. B. C. F. Mission in North China; Miss M. Q. Porter of the M. E. Mission, Peking, on her return. Mrs. H. Jenkins of the Baptist Miss. Union Mission, Shaohing, on her return.

Per s.s. China, Rev. Dr. Ashmore and family, of Swatow, on their return.

Per s.s. Nagoya Maru, on Nov. 23rd, Rev. and Mrs. W. Lambuth, to join the M. E. Miss. at Shanghai.

Per. s.s. Orestes, on Dec. 3rd, Rev. and Mrs. Scarborough, on their return.

Per s.s. Tokio Maru, December 4th, Miss L. Moon, of the Southern Baptist Mission, Tengchow, on her return.

Per s.s. City of Tokio, Miss L. B. Happer and Hattie Noyes, of the Presbyterian Mission Canton, on their return. Rev. Mr. McAuley, and Miss J. Kooser, to join the American Presbyterian Mission, in Siam.

Several Missionaries have also come out to Japan during the past two months, but no one has sent a list of such arrivals to the *Recorder* hence we can only speak indefinitely.

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Chefoo.—108 persons have united with the churches under the charge of the Presbyterian Board Foreign Mission at this place and its country stations, during 1877. 60 children have received the rite of baptism.

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Shanghai.—Rev. M. T. Yates, D.D. left this port on December 21st, per s.s. Tokio Maru, for a short visit in California.

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FOOCHOW.—Mr. J. E. Mollman, colporteur of the British and Foreign Bible Society, left with his family, for England, per S. S. "Ulysses" on the 16th of October, on account of the failing health of his wife, hoping at least that she might reach home, and die among her kindred; but she was called to her rest on the 26th of the same month, and was buried at Singapore the day following. She was a lady of mature Christian character, cheerfully submissive to the will of God in her afflictions, and highly esteemed by all who knew her. She left a little daughter, who goes on to England with her father, to find a home with her mother's relatives there.

Bishop Wiley organized the M. E. Conference at Foochow on the 16th of December. It consists, at the outset, of five missionaries, five ordained native elders, five ordained native deacons, and five candidates for ordination. If this "bunch of fives" indicates a pugilistic character on the part of the Conference, it is to be hoped that its combative tendencies will be directed against Satan and his works.

Notices of Recent Publications.

耶穌譬喻畧解 Short Commentary upon the Parables of Jesus.

THIS is likely to form an useful work for preachers and assistants. The author—Dr. Graves of Canton, has followed in the main the arrangement of the parables adopted by Archbishop Trench in his well known commentary, and has presumedly followed Trench in estimating their number at thirty. Others, as Greswell, reckon twenty-seven, while others, again, give a large range to the application of the name. There is an introduction on our Lord's use of the Parable, and on their right interpretation. The price is 10 copies for $1.00.

平定粵匪紀略 *P'ing ting yue fei chi lio. "Brief Narrative of the Kwang-si rebellion and the complete restoration of order in its overthrow."*

THIS translation of the title of the book which I now proceed to notice, contains a little more than the title itself. The Chinese construction only speaks of restoration to order, and not of the origin of the rebellion; but since the book proceeds itself to give an account of the rising from beginning to end, it is perhaps better, so to relax the strictness of translating rules as to embrace what the compilers had in their eye when preparing their materials for publication.

It is one of those brief and cheap histories which gain a wide circulation, and differ in shape from the elaborate imperial records, which are stored in the libraries of the great.

Yet it appears with high official sanction, and the tone of composition, may be regarded as technically in accordance with existing court usage in this time of gradual change.

The book consists of ten small volumes in size and type like a small novel and was published in 1870, at the *Yamen* of Kwʻan Wen the former governor general of Hoonan and Hoopei. Kwan Wen wrote the preface in 1868, and in it he says the first success of the rebellion was due to a long continuance of peace, and the abundance enjoyed by the people. These, he says, were followed inevitably by a change in destiny. In the Chinese law of providence, good fortune and ill fortune come in succession. Mencius believed firmly in this doctrine. It does not occur in Confucius. But it is implied, as few men will deny, in the "Book of Changes."

According to Kwan Wen's view, which is also that of Mencius, a time of good will be followed by a time of evil; and a time of evil by a time of good.

Kwan Wen also remarks, that the soldiers were not exercised in their art and were unfit for duty, and that the generals were unacquainted with war, and viewed the new rebel movement as a small disturbance on the frontiers. Consequently when matters grew worse, they looked at one another in astonishment and knew not what to do.

After Tseng Kwo-fan and Kwan Wen were entrusted with the superintendence of the war there was an improvement. When the writer says that the present dynasty is equal to any in ancient and modern times for its wisdom, perhaps the sentiment of loyalty is allowed to influence the expression somewhat. When he adds, at the present time no part of the empire has produced greater talent than Heng and Ho (by which he means the province of Hoonan) this is only what the public voice confirms; for it was there that Tseng Kwo-fan was born. Probably he also had in his mind, though he does not refer here expressly to Tso Tsung-tʻang, the general in command against Jacoob Beg, who is also a native of Hoonan, and was a personal friend and protégé of Tseng Kwo-fan. Kwo Sung-tʻao belongs to the same province.

After such a victorious ending to the compaign against the rebels, there should of course be a history of it. This has been facilitated by the aid rendered by many official persons-

The editor-in-chief is Too Seaou-fang, Taotai of Shanghai. It consists of 18 chapters, 4 being supplementary. It professes to be written on the plan of the works 皇朝武功紀盛 *Hwang chaou woo kung ke sheng* and 聖武記 *Sheng woo ke*, recording the early military operations of the present dynasty, and known to all collectors of recent Chinese books.

The book is defective in those points where Chinese history is chiefly defective. It consists too much of state documents strung together in a certain order. The historian is an editor holding the scissors. The result is rather a blue book than a history. It is not a freshly written sketch of events, with interesting pictorial accompaniments, such as a historian should produce, but a collection of facts arranged according to time and geographical locality.

If any thing has appeared in the Peking Gazette, the compiler does not dare to add to or subtract from it. Whatever has emanated from the government must be reverentially accepted as a final statement. Thus Chinese history is made up every day in the contemporary statements of the officers of the central government.

Fortunately, the history of each dynasty is written in the next, by a historian impartially appointed. This opens the door for a little more independence of spirit on the part of the historian; because he will not be blowed by a Manchu emperor, for plainly stating the faults of a Chinese emperor of the Ming period. Yet the collection of facts from which he has to make his new work is of purely Ming origin, and he will scarcely feel himself free to proceed to point out faults in the government, till he arrives at the point of conflict between the falling and victorious houses.

No adornment of style has been attempted. Much poetry was written at the time on the virtues of officers who died in the war and on the desolation spread by the rebellion though flourishing provinces; but there has been no such display of the literary spirit in this work, the object being a simple register of facts.

At the beginning, when the religion of Hung ·Sew-ts'euen is described, the writer says that the rebel chief knowing himself to be without means to deceive the multitude pretended that it was the religion of the western Ocean. In that religion, Jesus is revered. Sew-ts'euen therefore, employing that religion as a stalking horse forh is ambition, made use of the names Heavenly Father and Je-ho-hwa, styled Jesus his eldest son, and himself, Sew-ts'euen, his second son. The writer wonders that a rebellion beginning with dreams and fancies, and the beguiling of a few ignorant people, should have lasted so long as for fifteen years, devastated sixteen provinces, and ruined more than 600 cities.

The first successes of the rebels gave a severe shock to the government. First the viceroy of the two Kiang was sent to extirpate them but soon died. Then commissioner Liu was called from Yünnan where he was viceroy, to undertake the duty. It was he that destroyed the opium in the war of 1842. He died on his way to the disturbed region. Then Sai-shang, a grand-father of the late empress was sent. When Hankow was taken and burnt, he was recalled and the veceroy of Canton appointed in his place. This official did nothing but post himself at Yocheu, far from the scene of the war. Consequently he was replaced by Hiang Yung. Then followed the capture of Nanking and the appearance soon after of Tseng Kwo-fan.

Among the very large number of high officers killed at the taking of cities, or in battle, one of the most remarkable was Chang-Kwo-liang. Originally in arms against the government, he induced his followers to join him in offering their services to the imperialists. Many were those who suspected his loyalty, but the governor of Canton defended his sincerity. He rose to the post of second in command over the Kiangsu army. When attacked at Tanyang, some of the rebel assailants secretly found their way into his camps, and when he proceeded to direct his troops, they came on him from behind. Wounded, he fought desperately and leaped on his horse into the adjoining river. The confidence reposed by the central government in the provincial governor that guaranteed his fidelity, gave him the opportunity of distinguishing himself by many years of useful service on the imperialist side, but his abilities were probably not equal to his courage. It is remarkable, that in the face of suspicions, he escaped being put to death in the first instance like so many others, who at various times received a promise of pardon on submission, and were afterwards beheaded.

An indication most cautiously worded that foreign help was obtained about this time to crush the rebellion, is inserted a few pages later, Ch. ix, p. 17. It is there said, that Woo Yün, nominated prefect of Soochow, received orders from the governor to go—before entering on his office to Shanghai, and there negotiate for assistant troops, to be borrowed for the avoidance of imminent calamities. This was on account of the loss of Soochow and the rich cities surrounding it which followed on the death of Chang Kwo-liang.

The next important step was the appointment of Tseng Kwo-fan to the vice royalty of Kwei-cheu. The English war occuring at this time, he could not advantageously direct any useful operations in the neighbourhood of Shanghai.

To the war with the English and French no allusions are made in this history, the death of the emperor *Hien-feng* is incidentally mentioned as accelerating the death of Hu, governer of Hupeh, an ardent helper of the imperial cause, who is praised as having a zeal and prudence like Tseng Kwo-fan and Kwan Wen, and who was associated with them in the work of crushing the rebellion.

The struggle dragged its slow length through the months and years, till the war with the two European nations was ended. Ward and Burgevine now came on the scene, and both expreessed a desire while helping the Chinese troops to fight more efficienty, to be themselves viewed as Chinese subjects. They received buttons of the fourth grade.

The official native residents of Shanghai, combined with the titled gentry at this time to recommend the employment of foreign soldiers to put down the Tai-p'ings. In this place, the history uses the words *Wai-ping* "barbarian soldiers." The effect of habit here shews itself. So seldom does the word "barbarian" occur in this history that the editor has evidently taken pains to keep it out. Here, and in a few places where it remains, are indications of the fact that common use is made of opprobrious epithets among the titled Chinese when conversing with each other on foreign matters. In the Shanghai Conference here alluded to, it is probable that "barbarian" and other opprobrious terms would be freely used, and their absence would subject a speaker to suspicion of want of patriotism. See Ch. xii. p. 18.

On this occasion they sent to Peking as their deputy P'an Tseng-wei, who was admitted to an interview with Prince Kung, then Prince Regent (Yi Cheng-wang) and the cabinet ministers, who after consultation granted the prayer of the petition, viz., to use "barbarian" soldiers in crushing the rebellion.

The attack on Shanghai by the T'ai-pings proved to them very disastrous; for it led to the determination on the part of those who directed the movements of the French and English troops, to employ their forces against them. In a short time the Chinese government had occasion to thank the English and French admirals for their assistance in the capture of Tsʻing-pʻoo. Soon afterwords, admiral Protet was killed, at the taking of Nan-chiau, a few miles above Shanghai on the south side of the river. Li Hung-chang was now governor of Kiang-soo, and in response to his memorial, the deceased French admiral was highly praised in an edict, and a sacrifice offered to him. Presents were also sent to his family. Not long afterwards Ward also was killed at the taking of a city near Ningpo (Tsʻï-chʻi.) In the edict describing the circumstances of his death, it was ordered that two chapels should be erected to be used in sacrificing to him. One was to be at Sung-kiang and the other at Ningpo. In consequence of representations made by the American secretary, Dr. Wells Williams, to the Chinese high officers in Peking it is probable that these chapels in memory of the adventurous American were never built; but the edict remains recorded in this history.*

The history proceeds to state that when Kia-ting was taken with the aid of English troops, it was in consequence of an invitation addressed by admiral Hope to governor Li. After this admiral Hope returned to England. In the further prosecution of the war, governor Li obtained the services of colonel Gordon, whose career, culminated in the taking of Sucheu, is too well known to need more than an allusion here. It is convenient however to note, how this book describes the execution of the Tai-pʻing chiefs, when they killed the chief styled Moo wang and gave up the city to Gordon and the imperial officers. Not a word is said of the promise given to them by Gordon that they should be pardoned. The narrative reads as if it were a matter with which Gordon had nothing to do. The rebel Na wang had not shaved his head. Chʻeng Hio-cʻhi feared that he and the others would not submit to control. He therefore said to governor Li that they must be killed. On the 26th of the month they came out of the city and asked for an interview. To judge by their appearance alone what were their real intentions was impossible. They were consequently one by one put to death, Chʻeng Hio-chʻi and the other commanders then proceeded into the city through the open gate to complete its restoration to order.

Four months afterwards, at the taking of Kia-hing, Chʻeng Hio-chʻi was killed. He was, like Li Hung-chang, of the province of Anhwei, and was raised to notice by Tseng Kwo-fan. An edict ordered that a chapel for sacrifices to his *manes* should be erected at Kia-hing and at his native place. Mercy shown to the Tʻai-pʻing chiefs at Soochow would have been an act of due respect to Gordon, who relied on his influence with Li Hung-chang to obtain it. More than this it would have been politic as holding out an inducement to the Tʻai-pʻing chiefs of other cities to follow the example of submission. Kia-hing and other fortified places might have been won without the loss of men high in station, such as Chʻeng Hio-chʻi. The

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* The chapel at Sung-kiang has been dedicated to Ward's memory during the past year.

Tʻai-pings fought the more desparately, because there was no hope of mercy held out to them.

There are precedents for the offer of mercy to rebels; for example in an edict addressed to the Mahommedans who were in insurrection in the north-west, and were afterward, quashed by Tso Tsung-tang. It was promised them in that edict, that they should have a free pardon if they became good subjects and resumed peaceable occupations.

In the edicts issued after the taking of Nanking, the policy of Tseng Kwo-fan is highly praised; and it is stated that it consisted from his entrance on the vice-royalty in making Shanghai the centre of operations. An opportunity was here afforded for paying a graceful tribute to Gordon and other foreigners who helped to quell the rebellion. This is not done, but the acknowledgment of obligation to foreign aid seems to be latent in this way of characterizing the services of Tseng Kwo-fan. The edict however rewarding Gordon with ten thousand taels is found in its place.

The 10th volume consists of supplementary notices of the Tʻai-pʻing chiefs. In the account of Hung Sieu-tsʻeuen it is said that he joined a society called the Shangti hwei, founded by a Cantonese traitor named Chu Kieu-tʻau and was soon appointed head of the society. To make—it is said—the delusion he taught, acceptable to men generally, he professed that it was the Tʻien Choo-keaou of the western Ocean.

The Tʻai-ping books are said in this work to have been composed by Loo Hien-pa in the first instance. The 三字經 *San tsze king*, 天條 *Tʻien tʻiaou*, 官職制度 *Kwan chih che too* were we are told not the work of Hung Sew-tsʻeuen himself, but of this man. Sew-tsʻeuen then entrusted them to another follower Ho Chen-cʻhwen to polish their style. Vol. x, p. 7. "These two very rebellious and traitorous men were afterwards not heard of. The imperial troops in taking rebel encampments found an abundance of documents, all wretched in style and matter, fit only to feed the kitchen fire. The authors, if not killed with the sword, cannot have avoided being chopped with the axe."

The compilers in denying to Hung Sew-tsʻeuen the power of literary composition, have perhaps been influenced by a desire to depreciate his knowledge and acquirements which were at least sufficient to enable him to write the *san tsï king*.

They have apparently had no acquaintance with the pamphlet published more than twenty years ago by the Rev. Theodore Hamberg, and which gives a minute and, as there is no reason to doubt, accurate account of the religious element, as it existed at first in the acts of the rebel leader. The same details which excited at the time among many foreign observers a hope that great good would spring out of the Tai-pʻing movement, would not, even if in the possession of the compilers of this book, produce in their minds a like favourable impression. From their stand point it is out of the question to judge calmly and fairly how much religion, how much fanaticism, how much imposture, and how much prudence coexisted in the mind of this man. They can only condemn him and his system as being in almost every point irretrievably bad, and this they have done. J. EDKINS.

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